



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

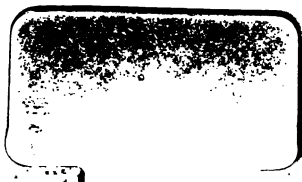
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Per. 11144 e. $\frac{123}{1870}$



3. The first of these is the fact that the
the first of these is the fact that the

the first of these is the fact that the



THE
BIBLE CHRISTIAN
MAGAZINE,

FOR THE YEAR

1870.

BEING A CONTINUATION OF THE

ARMINIAN MAGAZINE.

VOL. VI. OF THE FOURTH SERIES.

—



VOL. FORTY-NINTH FROM THE COMMENCEMENT.

—

LONDON:
BIBLE CHRISTIAN BOOK ROOM,
57, FAIRBANK STREET, EAST ROAD.
SOLD BY ALL THE ITINERANT PREACHERS.
MDCCCLXX.

PLYMOUTH : PRINTED BY S. THORNE, 52, UNION STREET.

P R E F A C E .

THE words of cheer, and generous appreciation, which many kind friends have addressed to us lately, ought to be sufficient to inspire us with energy and hope. To labour more devotedly in the future than in the past is not more our duty than it is our determination. We are impelled to this course, less by the deep consciousness of past imperfection and failure than by the expectation of a richer blessing and greater success. We are desirous that the Volume now completed should be regarded as the *promise* of what the succeeding Volume *may* be rather than the *standard* of what it *will* be. If we could only realize our own ideal, it would be much improved; each number would bear the marks of greater care, of purer taste, of increased literary power, and, above all, of an intenser spiritual fervour, that the Magazine may be a greater blessing in the families of our people, and more largely extend the credit and usefulness of the Denomination.

To our Brethren in the ministry we must mainly trust for hearty co-operation in our endeavours to make the next year's issues more worthy of the Denomination, and to our church members, and especially to our office-bearers, for needful encouragement and reward in a substantial increase to the circulation. We press these points principally because we are anxious that the Denomination should do its full share of honest Christian work in the world, and thus accelerate, if in ever so humble a measure, the final triumph of the Saviour. Our aims are not changed, but we are anxious to pursue them more steadily; or, if changed, we desire that our labours should be more intensely spiritual, more directly practical. An occasional glance at the progress of other denominations, with whom it is our duty to cherish the most fraternal feelings and the closest possible fellowship, may sometimes be useful in stirring up our own slumbering zeal, but for that purpose only. We cannot be

iv.

unconcerned spectators in the presence of great social, ecclesiastical, and political convulsions; but even these should be studied by Christian men in order to trace the workings of their Father's Providence, and the indications of their Saviour's will, in order that the Church's work may be more faithfully and wisely done. After all, the events of greatest importance may be mostly hidden from view; it may be, that the true fountains of power and influence, the germs of the world's future greatness and glory, have to be sought for in the work of some humble labourer in the Lord's vineyard, in the liberal sowing of the seeds of truth, goodness and love, in the closet, in the sanctuary, where the faithful promise is presented, and the glorious Gospel is preached, rather than in the march of armies, the overthrow of kingdoms, or in the plans and purposes, the wealth and wisdom, of an unbelieving people. To this work, the Lord has called all his servants, and may none among us be deaf to His voice, or regardless of His will.

London, November 14th, 1870.



R. Blackmore

President of the Conference, 1869.

Engraved by J. L. Baker from a Photograph.

THE
BIBLE CHRISTIAN MAGAZINE

JANUARY, 1870.

GOD'S WISDOM DISPLAYED AND PROPHECY VERIFIED

IN THE

TIME OF THE REDEEMER'S COMING.

A DISCOURSE BY WILLIAM COOKE, D.D.,

PREACHED BEFORE THE CONFERENCE OF 1869, AND PUBLISHED BY SPECIAL
REQUEST.

"In due time Christ died for the ungodly."—Rom. v. 6.

THE slowness of the Divine proceedings hath oft been viewed with perplexity by short-sighted man. The first promise of the Saviour was given as soon as man had fallen, but 4,000 years elapsed before it was fulfilled. This delay was a mystery to human reason, and a trial to the faith of Old Testament saints. The early patriarchs saw mankind rapidly multiply, and iniquity abound until the earth was filled with violence and crime; and then, instead of the promised Deliverer, there came an awful deluge, which swept all mankind away, one family alone excepted. What a mystery to those who longed for Christ's appearing! Again mankind multiplied, and again iniquity prevailed, and patriarchs and prophets waited with eager expectation for him; but he came not. They saw century after century sweep past; mighty empires rose, culminated, and fell, stricken down by the judgments of God for their sins, and oft was heard the scoffer's taunt, "Where is the promise of his coming?" and yet the great Restorer did not appear. What a perplexity to human reason, what a trial to faith! But God had not forgotten his promise. He was neither indifferent to man, nor unmindful of his own word. All this time his eye was upon his covenant, and at length it was fulfilled. The promised Saviour came and performed his mighty work, and when he came there had been no unnecessary delay. Our text affirms it was in "due time that Christ died for the ungodly." There is a deep meaning in this reference to the fitness of time: it implies that the delay was wise, and the time selected the best—the most fitted for all the purposes of God and the good of man.

Moreover, it must be remembered that though the fulfilment of the promise was postponed, there was no delay in the experimental blessings of salvation. These were obtainable on the first day the promise was made. For as God is faithful, what he had engaged to do was as certain as if it had been done at once. Therefore, faith in a Saviour promised was as efficacious as faith in a Saviour given. Abel found it so, for by faith in the first promise "he obtained

JANUARY, 1870. B

witness that he was righteous," and expired a triumphant martyr for the truth on which he relied. Enoch found it so, for through faith "he had this testimony, that he pleased God," and became so holy that he was translated to heaven, body and soul, without seeing death. Noah found it so, for by faith he obtained favour with God, and was preserved alive in the ark when a rebellious world was destroyed. And so of all the Old Testament saints: they believed in the promises; they trusted in the Redeemer who was to come; and all who thus trusted in him before he came were saved, as well as those believers who saw him with their bodily eyes. The promise itself being thus available for salvation during the ages of its delay, it was wise in God to postpone its fulfilment, if by so doing he could better accomplish the purposes of his mercy and love to mankind. Such is, indeed, the truth implied in the text, and the delay was not unseasonable; the event came at the right time—not one moment too soon, not one moment too late. It was, in the strictest sense of the words, "in due time that Christ died for the ungodly." Time must be an important element in the economy of God; and every event of Providence has its most fitting period: and as the greater subordinates the less, the greatest of all events must be the central fact in all the Divine arrangements. We are sure, therefore, that the great work of redemption, conceived in eternity, must have been fixed for the fittest period in the annals of time. This is the doctrine of the text, in illustrating which we observe—

I. *The death of Christ was in due time, because the universal helplessness of man had then become historically demonstrated.*

II. *Because then prophetic truth had grown to full maturity.*

III. *Because then, and only then, the prophetic dates were verified.*

I. *When the Redeemer died man's helpless condition had been historically and experimentally demonstrated.*

The condition of mankind as described in the text is twofold—"ungodly" and "without strength." *Ungodly*, because depraved and guilty, without the image of God, without the enjoyment of God, severed from him and under his displeasure. "*Without strength*," because man had no innate power and no acquired ability to restore himself. This, indeed, had been man's condition from the moment of his apostacy; but at the time of the Redeemer's death man's universal helplessness, as well as his utter depravity, had become historically proved by a prolonged experience. This proof seemed necessary to humble man, to exclude self-righteousness and self-dependence, and shut all men up to the Gospel as their only remedy. For although man is ruined by sin, he is abominably proud; though foul as the leper, and helpless as the prostrate paralytic, he is elated with self-sufficiency; and if saved at all, he would be saved by his own energies and resources, and thereby secure all the glory to himself. This is a universal delusion, and fatal as well as universal; for while it prevails it keeps man from God, and excludes him from salvation. It was necessary, therefore, to dispel the delusion by a disclosure of its folly. But this could not be done by theory it demanded experience; and experience required time. Now when the Redeemer performed his atoning work, mankind had gone through the experience of two worlds—from the fall to the deluge, when

universal sin brought on universal ruin; and again, from Noah to the reign of Tiberius Cæsar—the epochs extending over 4,000 years. During those protracted ages mankind had multiplied into nations, and passed through every phase of character and condition. Looking back, we see what man was when he came from the hand of God, and what he became when his powers were fully developed; for man has left the impress of his mind and character upon everything. We see it upon granite, and marble, and bronze; on the papyrus and the vellum scroll. In sculpture, architecture, and mechanics, we see his power to subordinate material nature to his desires and his wants, and to make the very rocks and minerals express his ideas of the useful, the beautiful, and the sublime. In poetry and oratory, we see his faculty of invention and the exuberance of his imagination. In geometry, metaphysics, and dialectics, we see his power to deal with abstract as well as material truth: to penetrate mind, as well as subordinate matter; to investigate questions of pure reason—space, number, infinity, and eternity; and to push his investigations into the unseen and the spiritual, as well as the visible and the material. Everywhere, indeed, and in all his pursuits and acquisitions, we see the activity, the energy, and wonderful comprehensiveness of his intellectual powers.

We are not to suppose that because the ancients made not the discoveries in science that moderns have achieved, they were inferior to us in mental power. We live at a later period, and have the advantage of their researches, and even of their errors. We have, too, the stimulating influence of Christianity, quickening our intellect and carrying us into higher regions of thought; but Greece and Rome had a multitude of great and powerful minds, and the ancients generally were not behind us naturally in mental activity and force. They laid the foundations of the sciences on which moderns build. In many of their productions they were our equals; in others they are still our models and instructors. The sculpture of Phidias and the finished architecture of ancient Greece afford models for all modern artists. The Iliad of Homer, the Georgics of Virgil, and the orations of Demosthenes and Cicero, are studied by all poets and rhetoricians of our own day. The mechanics of Archimedes are still a wonder to our engineers. The metaphysics and dialectics of Aristotle swayed the students of mental philosophy and logic for near 2,000 years. The moral sentiments of Socrates and Seneca display a penetration into the essence as well as the form of virtue which excites our surprise; and the sublime conceptions of the Deity which appear in the philosophy of Socrates, Plato, and Cicero compel our admiration. Doubtless, some of their conceptions on Divine things were derived from scattered rays of revelation, and some of their views are degraded by errors; but, notwithstanding this, the evidences of their mental penetration and strength, of their patient research, of fertile invention, of subtle analysis and vast comprehension, fill us with admiration.

But amidst all these displays of intellectual activity and power, where was the ability to discover or apply a remedy for man's moral malady? Where the faculty or the means of self-restoration? Echo answers, Where? and history tells us, Nowhere. Search where you

will in all the creations of genius, in all the productions of art, in all the voluminous records of human philosophy and speculation, you find no trace of any power in man to recover himself. Yet this was constantly a subject of his anxious inquiry. A consciousness of guilt pressed heavily on his thoughtful mind, and the solemn question, "How can man be just with God, and how can he raise himself to purity and goodness?" was often the subject of his contemplations. We see it in his poetry, his philosophy, his legislation, and his superstitions; but we nowhere find him equal to this, the greatest and the most momentous problem. It was here his weakness was felt and confessed. The greatest as well as the feeblest minds were baffled alike on this subject. They all groped in the dark in their researches; they all stumbled in their efforts; and perpetual failure proved the utter helplessness of human nature. How emphatically true the Apostle's words, "yet without strength,"—"yet," after so long a period of speculation and effort; even "yet," after the mental and moral struggles of forty centuries! When man's powers had become sharpened by the keenest logic, and elevated by the highest culture; when the proud monuments of his achievements adorned every city, and his profound speculations were seen in every library; when every oracle had spoken, when every philosopher had uttered his dictum, when every school of learning had propounded its nostrum; and when superstition had exhausted all its resources, mankind were "yet without strength," helpless as the prostrate victim at Jericho, wounded, bleeding, and dying, without any human remedy. This was the condition of man when the Redeemer died to save him; it was the time of man's extremity and self-despair. Had the Redeemer come at once, a proud philosophy might have said that man, left to his own resources, would have worked out his own remedy; but Jesus came when man's helplessness was proved by the testimony of all nations, and by the failure of a prolonged experience. All boasting was now excluded; all ground for self-reliance was cut away; and the universal cry of human helplessness sent forth a loud appeal to the compassionate God to come to the rescue. To defer it longer might engender despondency. It was due time—the fittest time for man's necessity, the best time for his highest interest, and the time of all others the most promotive of the Divine glory. It was then the great Deliverer came to be the light of the world, the spotless exemplar of holiness, and the procurer of salvation for the lost and helpless millions of our race.

Important as this view may be, yet there were other and high considerations, which rendered the time of the Redeemer's death the most fitting period for that great event. It was in "due time," because—

II. *Prophetic truth had then grown to full maturity.*

It was not fitting that the greatest and most important event in the moral history of the universe should occur in the very infancy of our world. But, to contrast Divine wisdom with human folly, let us suppose that Christ had then become incarnate; had then exemplified a perfect obedience as he afterwards did; had then proclaimed the same glorious truths; had then performed stupendous miracles; had died under equal sufferings and agony; had risen

again from the tomb with triumph; and ascended to heaven with equal glory; the light of his teaching and example would indeed have been very great, his miracles convincing, and his atonement efficacious; but where were the witnesses? and where the collateral testimony to his wonderful work, when history was unwritten, and nations unborn; and only two persons, or at most only the members of one family, were on the earth? Would their single testimony have been adequate to sustain the faith of all nations, and to encounter the scepticism of all ages? Surely not. This period, therefore, was not chosen by God. He selected another, worthy of his wisdom. He postponed the event until mankind were multiplied into nations, and had developed their powers of acquisition and research; and when, both from their numbers and their cultivation, they were competent to investigate evidence by the severest logic, and to support it, diffuse it, and transmit it, by all the resources of a high education and civilization. But during this prolonged interval of delay, Jehovah carried onward a system of gradual instruction and a continuous development of truth, by a series of growing revelations, until the first rudiments of truth had expanded into full maturity, thereby extending its evidences through all ages, and making each dispensation brighter and more perfect than its predecessor. This was God's plan, and it is worthy of him. It exactly resembles his works in the economy of Nature, and shows itself to proceed from the same Author. Look at his operations around us in the material universe. Do we not everywhere see the most elaborate and perfect organizations developed from a single cell or germ? In the vegetable economy we have first the seed, then the opening germ, then the plant, then the tender sapling, and at last the wide-spreading oak, or the lofty, majestic cedar. And in the development of man, we have first the germ, then the foetus, then the helpless babe, then the playful child, then the vigorous youth, and at last the perfect man! What wisdom in this economy! It is God showing himself in his works; for this growing completeness displays connection, dependence, unity, and harmony, a system of means and ends: these prove contrivance and design; and contrivance and design evince intelligence; and intelligence is the attribute of mind; and that mind is God. So in the growth of truth, in the gradual development of the Gospel we have a display of the same connection, dependence, unity, and harmony, exhibiting a preconceived and prefigured system, stretching over ages of time, and proving its author the same intelligent and beneficent God.

See the first promise of the Saviour! How brief and condensed! Nothing is there said of Christ's nature, except that he should be the seed of the woman and therefore human. Nothing is said of his character, except that he should be the antagonist of the serpent. Nothing is said of his sufferings, except that his heel should be bruised. Nothing is said of his triumphs, except that he should crush the serpent's head. Not a word is said, not a hint is given as to the time when, the place where, or the manner how he should come. And yet that ancient promise, so brief, enigmatical, and obscure, was the Gospel—the Gospel in germ, the original seed in

which there lay enfolded and compacted all the glorious truths of Redemption. (Gen. iii. 15.)

Now mark its gradual unfolding. Pass on to the promise made to Abraham, and here, as mankind had multiplied into nations, we see the revelation begins to expand; for not only the *humanity* but the *nationality* of the great Redeemer is there foretold; he is to be of the seed of Abraham through the progeny of Isaac his beloved son. Here, too, the *country* where the Redeemer should appear is indicated; for the land of Canaan is given to Abraham's seed; and therefore in that land must Messiah appear. The original promise was couched under a malediction against the serpent, but here it brightens and expands into a blessing—a universal blessing. "In thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18.)

Passing over the promises to Isaac, we proceed 200 years to the prophecy of the dying patriarch, Jacob, and here again we find the light increasing, the truth brightening; not only are the humanity and the nationality, but the tribe of the Saviour's descent is selected and foretold—he is to be of the tribe of Judah. Before, his only cognomen was the indefinite term, "the Seed," but here he is proclaimed "the Shiloh." Shiloh means one sent, and to be sent of God is to be his messenger. Thus his Divine mission begins to come into view. "And to him shall the gathering of the people be;" or, as rendered by the Septuagint and the Syriac, "he shall be the expectation of the nations;" or, as given in the Targum of Onkelos, "to him shall the people be obedient." Each interpretation is included, and thus prophetic truth was growing. (Gen. xlix. 10.)

Passing on 230 years more, we come to the prophecy of Moses, which carries us to a higher and wider area of truth. "The Lord thy God shall raise up unto thee a prophet, like unto me; unto him ye shall hearken." Here the obscure term of "Shiloh" brightens into the well-known official designation of a "Prophet;" and if a prophet, a Revealer of God's will. And if like unto Moses, a legislator as well as a prophet; if like Moses, a worker of stupendous miracles; and further, if like Moses, a glorious Deliverer; and if one to be heard and obeyed, then one of Divine authority. Thus the original promise was breaking forth into brighter scintillations of truth. (Deut. xviii. 15.)

We proceed 400 years, and the numerous prophecies of David illumine the age. Here not only his humanity, nationality, and tribe are repeated, but the *family* of the Redeemer is foretold, for he is to be "the Son of David." Moreover, in the Psalms he is not only set forth as a prophet, but announced a King, and therefore one claiming the homage and obedience of men. And not only is he to be a King, but a Priest; and if a priest he is connected by typical relation with the Levitical priesthood, and like Aaron he must offer an expiatory sacrifice to God for men. Finally, as the highest prophecy of the Psalmist, he is to be "David's Lord" as well as David's Son. And therefore he must be Divine as well as human; and with the two natures united he must be the incarnate God. The germ of prophecy was now growing and expanding into *noble tree*. (Ps. ii. and cxviii., &c.)

Passing on 300 years, we come to Isaiah, and in his glowing predictions, the truth shines with a still richer lustre. Here, for the first time, the hidden mystery of the miraculous conception comes clearly into view; and those peculiar words, "The seed of the woman," are shown to have been designedly chosen to imply that Christ should be of a virgin born. "For behold a virgin shall conceive and bring forth a son, and his name shall be called Immanuel;" and this mysterious child is God's own Son, arrayed in attributes Divine. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the Father of eternity, and the Prince of Peace." Next, the mystic phrase of the "bruised heel" is unfolded by explicit predictions of Messiah's vicarious sufferings as a sacrifice for man. For he is to be "wounded for our transgressions and bruised for our iniquities;" and his righteous "soul is to be made an offering for sin." Here, too, while a suffering, he is also a triumphant Saviour, and the mystic phrase of "bruising the serpent's head" is explained by clear predictions of his victory over death and the powers of hell; when he shall divide "the portion with the great, and divide the spoil with the strong;" and, ascending the mediatorial throne, shall reign as a mighty conqueror, making intercession for transgressors;" shall "see of the travail of his soul and be satisfied;" for "the Gentiles shall come to his light, and kings to the brightness of his rising;" and "all the ends of the earth shall see his salvation." Thus the dark enigmas of the first promise, one by one, were being solved; the page of prophecy becomes radiant, and the songs of the sacred bards jubilant, as they strike their lyre to prophetic hymns on "the sufferings of Christ and the glory that should follow." Later prophets take up the strain, and each, in bold metaphor and glowing terms, unfolds some new feature in the Messiah's character and work. With Jeremiah he is "Jehovah our righteousness," a mighty "king who shall reign and prosper, and execute judgment and justice in the earth." With Ezekiel he is the wondrous Son of Man, but arrayed in God-like majesty, and the Cherubim proclaim before him "Blessed be the glory of the Lord." With Zechariah he is the mysterious man, who is Jehovah's fellow, the Almighty Shepherd, who, smitten by the sword of justice, opens a fountain in the house of David for sin and uncleanness. With Micah his goings forth are from eternity, yet he is to be born, and the little town of Bethlehem is expressly foretold as the place of his nativity. With Daniel he is "the Son of Man," yet "the Ancient of days," before whose august throne ten thousand times ten thousand stand to worship and fulfil his high behests; and lastly, with Malachi he is "the Sun of Righteousness," whose "healing beams disperse every cloud, and fill the whole earth with his glory." (Isaiah vii. 14; ix. 6; lii. 10; liii. 2, 10, 11, 12; lx. 3. Jer. xxiii. 6. Ezek. i; iii. 12; x. Zech. xii. 10. Micah v. 2. Dan. vii. 9, 10. Mal. iv. 2.)

Not only have we Messiah's character and mediatorial glory predicted in these lofty strains, but interspersed therewith, we find the minuter features of his doings and sufferings portrayed on the prophetic page. His poverty and humility, his reproaches, rejection, and persecution

by his own people; his wondrous teachings and miraculous works; his sorrows and agonies, the mockings and insulting gibes, the treacherous betrayal, the parting of his garments, the casting of lots for his vesture, the vinegar and gall, and the very words uttered in his expiring wail; even his death with the wicked, and his burial in the rich man's grave—all are foretold with a minuteness that makes prophecy read like history. Furthermore, the whole Levitical system, with its elaborate ritual and gorgeous ceremonies, was one continuous prophecy of Christ, of his sacrificial office and mediatorial glory, the types shedding a light on prophecy, and prophecy unfolding the types, and both commingling their rays portrayed the promised Saviour. Thus the Divine seed of the first promise had grown and matured; the dim nebula had expanded and brightened into a definite and radiant form; truth had been added to truth, and promise to promise, each growing more distinct as centuries rolled on, until the mysterious nature, the holy character, the wonderful works, the atoning death, the complete triumphs, and mediatorial glory of Christ, were all delineated. And now, the volume of prophecy being completed, was closed; the last oracle was uttered, and God had no more to say. Then there was a silence of 400 years, that men might ponder on all that God had said, ere the Messiah came; that the Hebrew Scriptures might be translated into Greek, and prophecy thereby be spread through the civilized world, and Messiah might be, as God had foretold, "the Desire of all nations."

Now had the Redeemer come in the infancy of the world, this luminous volume of prophecy would have been unwritten, and all this accumulated evidence of his Divine mission would have had no existence. But the delay of his coming allowed time for the growth and completion of both, and served to educate the believing mind to expect him, and to receive him when he came. Yet had his coming been longer postponed, the delay would have been unnecessary, and therefore unwise; for then the prophecies, instead of instructing, would have bewildered mankind, and, expectation wearied out, have given place to despondency. But the time was suited to the growth of prophecy, and the prophecy grew with the time; and both were now due for completion. Just then the silence of all the prophets and of an expectant world, was broken by the lofty voice of Messiah's herald, proclaiming to the thousands crowding around him on the banks of Jordan—"He is come; he is here in your very midst;" and standing, as John did, between the two dispensations, the Jewish and the Christian, the one grown old and fading away, and the other just coming into view, he directed all eyes to Jesus, exclaiming, "Behold the Lamb of God, which taketh away the sin of the world." Verily this was the fulness of time for the Son of God.

III. *The death of Christ was in due time, because the event synchronized exactly with prophetic dates.*

Redemption is not an after-thought with God; it was "his eternal purpose." He foreknew the fall of man, and he foreordained the remedy. This is God's great work, the greatest we can conceive, perhaps the greatest that will be or can be in the annals of eternity. The central facts are the incarnation and sacrificial death of God's

own Son. And Jehovah who inhabiteth eternity knew the fittest time; and knowing it he fixed it; and having fixed it he foretold it. And so definite are the prophecies that they mark out the century, the year, the month, the day, and the hour of the great event. Thus the time of the Saviour's death became one of the tests of his Divine mission; and the coincidence between the time foretold and the fact itself, affords one of the clearest and strongest proofs that the whole system of revelation is of God. But here we have the same gradual progress of truth.

In the first promise there is no reference to time. As the revelation was intended to grow, the period of the Redeemer's coming was for the present purposely concealed. The structure of the promise left it undetermined whether the great Deliverer would come at the beginning, the middle, or the end of time. But in the revelation made to Abraham, the time, before unlimited, becomes set out and bounded by a certain latitude. The promised seed is to inherit the land of Canaan, and therefore the Messiah must come while that land is theirs by actual possession. Now, had our Lord's incarnation and death taken place before that land was theirs, the period would have been too soon; yet, had he come and died after they had lost possession of that land, the period would have been too late. But he died while that land was theirs, its hills and valleys being then covered with a busy Jewish population. Yet within fifty years after his death, the Jews were banished from their country, and for 1,800 years it has been trodden under foot of the Gentiles. It was, therefore, "in due time that Christ died for the ungodly."

Passing on to the prophecy of Jacob, we find the time marked out by more definite limits. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." (Gen. xlix. 10.) Allowing the utmost latitude of interpretation, this prophecy must teach that Shiloh, the Messiah, should come within the period that Judah existed as a nation, under its own laws, and exercising judicial authority. Now, had the Saviour come and died before the tribe of Judah existed as a nation, or before it had risen to governmental authority, the period of Christ's death would have been too soon. But, on the other hand, had he died after Judah had lost the sceptre of authority, and ceased to exist as a nation, it would have been too late, the prophecy would have been falsified. But the "Shiloh" came and finished his work during the period that Judah both existed as a nation and held the sceptre of judicial authority. Thus it was in due time; and the circumstances under which the prophecy was fulfilled show the superintending providence of God in working out its fulfilment. Originally, the Jewish nation consisted of twelve tribes, but ten of the tribes were carried away captive into Assyria, and, excepting a few, they never returned. This reduced the nation to two tribes, Judah and Benjamin; but the tribe of Benjamin, being small, became merged into that of Judah, from which both received one national name—"the Jews." Thus, at the time of Christ, the tribe of Judah formed the bulk of the nation, and held the sceptre of authority; for though Palestine was then a province of the Roman empire, the Jews were governed by their own laws, as is evident in the trial and condemnation of our

Lord by the Jewish Sanhedrim. But the sceptre was held then by a feeble, trembling hand, and only forty-one years after the Saviour's death their city was destroyed. Soon afterwards, the whole Jewish people were banished from their own country by an imperial decree, and the land itself was sold to the Gentiles. Then the sceptre was utterly broken, and the nation dissolved. Above 600 years before that period, the sceptre of Israel (or the Ten Tribes) had departed; and now the sceptre of Judah was broken also; and for 1,800 years the Jews have been dispersed among all nations, just as the prophet had said, "without a king, without a prince, without a sacrifice, without a settled place, without an ephod, and without teraphim," existing still as a people but not as a nation, a proverb and a byword in the earth. Fifty years more delay would have falsified the prophecy, but the event foretold came to pass within the period prescribed; and thus it was "in due time Christ died for the ungodly." (Hosea iii. 4.)

The vision of Nebuchadnezzar confined the coming of Christ to a period before the dissolution of the Roman empire. That haughty monarch had a vision of a great image, which, as interpreted by the prophet Daniel, indicated four successive empires. The head of the image was of gold, an emblem of the Babylonian empire. Its breast and arms were of silver, a symbol of the second—the Persian empire. Its belly and thighs were of brass, indicating the third—the Grecian empire. Its legs were of iron, and its feet part of iron and part of clay, to represent the fourth—the Roman empire. And within this latter empire another kingdom, that of Christ, should arise, its emblem being a little stone cut without hands from the mountain; and this stone was to smite the great image upon its feet, and break it in pieces, and afterwards to become a great mountain and fill the whole earth. This fixed the beginning of Christ's kingdom, and therefore the time of his coming and his death, within the period of the Roman empire. Therefore, had our Lord come during the Babylonian empire, it would have been too soon; or during the Persian empire, too soon; or during the Grecian empire, still too soon. Yet, had the event been delayed beyond the Roman empire, it would have been too late—the prophecy would have been falsified. But the Redeemer died when the Roman empire was established—yet not long established—for Jesus died in the reign of Tiberius, who was only the second Roman emperor. That, too, was the very zenith of Rome's splendour. Soon after this, the empire began to decay, and now for more than 1,000 years that once mighty and extensive empire has been blotted from the map of the world. The synchrony of the event with the prophecy proves again that it was "in due time Christ died for the ungodly." (Dan. ii., &c.)

Other prophecies define the time of the Redeemer's death to be before the destruction of the second temple. Malachi, speaking of the Redeemer, says, "The Lord whom ye seek shall suddenly come to his temple;" and Haggai, speaking of Christ as the Desire of all nations, foretells that his personal presence in the second temple shall fill it with a glory surpassing the glory of the former temple. *The same fact is taught by the prophet Daniel. Now, had the Redeemer died during the existence of the first temple, or before*

the second temple was built, the prophecy would have been irrelevant; and had he died after the second temple was destroyed, his death would have been too late—the prophecy would have been falsified. But he came while the second temple was standing. There, in infancy, he was dedicated to God, and was blessed by good old Simeon; there he confounded the Jewish doctors by his wisdom, when only twelve years old; there he often went to worship; there he cast out the buyers and sellers by an authority divine; there he proclaimed the precious truths of salvation; there he wrought splendid miracles, the displays of his almighty power and Godhead; and his personal presence there, as the incarnate Jehovah, imparted to it a glory surpassing far the glory of the Shekinah in the first temple; and, finally, he died for man's salvation before that temple was destroyed. It was, therefore, "in due time." But only forty-one years afterwards Titus, the son of Vespasian, surrounded the city and destroyed it by a powerful army, when the temple was consumed to ashes; and at this day the mosque of the false prophet desecrates the spot where once that temple stood. Half a century's delay would have falsified the prophecy: but Providence caused the event to coincide with the prediction, and thus supplied another proof that "in due time Christ died for the ungodly." (Mal. iii. 1, Hag. ii. 7, Dan. ix. 26.)

Two of the prophecies we have named limit the Redeemer's death to a given century, or, strictly, to within half a century; but there is a remarkable prophecy in Daniel, which prescribes the very year, yea, the very month, of his death. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish (or restrain) the transgression, and to make an end of sin-offerings, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up (by fulfilling) the vision and prophecy, and to anoint the most Holy." (Dan. ix. 24.) To make reconciliation for iniquity, and to bring in everlasting righteousness, are the great moral effects of the Redeemer's death. This is the central event of the prophecy, and from it flow the restraining of transgression, the abolition of sin-offerings, the outpouring of the Spirit; indeed, all the blessings named in the text. This prophecy, then, foretells in the clearest and most expressive terms the year and the month when the atonement should be made by Christ—namely, within the period of the seventy weeks. In these prophetic terms a day stands for a year, a week for seven years, and the seventy weeks, therefore, mean 490 years. If we knew when these years began, we should know when they ended; and knowing this, we may see whether the prophecy coincides with the event foretold. Now, the following verse tells us when the prophecy commenced—namely, when the commandment or proclamation should go forth to restore and to rebuild Jerusalem; which means not merely to complete the restoration previously begun, but to effect that reformation in Jerusalem, to restore that order of worship, and establish that regular constitution of law and government in the Jewish church, which should be a rebuilding and restoring of her equal to her former state. This decree or commandment was issued by Artaxerxes Longimanus, and you may find it at length in Ezra vii. 11—26. It was issued in the seventh year of his reign, in

the month of Abib, and, according to Usher's Chronology, in the year of the world 3547. This was the year when the prophecy began. Now, add to this date the 490 years of Daniel's prophecy, and we come to the year 4037. In what year did the Redeemer die? In the year 4037, being the very year which the prophecy of Daniel foretold. In what month did he die? In the month Abib, the very month when the proclamation was issued. This synchrony is wonderful; but not more wonderful than true. The year and the month were precisely those which the prophecy had foretold. It was "in due time that Christ died for the ungodly." *

If we regard (as we certainly must) the types as prophetic as well as emblematical, as relating to time as well as to facts, we have one great sacrifice, the passover, which indicates not only the month, but the day and the very hour of the Redeemer's death. The connection of that expressive sacrifice, as a type, with the death of our Lord as the antitype, is strongly affirmed by the Apostle Paul, who says, "Christ our passover is sacrificed for us." The time for the performance of that typical sacrifice is laid down with rigorous exactness in Exodus xii., and is often repeated with special minuteness. The appointed month was Abib; the day was the fourteenth of that month; the hour specified in the Hebrew "between the two evenings" was the ninth hour of the day with the Jews, and the same as our three o'clock in the afternoon. Now in what month did the Redeemer of the world die as a sacrifice for sin? In the same month, Abib. On what day of the month? On the fourteenth. In what hour of that day? In the self-same hour, the ninth hour of the day, Jesus cried with a loud voice and gave up the ghost. This is, indeed,

* A difficulty has been felt in reconciling verse 24 with verses 25, 26, 27, because the former speaks of 70 weeks as a whole; while the three following verses speak of three distinct periods—namely, 7 weeks, 62 weeks, and 1 week. But these three distinct periods make the same total of 70 weeks, and therefore are separate parts of the same prophecy, setting forth events included within the same period. The first period of 7 weeks, or 49 years, applies to the time taken up in completing the reformation begun by Ezra at the going forth of the commandment by Artaxerxes Longimanus, and finished by Nehemiah, for this was exactly the time prescribed by the prophecy, 49 years. The second period, 62 weeks, or 434 years, was exactly the time that elapsed from the end of the 49 years to the beginning of the Christian dispensation, when the kingdom of Christ was proclaimed by John the Baptist. Here began the third period of one week, or seven years, when the covenant was to be confirmed with many. Under the powerful ministry of John many were converted and brought into God's covenant. John's ministry continued about 3½ years, and then the ministry of Christ began, when many others were converted and brought into God's covenant of salvation. The ministry of Christ continued about 3½ years, which, added to the time of John's ministry, makes 7 years, or the one week of the prophecy. Let us add these figures together—namely, $49 \times 434 \times 7 = 490$, the years of the prophecy.

A difficulty is still felt from the words, "after three score and two weeks shall Messiah be cut off." This, however, does not mean that there should be no interval between the 62 weeks and Messiah's death. Indeed, the word "after" suggests an interval of time, and that interval is the week or seven years following, at the end of which Messiah should be cut off, as history informs us he was. This is confirmed, also, by the following words, "In the midst of the week (literally, in the half-part thereof) he shall cause the sacrifice and the oblation to cease." It was within and not beyond the second half of the last seven years that Messiah died, and by his death abolished all the Jewish sacrifices and oblations. Thus, when *examined, the difficulties vanish, and the prophecy receives a fuller light, and we see a more circumstantial fulfilment.*

another wonderful coincidence. Was this coincidence accidental or designed? If accidental, it has no meaning. If designed, it connects the type with the antitype, in time as well as in fact; and, if thus connected, it was anticipative and prophetic, being ordained 1,500 years before the event. Hence the narrative of the precise time of the Saviour's death, as the antitype is as particularly stated by three of the evangelists as the time appointed for the type is stated by Moses, both showing that at the moment when the paschal lambs were bleeding in Jerusalem, Jesus the Saviour of the world was bleeding on the cross, and expiring as the Lamb of God for the sins of the world. This view is supported by another coincidence—the time of the outpouring of the Holy Spirit on the day of Pentecost. Fifty days were ordained between the two types and the two events. Discordance between the time of the Saviour's death and the time of the passover would have marred their coincidence with the time of the gift of the Holy Ghost and the Pentecost; but the exact synchrony of the former determined the exact synchrony of the latter; and the synchrony of both argues in both a purpose in the time fixed, and a providence in the events accomplished. How emphatically true are the words of the Apostle, "in due time Christ died for the ungodly."

In these wonderful facts how irresistible the evidence that Christ is the true Messiah! The Old Testament, as well as the New, is full of Christ; the types, the promises, and the prophecies, from the beginning of time, all centre in him, and in him have their complete, exact, and circumstantial fulfilment. To him gave all the prophets witness—a witness so full and special, that every lineament in his person, character, and work was portrayed, and the year, the month, the day, and the very hour of his death indicated, centuries before he was born. So that Christ, on entering the synagogue of the Jews, could unroll the sacred vellum and say, "In the volume of the book it is written of me," "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And when his great work was done, and all the things spoken concerning him by the prophets were fulfilled, he could appeal with still greater fulness to the sacred records, and say, "Ought not Christ to have suffered, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." And his apostles after him, fortified by the evidence of facts and dates, could everywhere reason with Jews and Gentiles out of the scriptures, "opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom we preach is the Christ."

So complete, indeed, is the proof that Jesus is the Christ, that the facts and dates exclude all pretenders, and show the blind folly of the Jews in waiting for another. The prophecies of Christ can receive no future accomplishment. The time for his coming is passed by more than 1,800 years; the Jewish genealogies, which proved him to be the Son of David, have perished, or are all in confusion. The Jews themselves, among whom he should appear, are dispersed, and have no country of their own; the land is evacuated of its people; the once verdant valleys of Palestine are desolate, the vine-clad hills are

naked, sunburnt, and blasted ; the temple that was to be filled with Messiah's glory is destroyed even to its foundations ; the Jews themselves, in their condition, have borne for many centuries, and still bear, the brand of Heaven's displeasure for their rejection of the Son of God ; and the Scriptures to which they still cling, and carry with them in all their wanderings, bear witness against them, and prove beyond all controversy that Messiah has come, and that it was " in due time he died for the ungodly."

The facts before us demonstrate that the Scriptures are divinely inspired. No human sagacity could have foreseen the facts predicted ; they are too numerous, too complicated, and too remote ; they are blended with the personal histories of individuals and with the fate of various nations—of individuals and nations then unborn ; and with human volitions and actions which no intellectual penetration could foresee. The growing revelations of prophecy concerning Christ constitute a system of the most perfect symmetry ; each prophecy is connected with its predecessor and its successor ; and all centre in one person. They grow out of each other. They are, as a whole, as much connected and dependent on each other as the fruit with the branches, and the branches with the trunk, and the trunk with the root, and all with the seed from which they have been developed ; they form a luxuriant Tree of Life. No eye but the eye of God could pierce through those remote events and times with their complicated contingencies, and no power but the providence of God could have brought them to pass. It is idle to say the prophecies were written after the events had transpired, for the very language in which they were written was obsolete 400 years before the death of Christ. As well-known facts of history the prophecies existed in a Greek translation 280 years before the Redeemer's death, and some nations, blending with the prophecies, had lain in ruins 1,000 years before he was born. It is besotted folly to aver that the sacred writers had acted in collusion to fabricate the system of prophecy, for this is to say that Adam was a contemporary with Moses, and David a contemporary with Malachi, and that all of them were later than Christ ! Collusion was impossible. The prophecies began with the fall of man, and they only closed with Malachi, extending over 3,500 years. The prophets lived apart, separated by different countries, and by intervals of hundreds, yea, some by thousands of years ; not one predecessor knew what his successor would foretell, nor whether he would have a successor at all before the Redeemer came. And yet all their prophecies are connected, like a building with its foundations, pillars, capitals, architrave, and elaborate sculpture complete. Solomon's temple was a wonder of art, because every stone and pillar was cut before brought to its place in the building. So perfect in all its adaptations, that neither hammer, nor axe, nor any tool of iron was heard in that magnificent structure. But in that work men acted in concert, guided by a plan made ready to their hands. But the temple of prophecy, so perfect in all its parts, so minute in its adjustments, and so complete in its symmetry, was the growth of thousands of years ; kingdoms rose and fell as the stately edifice of truth advanced ; no builder knew the plan he was working out, no *two minds were acting in concert ; each uttered his simple oracle,*

which was but dimly apprehended even by himself at the time; yet the temple of Solomon was not more beautiful, more complete, more worthy of its architect, than this wondrous structure of prophecy is worthy of its Author; and that Author is no other than the Architect of the universe. God hath raised a pyramid of evidence so broad and deep in its foundations, and so lofty in its summit, that the gates of hell cannot prevail against it.

In thus gradually unfolding the truth, God hath caused the evidence of inspiration to be continually brightening. Had the Saviour come at once, and taught, and worked wonders, and died, and risen again, there would indeed have been a refulgent light, and a powerful evidence of truth; but without a series of miracles and special interpositions continued for ages, that light must have faded, the evidence must have died out, and distant generations have become immersed in darkness. But the gradual development of prophetic truth during 3,600 years fortified revelation as it grew, and its evidence is perpetuated to the end of time. The light of the Gospel, like the light of day, began with a few feeble rays, and gradually advanced through successive stages, from the dawn of morn to meridian brightness; and there it stands now, at once flinging its beams upon the past, and affording to the present and future generations of mankind ocular demonstration for their faith. Blessed be the Lord God who alone doeth wondrous things; and blessed be his glorious name for ever and ever!

See how the issue of events has resolved a profound mystery into a display of Divine wisdom! The great and prolonged trial of Old Testament saints was the delay of the promised Saviour. Their hopes of eternal salvation depended solely upon a Being whom they or their fathers never saw. They had promises and predictions of him, which in their day were never fulfilled. They passed through one national crisis after another, now prosperous, now ruined, but the Messiah never came. High hopes of the blessed hour as at hand, were raised only to be cast down, and the disappointments of one generation were repeated in the next. Meanwhile, no explanation was given; not a word. The delay was a profound enigma which baffled reason and sometimes staggered faith; and often the question arose, Why doth he delay his coming? Can the promise be true when thus delayed? Is God unfaithful, or have his prophets deceived us? Many a time were hard thoughts of both indulged; which nothing could exclude, but a faith which pierced through all improbabilities, and rested on the sublime truth that God is faithful, whatever clouds envelop his throne, or obscure our mental vision, or perplex our reason. But with the coming of Christ, the clouds were dispersed, and as they roll away, what a light they disclose around the throne of God! Faith is turned into vision, and we see only to admire and adore; and our exultant voices sing, "He hath done all things well." The very delay which tried the faith of prophets serves to establish ours; and the facts which perplexed their reason, satisfy ours. Yet God hath not changed; he hath only proved that he is unchangeable; and shown that his ways, however inscrutable, are wise, and holy, and just, and good. We have here an instructive lesson teaching us to wait for the future as our forefathers waited for the past; and

amid all providential discouragements, and all prophetic delays, to be strong in faith, giving glory to God; knowing that "He is not slack concerning his promises as some men count slackness;" for "one day with the Lord is as a thousand years, and a thousand years as one day."

I have but a few more observations to make. Sceptics, we ask you to honour your reason by candidly examining the facts of this sacred book. You will find a moral demonstration in its evidence. Its truths will flood your intellect with light, and your faith once surrendered to its teachings, you will rest upon an everlasting rock! Christians, search with more diligence and care the records of God's word, so full of wisdom and love; and your minds, fortified against the specious and dangerous errors of the day, will daily perceive new harmonies and new beauties; new discoveries of truth will open to your admiring gaze; and beholding as in a glass the glory of the Lord, you will be changed into the same image from glory to glory, even as by the Spirit of the Lord.

Penitent sinners, come at once to this Saviour. He died for the ungodly; therefore he died for you. The work is done, the atonement is complete, and Jesus himself bids you welcome to its blessings. He is waiting to save you now. Do you feel your weakness? Behold he saveth those that are without strength; and such are all men, even as you. Are you weaker than the dying thief, languishing in the agonies of death? Yet he was saved, though in the eleventh hour—plucked from the very jaws of hell, and carried upward in the loving arms of Jesus to the paradise of God. This Saviour is yours, if you will but accept him and rely upon him now. Come, then, to him at once. Delay no longer in your resolves, hesitate no longer in your confidence. Cast your guilty soul upon him now. For "behold now is the accepted time; behold now is the day of salvation." You, even you shall know, by happy experience, that Christ hath come, that he hath died for the ungodly, and that he hath power on earth to save sinners!

A METHODIST FAMILY IN THE LAST CENTURY;

BEING A SELECTION FROM THE DIARY OF MR. THOMAS HICKS AND MISS PATIENCE BROADWAY, AFTERWARDS MRS. HICKS. (1770—93).

A prefatory note concerning the above family may not be unacceptable to the reader, before giving extracts from the diaries we have by us in the handwriting of Mr. Thomas Hicks and Miss Patience Broadway.

Mr. Thomas Hicks was a well-to-do farmer at Brean and Lympsham, two parishes lying near each other in the rich level between Weston-Super-Mare and Highbidge, Somersetshire. Brean was doubtless his native place, where his family had been located for many generations. We have sometimes thought that possibly Mr. John Hikes, one of the ejected Nonconformist ministers of 1662, was an ancestor of this family, inasmuch as he figured during a most exciting period of his checkered life in this part of Somersetshire.* This John Hikes was of a refractory turn. Accord-

* See "Troublous Times; or Leaves from the Note-Book of the Rev. John Hikes, an ejected Nonconformist minister 1670—71." Jackson, Walford, and Hodder, 1862.

ing to Macaulay he, together with a certain lawyer, by name Richard Nelthorpe, was outlawed for taking part in the Rye House plot. These were the two Puritans whom Lady Alice Lisle concealed, from the pursuit of the King's soldiers, for which she lost her head in the market place of Winchester, under the cruel hand of Judge Jeffreys. Hickes was a hot-blooded Puritan; but withal a zealous field-preacher. He did not scruple to take up arms against the King; and if we may trust a statement in "*Troublous Times*," he lost his head at Glastonbury, Somersetshire. We do not know with certainty, but the agreement of locality and name seems to point to relation by consanguinity between "John Hickes, the Nonconformist divine," and the family of Mr. Thomas Hicks.

For two years and a half after his first marriage, Mr. Thomas Hicks resided at Bream, after which he took a farm at Lympsham, an adjoining parish, as appears from his diary. Shortly after settling in the latter place, he lost three children, and his first wife. Before this afflictive event he had become a changed man through hearing Mr. John Wesley "preach at Newgate, Bristol, to a condemned prisoner," and had joined the Methodist Society in his village. It appears that he subsequently became a class-leader. After an interval of a year, or two, at the recommendation of a Mr. Crickett, a Wesleyan minister, who travelled in that neighbourhood, he married Miss Patience Broadway, daughter of Mr. Henry Broadway, yeoman, of Gillingham, Dorset, with which family Mr. Crickett had become acquainted whilst travelling in Gillingham, before going to the neighbourhood of Lympsham. One of the children of this marriage was Mrs. Frances Herridge, wife of Mr. John Herridge, late of South Brent, Somersetshire, whose only daughter was the late Mrs. George Batt. The Broadways were Methodists from the beginning of John Wesley's movement; and had the distinguished honour of entertaining him when itinerating in that part of Dorsetshire.

Only a fragment of the diary of Mr. Thomas Hicks has come into our possession; but that of Miss Patience Broadway, who became his second wife, extends over a period of about twenty years. One half of it was written before her marriage; and will serve to show how carefully she sought to "keep her heart with all diligence." The records recall to mind one phase of religious life in the last century, and how conscientiously the followers of Wesley sought to carry out his oft repeated recommendation to preserve a diary of religious experience—a practice we fear greatly fallen into disuse at the present time. Outlines of sermons by Methodist itinerant preachers—"assistants" and "helpers," as Wesley styled them, which are interspersed throughout the diary, will exhibit the drift of the preaching in those days of religious awakening, what kind of address it was that reached the hearts and remained in the minds of the hearers. We judge it was quite a habit with the earlier Methodists to keep a text-book by them, in which to note the texts and leading thoughts of sermons on their return from "meeting;" for both Miss Broadway and Mr. Hicks have left papers of this nature. With such diligent, attentive, reflecting hearers; and such heart-searching, powerful preaching, what wonder that heaven smiled, and multitudes were brought to a knowledge of the truth! William Jay once remarked that "the sermons of the early Methodists, if not highly polished, left effects which were as goads and as nails fastened in a sure place by the hand of the Master of assemblies." Oh, to be baptized by the spirit of the olden time. O, for a return to such heart-searching *preaching*, and such attentive *hearing*.

The beginning of

MR. THOMAS HICKS' DIARY

has been lost. We are, therefore, abruptly introduced to that period of his life in which he began to think seriously about religion:—"Sometimes I thought I would mend my life on reflection; but when I got with my
JANUARY, 1870. o

companions again, I was overcome. I married an agreeable wife about the age of twenty-two years and a half. We lived at Brean two years and a half; then we came to Lympsham. On one occasion, after returning from a journey, I was seized with a fit, and lay like dead near half an hour, by the description of them that were with me. After this I saw the mercies of God toward me. I thought I should die soon, and that I was not fit for death. I thought of mending my life. I spent some time in a low, melancholy state, knowing not where to go for succour. At last I heard the people called Methodists. I heard that Jesus Christ died for sinners. I cried mightily to the Lord that he would put me into the way to his kingdom. I resolved to mend my ways. But being at a neighbour's house, I was overcome with liquor; and after I came home I thought I should die, and go to hell. I begged for mercy, and that God would spare me a little time. Accordingly the Lord restored me again. With fresh resolution, I determined to lead a new life. But I was soon overcome in the like sin again; but it pleased God to follow me with conviction. Being at Bristol, there I was overcome with cursing a man; then I was cut to the heart. I thought I could let that same person trample my neck under his feet. Then I thought I had grieved the Spirit of God so as to cause him to leave me. I went to hear the reverend Mr. Wesley preach at Newgate, to a condemned prisoner; then I cried to be reconciled to the Lord Jesus Christ, resolving by his assistance to begin afresh, for I found I was not sufficient of myself to do anything acceptable to the will of God. Then I attended preaching constantly, and soon believed that I must know my sins forgiven in this world, or be lost for ever. I sought the Lord in the appointed means, and often found the drawings of the Father. Sometimes I thought I never should believe, and that I should be lost through unbelief. I thought what a dreadful situation my poor soul would be in at the last day, to stand before an angry God, for it is said he 'is angry with the wicked every day.' One time as I was coming from Brean I thought I did believe, for my heart was all devotion to God; it seemed I could have undergone any hardships for God. My heart seemed to be full of love to God and his people. I stood still, and thought whether I did believe, or no; but doubts and fears seized me again. I entered the society. My leader told me *not to build the roof first*. I began to seek the Lord in full purpose of heart, and was determined not to rest satisfied without the knowledge of God by the remission of my sins; and it pleased the Lord to speak me whole about February, 1775, with these words, 'Blessed are they which hunger and thirst after righteousness, for they shall be filled.' I went on in a happy frame of mind for some time; but Satan came on with his darts, and strove to bring me into doubts again. My wife was a very great instrument in the hands of God for my support under affliction and temptation, exhorting me to look to and trust the Lord Jesus, who was always willing to help those that believe in him. We went on a few years happy and comfortable in the Lord, exhorting each other to live to the Lord, and building each other up in the most holy faith. It pleased God to lay his afflicting hand upon us, and to take away three children. He laid his hand heavy upon me and my wife; we had the ague near twelve months at times, until it brought my wife into a decline. While she was ill, I was in continual sorrow, lamenting what I should do if she should die. As soon as her disorder returned, about 1782, she began to set her house in order for death, for she often told me she thought that she should die; but I flattered myself, hoping that it would not be my hard fortune to lose one so dearly beloved, who was a great support to me in religion. She was very much resigned to the will of God, and willing to depart to be with Christ. Her experience was clear long before she died; she was fond of singing, and would often sing hymns, and invite those around her to sing, and asked me often to sing when my heart was ready to burst with grief; and asked me if I would sing when she did die. But, O, the sorrow I

then underwent. She was sensible to the last, and while she had strength she was shouting 'salvation;' she fell asleep in the arms of Jesus the 20th April, 1782. My grief was great beyond expression. It appeared to me I was left without hope and without God in the world, or friend. I lamented my doleful state in grief and sorrow, thinking that death would soon put an end to my days. My confidence in God was lost; I was dark in my mind; my strength was almost exhausted, until the evening, then the Lord was pleased to help me so that my grief was not so uncommon. Mr. Boon preached a funeral sermon on these words, 'I have fought a good fight,' &c. She was buried at Berrow, April 26th, which was her birth-day, aged thirty-one years; and it is my desire as well as hers to be laid by her side. I prayed much to the Lord to open the intercourse between him and my soul, till it pleased him to dispel the dark clouds, and send peace to my soul. I lived near to the Lord, and had sweet comfort to my soul. But sometimes I thought that all the blessings that the Lord had bestowed upon me would not make up for the loss of my dear wife. I was often tempted to murmur against God, notwithstanding the Lord's goodness toward me. When I look back, and survey the dealings of God with me, I can believe it is for my soul's good, in weaning my affections from the things of this present life, and setting them on things eternal. I spent my time in an irksome way, for the loss of a friend I so much missed to unbosom my griefs unto. But why do I not go to the Lord Jesus, who can sympathise with me in all things, and will support me if I come to him by faith? I sought to keep close to the means of grace, and often found my soul drawn out after the Lord, and was happy by the faith I had in him to know that he would receive my soul at last into his kingdom.

"I was tempted to set my affections on some earthly object, in order to get rid of the grief I felt on account of the loss of my wife. A young woman was presented to me, and I thought that if I were to set my mind on her, I should get rid of my trouble. I hearkened to the temptation, and made the experiment. I set my mind upon her, and thought she might be a help to me. Soon an opportunity offered to be in her company. I spoke my mind freely to her, and told her my intention; and she seemed to be very agreeable. As soon as I left her presence I began to consider what I was about. My sister asked me if I could like her, and said she thought she would make a very good wife. Then we began to converse about my wife, which brought on sorrow in my breast. My mind became so set against the young woman that I thought of never going to see her any more. She appeared quite obnoxious in my sight, with all her sex. I began to be sorry for what I had said, and reflected much, and consoled my melancholy situation, resolving to spend the remainder of my days as I was. Sorrow returned afresh for the loss of my wife, and I wept sorely and lamented my situation. What shall I do? thought I. Or, where shall I fly to relieve my grief? I prayed the Lord to direct me to a portion of his word. (Zech. ix. 11.) 'By the blood of thy covenant I have sent forth thy prisoners out of the pit.' 'It is the Lord, let him do what seemeth him good.'

"Of my extreme distress
The Author is the Lord;
Whate'er his wisdom pleases,
His name be still ador'd.

"If still he prove my patience,
And to the utmost prove;
Yet all his dispensations
Are faithfulness and love.'

The Lord oftentimes visited me with his love, and refreshed my soul, so that I could strongly believe in him."

Shortly after this, Mr. Hicks seems to have become greatly perplexed again respecting the choice of a wife; and he suffered his mind to become "greatly entangled" by "a young woman of an earthly mind, but of a mild and good spirit by nature." This step brought him into condemnation; so that he was "much weighed down; he became heavy and dull in the means of grace." He found that "he came off loser." However, he was determined not to rest until "the Lord should light him up again, which it pleased the Lord to do," and strengthen his confidence in him afresh. His journal abruptly terminates with this entry:—"I sometimes thought I should be glad to change my state, if it should please the Lord; but if not, I would spend my days as I was. I often prayed to the Lord, if it was his will, that I might be joined to some religious person; but I could not see nor hear of any such."

It appears that not long after this entry the Lord did direct him to a suitable partner. Mr. Crickett, travelling preacher, saw his condition, and recommended him to Miss Patience Broadway, of Gillingham, Dorset, who proved to him all that his soul could desire. She was a true help-meet throughout his life; she long survived him; and died in connection with the Bible Christian Society, Shepton-Montague, Somersetshire, January 8th, 1836.

The Providential circumstances which led her to unite with the Bible Christians will appear in the sequel; and the extracts we propose to give from her diary will show her to have been a person of distinguished piety and excellence.

CHOICE READINGS FROM NEW BOOKS.

THE POSITION OF JESUS CHRIST IN HISTORY.*

SOME of the most eulogistic works in praise of Jesus of Nazareth, that have been recently published, were written by men who entirely deny His supernatural character. They exhibit Him to us simply as the *ideal man*—such a being as was never seen on earth before, and has never been reproduced since. All that is told us of His exceptional birth, of His miracles, His resurrection and ascension, of His Divine Sonship, of His identity with the Godhead, and the peculiar efficacy of His atoning sacrifice, we must regard as a delusion; but, when we have stripped off the mythological drapery which has been thrown around this extraordinary Man, there is a moral grandeur in the heroic figure that is revealed to our view, which warrants us in saying that "whatever may be the surprises of the future, *Jesus will never be surpassed*. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, *there is none born greater than Jesus*."

A phenomenon like this demands explanation, and we begin our inquiries by asking, whether there was anything in the *character of the age* when Jesus lived that serves to account for the existence of such a man, as He is represented to be? Had *humanity* become developed to such a point, that it was reasonable to look for such a being as Jesus? Had long ages of experience and culture been operating upon the rough material of human nature, until at last all its finer and nobler elements culminated in this man? In the fulness of *time*, and in the choicest *region* of the earth, did the choicest *family* of the most advanced *race* ripen into this perfect fruit?

* From "*Primary Truths of Religion*," by T. M. Clark, D.D., LL.D. London: Bell & Daldy.

There is nothing to sustain such a theory as this. The palmy days of Palestine had long been past. It had degenerated into a tributary province ruled by a succession of demagogues, who worked their way into power by meanness and cruelty. No true prophet had spoken in Judea for four hundred years. Judaism had become a system of superstitious observances, and its worship was a wearisome routine. The foolish conceits of the Rabbis formed the substance of the popular theology. The more intelligent men of the times were indifferent to all forms of religion. There was not a man distinguished for intellectual power or moral excellence in all the nation, not one whose name would not have been forgotten when he died, if Jesus had never lived. Politically, intellectually, and morally, Palestine was in her dotage.

And yet, at this period, and among this debilitated people, there appears in the dark horizon a LIGHT, which gradually turns the night into day. For the first and the last time in the history of the world a *perfect* man appears!

How is this phenomenon to be explained? Was there any thing in His *parentage*, His *education*, the peculiar *influences* which surrounded Him in His boyhood, to account for it? He is brought up under the roof of a respectable mechanic in Nazareth. Of Joseph, His reputed father, we know nothing, except that he appears to have been an upright, honest man—ready to regard the voice of God, when he heard it distinctly; but there is no reason to suppose that he exerted any special influence over the boy, whose name has since become so illustrious. Of Mary, His mother, from whom He derived His humanity, we have fuller notice, and are led to form a much loftier conception. The wonderful words of her wondrous Child sank deep into her heart, and were remembered and cherished there, long after others had forgotten them. She had a spiritual insight, which no other woman of Judea shared with her—a tenderness and a purity which we can honour and love, without adoring her as divine—blessed above women, she was the fit mother of a spotless child. But it is the power of the child over the mother, and not that of the mother over the child, which always arrests our attention; the ordinary relation seems to be reversed, and the parent does homage to the offspring.

And, *outside* of the family circle, what were the influences to which Jesus was subjected from His childhood? He was brought up in a secluded village of a remote province—a place so low and obscure, that a proverbial disgrace was connected with its name, and people wondered how any good thing could come from such a region. His only companions were the uncultivated peasants of Nazareth; tradition says that he was engaged in the laborious calling of His reputed father; probably the only *books* that He ever saw were the sacred rolls of the law kept in the village synagogue, and, perhaps, some Rabbinical commentary circulated among the people. "Jesus did not even know the name of Buddha, Zoroaster, or Plato; he had read no Greek book, no Buddhist soutra, and yet there is in Him more than one element which, without His knowledge, came from Buddhism, from Parseeism, or from the wisdom of the Greeks." He would not have been likely to hear in Nazareth any *public* instruction, tending to enlighten Him in any very elevated spiritual truths; there was no *Socrates*, to teach the divinest Plato of God and immortality—no *Paul*, to expound to Him the prophets—no *John*, to show Him the depths of Heaven's love.

Out of this dull background the full-formed figure of Jesus suddenly flashes into light. There is no *visible* preparation for His great work—no pupilage, no study, no discipline, no earthly antecedent to account for the phenomenon. The ideal man, He for whose advent the world had been waiting through weary centuries, suddenly appears—moves about

Galilee and Judea for a few months, and then vanishes from the scene. But, during this short space, He has *said* something. He has *done* something, which has made the world another place to what it was before, and man another being to what he was before; even the face of *eternity* is changed, and the *grave* itself has become radiant. *His name* has become a talisman—the *slave* hears it, and leaps in his chains—the *sinner* hears it, and ceases from his sin—the *weary* and *heavy-laden* hear it, and find rest—the *dying saint* hears it, and falls asleep in *JESUS*.

It will not be questioned that no human being has ever impressed the world like Jesus of Nazareth. The quiet words that He uttered, as He sat with a little group of disciples on some Galilean hill-side, have been taken on the wings of the wind and carried to every quarter of the earth. What he *said*, and *did*, and *endured*, soon found its chroniclers, and this record has become the sacred Book of the most civilised of modern nations, and has received the extraordinary title of "The Word of God."

His influence has reached *all* races and classes of men. In the *universality* of His influence Jesus stands alone. Other men have left their impress upon some particular nation, or upon a peculiar order of people in various nations; but the followers of this Jewish teacher forget that He was a Jew, and the place of his birth has become idealised as "The Holy Land." Unlike philosophy and science, the religion of Jesus has come before, instead of following in the wake of civilisation; and civilisation has followed, as a necessary consequence.

And this extraordinary influence has affected *all* the various relations of men—political, social, and personal. It has revolutionized governments, introduced new elements into society, changed the whole aspect of family ties, and given men strength to subdue the passions of their own nature. It found *despotism* enthroned everywhere; just so far as its principles prevail, it gives to the people all the civil liberty which they are competent to exercise, while, at the same time, it protects them from the evils of anarchy. It found *society* disordered, inharmonious, groaning under abuses and excesses; it is gradually restoring order, equality, and fraternity. It found the *family relation* disarranged—woman, the ignorant servitor of man, and the purity of home defiled by polygamy; it is now weaving around the household a white robe of sanctity, securing to the wife and mother her legitimate rights, and it has assigned to her the highest sphere of influence which mortal can attain.

This reorganising, purifying, elevating power is *steadily increasing*; it has, in itself, a vitality which is irresistible. The influence of Jesus can no more be exterminated than the law of gravity can be destroyed. There is no more reason to fear that Christianity will ever die out than there is to believe that the earth will cease to revolve. After having survived the antagonisms which it has already overcome, there is no further cause for apprehension. Persecution cannot *kill* it, and patronage cannot *smother* it. It lived through the long night of a thousand years, when its beams were shorn, and its life seemed well-nigh gone; and then the sun rose, brighter than ever. And it will live on, till the heavens and the earth shall be rolled up as a parched scroll and pass away.

The influence which Jesus has exerted is *peculiar in its nature*.

It is not that of *physical force*. The cause of Christ has advanced most successfully when it has received the least assistance from the secular arm. When men have gone before with a sword to open the way, Christianity has *refused* to follow. When the attempt has been made to enforce the forms of this faith by violence, the *spirit* has deserted the form and left it empty. The dreariest days of Christianity were those when the trumpet of the warrior was sounded in her behalf. The imperial patronage of *Constantine* did the Church greater harm than all the attacks of *Julian*.

If she had only been *let alone*, to work out her true results by her own vital force, Christianity would have been a hundred-fold stronger than she is to-day.

Neither is the influence of Christ's truth that of a *system of philosophy*. It harmonises with *all* forms of sound philosophy; but it has truths which are peculiar to itself, and it handles these after a fashion peculiar to itself. Jesus perplexed His hearers with no metaphysical subtleties. He dealt very little in abstractions. He elaborated no ambitious theories. The most unlearned could comprehend what He said as readily as the Scribes.

Neither is the influence of Christianity that of *superstition*. Just so far as this element has been incorporated into the original Gospel, its true power has been vitiated. In the teachings of Christ there is a singular freedom from every thing likely to minister to that feeling of superstitious reverence and fear which is so natural to man. He envelops His doctrine in no gorgeous clouds of *mystery*—never calls upon us to suspend the operations of our *reason* in order to believe—makes no vague, exaggerated appeals to our *passions*. His utterance is calm, His argument convincing, and His exhortation persuasive. Who can conceive of a congregation shouting and howling with mad excitement, under such a discourse as the Sermon on the Mount? Superstition appears in very opposite forms of manifestation; the Christ of the Gospels is equally free from it in *every* form. As a man, He was natural and simple; He ate and drank like other men; wore no embroidered phylacteries; there is not a trace in His life of wild enthusiasm, or melancholy asceticism, or hollow formalism, or puerile symbolism. He prescribed no religious routine, no recipes for penance and self-torture, and gave His Church no rules for getting up an excitement.

Neither is the influence of this system that of *dry and barren dogma*. We hear nothing from Christ of federal-headship—of the imputation of sin or of goodness—of sin before volition, as distinguished from the sin which consists in sinning—of natural inability or moral ability—of Divine decrees as the basis of distinguishing grace—nothing of irresistible grace, or prevenient grace, or the grace of congruity; but He tells men how they must *feel*, and what they must *do*, in order to enter the kingdom of heaven. All the *systematic* theology that He taught could be put into a very small compass; but all the *truth* which He taught, in all its bearings, would require an eternity to fathom.

We stand, then, in the presence of the most significant fact in history. The existence of Jesus Christ was the pivot upon which the destiny of the world turned.

Here is a man, born and bred in obscurity—with no advantages of education—without rank, wealth, or associates—a man who never had a *home* that He could call His own—who never had a *follower* of any note while He lived on earth—hated by the leading men of His time, in both Church and State—a man who died by the hands of the law, and was buried by charity; and yet to-day, instead of dating our letters and papers and all other documents *Anno Mundi*, it is "In the year of our Lord," as though man first began *to live* when Jesus walked in Jewry; kings and emperors are anointed in *His* name; the most gorgeous temples on the face of the earth are consecrated to *His* worship; millions upon millions believe that there is eternal salvation only through *Him*; the history of the last eighteen centuries has taken its form from *Him*; and there is no name in heaven or earth that is spoken with the same reverence as the name of JESUS.

It does not matter *how* you account for the existence of such a being as this; whether you believe Him to "have been conceived by the Holy Ghost," or not; whether you believe that "in Him dwelt all the fulness of the Godhead bodily," or not; whether you believe that He healed the sick,

opened the eyes of the blind, and cast out devils, or not; whether you believe that he was raised from the dead, or not; *he is still a miracle!* He does not fall within the range of ordinary historical phenomena. He is an exceptional being. He cannot be explained by science and philosophy.

The *great* evidence of Christianity is Christ. And He authenticates Himself. The most *natural* solution of His life is the *supernatural*. The truths which he uttered were not truths which he had learned; *He was the truth*. The works, the wonders and signs, that he performed, were the natural development of His superhuman power.

As material nature is the embodiment of God's *physical* attributes, so is Jesus the Incarnation of His *moral and spiritual* attributes. God becomes accessible—in a measure, comprehensible—through Him. He mediates between the infinite and the finite; bringing them into conjunction in His own person. I do not care to distinguish the natures, and say of Christ that He did *this* as man, and *that* as God; this only confuses the matter of His identity; the natures are merged in one Being. I bow before the mystery, and *do not ask to have it resolved*.

THE METHODIST HYMN-BOOK AND ITS ASSOCIATIONS.*

HYMN 57.—“The great Archangel's trump shall sound.”—*After Deliverance from Death by the fall of a house*. TUNE, Canon, 1761.

THE original forms number 174 in Charles Wesley's “Hymns and Sacred Poems,” 1749, vol. ii., and commences “Glory and thanks to God we give.” The first five verses are omitted; this hymn begins with the sixth verse of the original. The accident which originated this fine composition is related in Charles Wesley's journal. On his third visit to Leeds he met the society in an old upper room, which was densely packed, and crowds could not gain admission. He removed nearer the door, that those without might hear, and drew the people towards him. Instantly the rafters broke off short, close to the main beam, the floor sank, and more than one hundred people fell, amid dust and ruins, into the room below. One sister had her arm broken, and set immediately, rejoicing with joy unspeakable. Another, strong in faith, was so crushed, that she expected instant death, but she was without fear, and only said, in calm faith, “Jesus, receive my spirit.” A boy of eighteen, who had come to make a disturbance, who struck several women on entering, was taken up roaring, “I will be good! I will be good!” They got his leg set, which was broken in two places. The preacher did not fall, but slid down softly, and lighted on his feet. His hand was bruised, and part of the skin rubbed off his head. He lost his senses, but recovered them in a moment, and was filled with power from above. He writes, “I lifted up my head and saw the people under me, heaps upon heaps. I cried out, ‘Fear not: the Lord is with us; our lives are all safe;’ and then gave out, ‘Praise God from whom all blessings flow.’” Several were seriously hurt, but none killed. After such a deliverance was this hymn written. It commences, “Glory and thanks to God we give;” and after twenty lines, in which there are evident references to this memorable escape from death, the sixth verse commences, “The great Archangel's trump shall sound,” &c. This accident took place March 14th, 1744.

Only the possession of mighty faith in God could give the calmness and composure of mind which are indicated in this sublime composition.

* From a beautiful book under this title, by Mr. George J. Stevenson. This treasure to all lovers of Methodist Psalmody will be exceedingly valuable to those who use our Hymn Book as a help to devotion, in private or public. There are hundreds of illustrative incidents. It is published by Hamilton, Adams, & Co., price 6s.

HYMN 602.—"Hark! the herald angels sing."—*For Christmas Day.*

THIS is one of the most popular hymns in the English language. It was written by Charles Wesley, and published in "Hymns and Sacred Poems," 1739, page 206. The original has ten verses. The first and second lines read thus:—

"Hark how all the welkin rings,
Glory to the King of kings."

One remarkable circumstance in the history of this hymn, and one which has contributed much to its being so widely known, is the fact that it is printed at the end of the metrical psalms in the Book of Common Prayer for the use of the Church of England. How it came there, and to be printed by authority, by the printer to the University, is a puzzle to many; but the fact is indisputable. The only reasonable way of accounting for the remarkable circumstance is, that on one occasion the University printer, having a blank page in the prayer-book, put in the hymn without either knowing its author, or asking any one's authority for so doing; and once having a place there, it is almost impossible to displace it, an act which has been contemplated by some churchmen since its author has become generally known. The hymn is now included in many church hymnals, and is universally sung at Christmas time.

HYMN 733.—"How happy every child of grace!"—*A Funeral Hymn.*

CHARLES WESLEY's, being the second of his Funeral Hymns, 1759, and was considered by John Wesley to be one of his brother's finest compositions.

In the account of Susanna Spencer, in John Wesley's journal, vol. iv., page 32, an instance is recorded of the value of this hymn. One of the most remarkable incidents on record of the effective power there is in a hymn is the recital of this one in open court in Exeter Castle during the trial of a prisoner: a good young woman* had been set upon by a ruffian, on her way from Sunday School, and was left for dead by the roadside. On being discovered, she was restored to consciousness so far as to identify her murderer, and then she died, lost to her intense bodily suffering in the sublime joy she had in commending her spirit to God in the words of Charles Wesley's hymn:—

"How happy every child of grace,
Who knows his sins forgiven!
This earth, he cries, is not my place,
I seek my place in heaven:
A country far from mortal sight;—
Yet, O! by faith I see
The land of rest, the saints' delight,
The heaven prepared for me."

The counsel for the prosecution, in his appeal to the jury, described the death-scene, and rehearsed the hymn, a part of which the dying girl had sung in her last moments. The judge, the jury, all but the prisoner, wept. Who could help it? To hear in that solemn court, just before passing sentence of death on the murderer, the youthful martyr's dying song of glory! And such a song! †

* We suppose Mr. Stevenson is not aware that the name of this "good young woman" was Mary Richards, and that she was a valued member of the Bible Christian Society. Her memoir appeared in our issue for February, 1855. She was not returning from the Sunday School when set upon by her murderer.

† We have not space for the other incidents, some of them very beautiful and touching, given by Mr. Stevenson under this hymn.

Memoirs and Obituaries.

MRS. WICKHAM.

THE spiritual birth, the consistent life, and the triumphant death of Mrs. WICKHAM, are the principal points to be illustrated in this Memoir. She was born at Sheerness, Kent, November 21st, 1819. She had, happily, a pious mother, under whose fostering care she early manifested a desired for piety. She believed that, had she been invited by some Christian friend, she should have given herself to Christ in childhood. This is an unanswerable reply to all who do not believe in the conversion of children. As we cannot draw the line between *accountability* and *non-accountability*, we should preach Christ to the young, and direct them to walk in wisdom's ways, assured that the word of kindness dropped into the ear of the child goes down to the depths of its soul.

Our sister found the pearl of great price at the age of seventeen. Her darkness was scattered by the rising beams of the Sun of Righteousness; her fierce struggles of soul were succeeded by a blessed peace. She reached out the withered hand, and laid hold upon Christ. Her young heart was made glad with the joys of salvation, and in after years she could sing:—

“Happy day, when Jesus washed my sins away.”

Her subsequent life was of the true Christian type. It is not enough to say we have repented of our sins and obtained salvation, we must bring forth fruits meet for repentance. To plead a past conversion, as an apology for a present sinful life, is an outrage upon Christianity. A good life is the best proof of conversion. Great stress is laid upon holy living by the writers of the Bible. The life of our sister was consistent. She made a profession of religion, because the divine principle had been planted in her heart. Having tasted that the Lord was gracious, she declared it to others. Having found Christ, the light of life, she herself became luminous, and could not help letting her light shine before men.

There are two classes of persons in great error. One class makes loud professions of piety, but know not the grace of God in truth. The other has piety, but Christ is not boldly confessed. We greatly prefer the latter, but neither is right. Every converted person should acknowledge his Saviour, and neglectors of this duty cannot claim to be acknowledged by Him who shall be the Judge of all. Sister Wickham did not belong to either of these classes. She could not be charged with insincerity, and she was not led away by a false modesty. She did not profess religion before she possessed it, but as soon as she realized peace by believing, she was willing that all should know what great things the Lord had done for her soul. Possession, *then* profession, is the divinely-appointed order. The pulsations of our sister's life were in strict and beautiful harmony with the laws of our spiritual being. I know it is very common to praise the dead, but what has been said of Mrs. Wickham since her decease is in harmony with what all who knew her said before.

Br. J. C. Honey bears this testimony:—

“I very cheerfully respond to your request to send you a few lines respecting Mrs. Wickham.

“Having resided with the family for two years out of the three of my stay at Sheerness, I had opportunities for observing both her private and public life, and am able to speak without reserve of her high character. She was a member of my class, and I never discovered any discrepancy between her experience and her life. Her religion was of the earnest type; it was not intermittent, but regular. She felt a deep interest in the cause of Christ.

"She had a strong attachment to her fellow members of the church, and never indulged, in the most social and confidential conversation, in animosities, nor do I believe she felt any. She was a faithful wife, a loving mother, a sincere friend, a patient sufferer, and a true Christian. I shall never forget the many kindnesses I have received from her and the whole family, especially her care during my illness. I shall always cherish her memory with respect and gratitude. That she is safe beyond the storms and struggles of life I have not the shadow of a doubt."

If I say that she was a CHRISTIAN, what more can be said? She understood the import of the Saviour's words, "A tree is known by its fruits," and her successful endeavour was to bring forth fruit, to the praise and glory of her Master.

Mrs. Wickham was a lover of the sanctuary, and gathered there, as she was not a listless spectator, but an attentive hearer and a devout worshipper, strength for the conflicts of life. Of all means of grace, she most prized the class-meeting. Would that her spirit was more widely diffused, and verily we should witness greater prosperity.

Mrs. Wickham gave practical proof of her interest in the finances of the church. Those who have been benefited by the Gospel are willing to do all they can for its support. It is vain for a man to say he loves the cause of Christ when he never does anything for it. Every lover of religion zealously and generously support it. The bare act of giving money to God's cause will not save the soul, but there is something very paradoxical and inconsistent in a Christian not giving according to his ability.

Our sister was a hearty supporter of the good cause among us. Her subscriptions were liberal, regular, and constant. She gave from principle; and I shall not be regarded as betraying confidence if I say that, in conjunction with her highly-respected husband, she gave as the Lord prospered her. Her liberality may be thus described: she gave enough for the loss of it to be *felt*; and when that is the case, the pence of the poor, as well as the silver and gold of the rich, are acceptable to God and His church.

Mrs. Wickham was also an earnest worker, particularly in visiting the sick. This is evidently a Christian duty—not ministerial only, but a *Christian* duty. It is our duty to visit the sick, not simply in virtue of any office we may hold in the church, but from the broad fact that we are the followers of the Son of God. Those who think that it is the duty of the minister alone make a very great mistake. Reader, you cannot delegate another to do *your* work in religious matters. "Every man shall bear *his own* burden." Many might take this gentle hint, and do much good by cheering their sick fellow Christians. There are many afflicted ones who are scarcely ever visited but by their ministers. Heathen tribes have been heard of, who have left their sick to perish, but among Christians we expect a different state of things. The members of the various Friendly Societies may frequently be seen visiting their afflicted ones, and shall Christians be less kind to each other? God forbid!

Mrs. Wickham was an earnest and successful visitor of the sick. She did not enter upon the work as the mere hireling, for having the sympathies of her nature warmed by the Spirit, she went forth cheerfully performing the task assigned her. She was, both by nature and grace, every way adapted for it. She had a good mind; deep spirituality; much conversational ability; and great power in prayer. She was connected with the *SHERBURNESSE BENEVOLENT SOCIETY* for nearly four years; and from the testimony of the executive of that society, it could not boast of a more active or useful member. In meetings of the committees she has often pleaded the cause of the poor, even with tears; and when reference has been made to the smallness of the funds, her reply, meekly uttered, has been the mighty words: "Well, I do not think the Lord will allow such a Society to fail through lack of support." The blessings of the poor and

hungry have many times fallen upon her, refreshing, as the dews of heaven, to her soul. By her kindly words and smiles, she chased the burning tear from the pale cheek of sorrow, and it is not granted us to know the measure of spiritual success she realized. How many dying ones she directed to the Lamb of God is known in heaven only. Could the stones in the streets and alleys of MLE TOWN "cry out" they would speak in more eulogistic terms than I have done. Now that she is gone, I look around and ask, Who is there to take her place? Upon whom has her mantle fallen? I pray that some gentle heart may catch the inspiration of her life, and go forth, in the name of God, as an angel of mercy among the poor and afflicted.

Those who were intimately acquainted with Mrs. Wickham regard her death as mysterious. In itself, death is unwelcome. Even the Christian, while contemplating the gloom of the grave, shrinks from it, and is tempted sometimes to long for the road by which Enoch and Elijah went to heaven. Though Paul was ready to be offered up, he was in a strait betwixt two. Our sister, in common with all Christians, loved life; and who will think her less a Christian for that? It is our duty to desire to live as long as we can, not forgetting to live as well as we can. This was the case with Sister Wickham. She loved life and its associations, as blessings sent by God. I would carefully avoid too minute a reference to the living, but this I may say, that her social happiness was great. She was honoured and loved in her home. Her reproofs were kind and cautious; her counsels wise and safe; her walk Christian and exemplary. As before said, she loved life. During her illness she often expressed a hope that the worst was over, and that she should be restored to health. God, however, ordered it otherwise: he wanted her nearer himself. He had watched her from his radiant throne in heaven, walking among the poor afflicted ones of earth; now he called her to walk among the bright ones above. He had seen her sorrows and sufferings here; now he wanted to clothe her with painless perfection there.

A common question when persons die is, "What sort of an end did they make?" A greater question is, "What sort of lives did they live?" As a rule, the death may be judged from the life. If we live the life of the righteous, we shall die the death. The words of Christ are: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The glory of our sister's death consists in her having done the will of God in life. During her illness, however, she made many touching, confident references to the future. She had arranged to go to the Crystal Palace on the "Temperance Fete" day: when I saw her on the Saturday evening previous, I referred to the matter. "Ah," she said, "I have been thinking of the same thing, and I felt, well, if I should not go to the Crystal Palace, but the Lord should take me away, I shall go to the great Palace above." A favourite expression of hers was, "All is well," and so also were the words of the poet:—

"My Jesus hath done all things well."

For some time before her death she was lost to earth. It would seem as if the spirit, "tired of this diurnal scene," had left its clay tenement, even before the animal life had ebbed itself away. Her death was verily a sleep. There were no strugglings or convulsions, as when the soul tries to tear itself from the body, and shatters the tabernacle in the attempt; but, as if the house had freely consented to yield its possession of the heaven-aspiring tenant, the cord which had bound them together for nearly fifty years gently broke; and, without a writhe of agony, a pang, or a groan, "the body returned to the earth as it was, and the spirit unto God who gave it." I saw her quietly breathe her last; so gentle was her departure, that we who were gathered round her bed had to watch a few seconds to be certain

that life had fled and gone. Her death was like a sweet sleep after a day of toil.

In her death we have sustained a great loss; but we are cheered with the thought that our loss is her gain. She is now dwelling in a brighter world, and enjoying greater happiness than earth can afford. True the Christian is the subject of much joy here; but who does not know that it is poor compared with what God has in reserve for the faithful. All the good of earth is mixed with evil, the good of heaven is unmixed. Here every rose has its thorn, there it is thornless. Here the light has its streaks of darkness, there it will be all clear. Here the joys of friendship are marred by conflicting opinions, there we shall see eye to eye. Here the blooming cheek of youth is often oppressed with tears, there God shall wipe away all tears. To that heaven sister Wickham is gone; and while we mourn, she rejoices. Could she address us from the heavens, it might be in the following language: "Weep not for me. Weep not, husband, children, and friends. I am happier far than when on earth. I have no desire to come to you, but that you should come to me. I have heard much of heaven, but now I know it. I have heard of its mountains, but now I have climbed them. I have heard of its waters, but now I have drunk of them. I have heard of its fruits, but now I have eaten them. I have heard of its joys, but now I have experienced them. I have heard of its song, but now I have helped to swell it, and, this is my testimony, though I heard much, the half was not told me."

To the members of our society let me say, Rejoice for her gain. From our little church another member has gone to join the church triumphant. From our little garden another flower has been transplanted to a richer soil, to bloom in a purer atmosphere. From our little band another chorister has gone to join the choir of the heavenly temple, and sing in sweeter tones the song of Moses and the Lamb.

"Happy soul, thy days are ended,
All thy mourning days below."

Reader, permit me to address you upon two important points.

1. *Be prepared for death.* Our departed sister had but a short illness. A day or two before she died, her elder daughter was married. In the evening of the same day, Thursday, she spoke of being poorly, on the Saturday she remained in bed. On Sunday she felt much better, but in the evening it was evident she was given up to cruel death; and at twelve o'clock, in the absence of her children, she escaped from earth to heaven. On the Thursday following she was interred in the Sheerness cemetery. One Thursday, a marriage company went forth with garments and looks of rejoicing; the next, a sombre hearse bore forth a funeral cortege, clad in sorrow, and filled with lamentation. "In the midst of life, we are in death." If Mrs. Wickham had not prepared for death in health, we should now be weeping as those without hope. Reader, be ye also ready.

2. *Strive to be useful.* We can all do something. Our departed sister was a *useful* woman. Reader, you, also, may be useful. Perhaps you are ready to say that you cannot do anything. Mrs. Wickham felt her inability, but work made her strong; by it she grew and became mighty. All may not be able to do as she did; but all can do something. One may stop the torrent that threatened destruction to the inhabitants of the valley, another may wipe away the tiny tear from the pale cheek of distress. One may extinguish the fire that threatens to destroy a town, another may quench the fire that is burning up the spirit of the despairing. One by his wisdom may save a city, another a fellow-creature. One by his valorous exploits may excite the gratitude of a kingdom, another may make the sweet music of heaven in one soul only. Nevertheless, each has done a work that will live in grateful recollection as long as the recipients

of his good shall exist. If we cannot shine as stars of the first magnitude, that is no reason why we should not shine at all. The largest planet in our "solar system" is lit by the same sun as the smallest. We have all a work to do. Every one can be *great* because every one can be *good*; and accomplish great things also, because *good* things are *great*, the question is not, Are we popular? but, are we useful? Influence is often silent, but mighty. Mrs. Wickham worked for God here, and already she has received the Well Done of her Lord. May writer and reader work while the day lasts, and when the sable curtain of death's night shall fall around us, may we rise to the bright light of everlasting day.

M. BROCKENSHIRE.

DIED, of paralysis, at Bissoe, near Hicks Mill, Nov. 22nd, 1869, MARY BATE, aged sixty-nine. She was converted at seventeen, and was a consistent member of society fifty-two years. She was of a quiet disposition, retiring in her habits, but deeply interested in the cause of Christ. Her end was peace.

W. ROWE.

JACOB HUNT PRIOR, Bible Christian Minister, died at Penryn, Nov. 28th, 1869, aged sixty-three years. He was early sent to Sunday school and encouraged to read the Bible, and it was his belief that when only seven years of age his heart was changed by Divine grace. But soon afterwards, principally perhaps through a change of associations, sin, and the world, and Satan, again obtained the mastery over the child-disciple. Many years passed before the Spirit of the Lord again powerfully strove with him, and in that long interval he lived a life of open, and avowed, and cherished disobedience and rebellion. A sermon by Richard Sedwell on New Year's Eve, 1826, produced alarming convictions, which for a time were determinedly repressed. The circumstances of his conversion were somewhat remarkable, and his anguish of soul, arising in part from the remembrance that he had persecuted the people of God, was very bitter. Some time passed before he had a ray of hope, or a feeling of comfort; but at length he was filled with joy unspeakable. On the evening of the day that he found peace, January 15th, 1827, he was received on trial as a member of our society. Shortly after he began

to pray in the prayer-meetings, then to visit the people from house to house, and subsequently he became a local preacher. Coveting a larger sphere of usefulness, he offered himself for the ministry, and was sent by the Conference of 1831 to Michaelstow, though his name did not appear on the Minutes till the following year. He was afterwards appointed to several large circuits in succession, filled some important offices in the Connexion, and in 1849 was chosen President of the Conference. Diligently cultivating his good natural powers in the earlier years of his ministry, his services were in great request on special occasions. As long as he was able he took a prominent part in the business of the Denomination, and had at times a rather unpleasant way of asserting his individuality, but his anxiety to see his Church in prosperity cannot be doubted, and he cherished no personal resentments. He married, in 1838, Mary Damrel, and the union was a very happy one till dissolved by death about twenty years later. Three sons were born of this marriage.

Mr. Prior had naturally a strong constitution, but his indefatigable exertions made a great demand upon him, and eventually sapped the foundations of his health. Symptoms of declining vigour manifested themselves many years ago, but he continued to discharge the duties of a circuit preacher as long as he was able, unwilling to be thrust aside. It was a peculiarity that many must have noticed, that he never seemed to be conscious of his own weakness. On his retire-

ment from the regular work, he settled in Plymouth, but eventually he removed to Penryn. Here he enjoyed largely the respect and confidence of the friends, and was most punctual in his attendance at the house of God till prevented by increasing infirmities. His disease was of such a character that he was frequently insensible; but in his lucid intervals he spoke most confidently of his hopes and prospects. He seemed to be conscious that the end was drawing nigh, "but," said he, "tell the friends I have no fear." He was buried on Wednesday, Dec. 1st, and the writer, on the following Sunday, in his sermons at Penryn and Falmouth, made special references to him who was so well-known and generally respected in the Denomination. A fuller account may be expected, either in the pages of the Magazine, or as a separate publication.

F. W. B.

DIED, December 5th, 1869, at St. Blazey Gate, WILLIAM PELLY-MOUNTER. For more than twenty years he has been a consistent and useful member of the Bible Christian Society at Gate, and has rendered good service in the Sabbath school; and as class and

prayer leader ever prompt and faithful in the discharge of his duties. He was highly esteemed and greatly beloved by all who knew him; and his great kindness to the ministers of the Gospel will not soon be forgotten. He took a lively interest in the welfare of the circuit, and was zealous of good works. His affliction was chronic bronchitis, from which he suffered for nearly two years, but which at last terminated suddenly. He was able to come down stairs the day before he died. Br. Dingle spent some time with him, and a happy season they had in prayer. Soon after seven o'clock, the next morning, his wife went down to get him a cup of tea, and on her return saw he was dying. He breathed feebly a few times, and then fell asleep in Jesus.

"How truly blest are all the dead,
That do in Jesus die!
From every sorrow they are freed,
And mount above the sky.

"They rest from all their toil and care,
To them the crown is given;
Their holy works will follow there,
And speak their praise in heaven."

W. BRAY.

The Gleaner.

"NOT IN WORD, BUT IN POWER."
—The sun shall teach me the meaning of this wonderful passage. The sun says nothing whilst doing his great work. He is silent, yet mighty; mighty, yet silent. There is no controversy proceeding between the sun and the stars as to the meaning of *summer*. The sun is not giving pictures of what summer is, or of what summer might be made; he is not disputing with the other worlds which of them can make the most beautiful summer; there is no war of words in the chambers of the stars; the sun pours down his blessings on the

earth, covers the world with manifold beauty, and having caused the summer to pour all its riches upon the face of the earth, he leaves men to form their own conclusions as to his might. I would be, in my measure, as the sun. We can do much, though we say but little. It ought to be with us a question of intense and penetrating light, and not a question of debate and controversy or contention for eminence. As the sun is always working, always blessing the earth with an abundance of light, so should we, in our Christian lives, be endeavouring to bring day and beauty and

fruitfulness into the society in which we move. Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven.—*The City Temple.*

THE TRUE DOCTRINE OF UNITY.—There is a true doctrine of the unity of the Church of God. We may all belong to different denominations, but we are all one in Christ, and are bound therefore to acknowledge each other. This is a duty in which the Protestant churches have largely failed. Each has been seeking to advance his own body, and I do not object to that, because after all it is through small bodies great work is to be carried on. But we have forgot the other doctrine, which is equally important—that we are, after all, one in Christ; and being in Christ, that we should exhibit that unity, acknowledge it everywhere, and especially by saying to every person truly united to Christ—every one that makes a profession and seems to be worthy of the profession—that we acknowledge them as brothers and sisters in Christ Jesus. And if any body of Christians forget this doctrine, it will be greatly to their own injury. They will be greatly narrowed in the spirit of the work they do. I would compare a church so situated to a stagnant pool that is receiving no streams into it, and is, as it were, not living at all—not living for Christ; whereas I would compare the true church to a lake that is receiving streams and keeping it constantly fresh, and on the other hand giving out living streams to the districts through which they flow. It is not the object of the Evangelical Alliance to constitute the unity of the church. The church is one because it is composed of a company of believers, and believers are already one in Christ. The Church is one. But we can acknowledge this unity of the church; we can manifest it before the world; so that as Christ and the Father are one, so believers may be all one in time, and manifest this unity. It is of the utmost moment, then, that Protestants

should not hold this unity theoretically, but that they should exhibit it; and this will be the best counterpoise that we can possibly have to that Council which is to meet at Rome.* They will exhibit, they say, a unity of organization; but they will not exhibit a unity of the spirit of true Christians; and we should set before the world a very different exhibition, an exhibition which we regard as a true unity, a unity of spirit, a unity, above all, in love to a common Saviour, and in love to one another.—*Dr. Mc Cosh.*

AN OFT FORGOTTEN TRUTH.—The better we do Christ's work, the more of uneducated, neglected, or debased minds will be drawn to try and serve him with us. He sought out the lame, the halt, the blind, the stupid, the crotchety, the rough, as well as the equable, the intelligent, the refined. Untrained Christians in any sect will always have their eccentricities and their littlenesses, at which the silken judgment of high places, where the Carpenter's Son would be a strange guest, will sneer. That never troubles me. It only raises the question in my mind whether cultivated Christians generally are sufficiently *cultivators*, scattering their golden gifts on way-side ground.—*The Gates Ajar.*

"RUN FOR IT!"—John Bunyan says, "They that will have heaven must run for it, because the devil, the law, sin, death, and hell make after that soul. And I will assure you, the devil is nimble; he can run apace, he is light of foot; he hath overtaken many; he hath turned up their heels, and hath given them an everlasting fall. Also, the law—that can shoot a great way! have a care that thou keep out of the reach of those great guns, the Ten Commandments. Hell also hath a wide mouth, and can stretch itself further than you are aware of. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven must run for it."

* From a speech delivered Nov. 4th.

Brief Notices of Books.

Anecdotes of the Wesleys. Illustrative of their Character and Personal History. By Rev. J. B. WAKELEY. Post 8vo. cl. London: Hodder and Stoughton.

DURING the last and the early part of the present century there were current a considerable number of anecdotes relating to the Wesleys, many of which were well founded, whilst of others it might fairly be said, they were rather highly coloured, and sometimes not according to nature. These by degrees were incorporated in the biographies of the Wesleys as they successively appeared, and too often without that careful discrimination and inquiry which was required. These have all been collected together, and with the addition of a few others from stray pamphlets and magazines make up this volume of 390 pages. The book first appeared in America a few months ago, and the present English reprint is very creditably got up. The contents are well arranged, under the heads of the several members of the Wesley family to whom they relate, and the table of contents gives easy access to each anecdote, of which there are more than four hundred in the volume, two hundred and eighty-two of which relate to John Wesley himself. The volume is both interesting and curious, and of probably no other family history could so much that is both pleasing and instructive be gathered, as will be found in these pages relating to the Wesleys. Some of the anecdotes are of questionable authenticity; and others of very inferior quality, a little pruning would do good. There are many well known anecdotes not found in the volume, and of Samuel Wesley, the musician, there is not a single anecdote recorded, although we have seen a score as trite and full of character, relating to him, as any in the book. Some of the musical anecdotes relating to this man of genius are very curious, and extend over a

period of half a century. We cannot but think the book very defective which excludes all mention of the greatest musical genius of the family. During his remarkable career, he was associated with all the great musicians of Europe;—this mine of anecdotes Mr. Wakeley does not seem even to have entered, or to have any knowledge of. We have reason to know that another collection of Methodist anecdotes, which has long been in process of formation, is likely to include these and many others not found in this volume. There are many points of character brought out in this work of Mr. Wakeley's which will be new to most readers of the present day, the tendency of which will be, we hope, to lead them to read the memoirs of the persons of whom so much that is interesting remains yet to be communicated. These anecdotes are sure to meet with a favourable reception in thousands of families, and they form a volume which can be taken up at any time and will always furnish a variety of instructive reading. G. J. S.

Records of Events in Primitive Methodism. By THOMAS RUSSELL. 18mo. cl. London: W. Lister.

THE Record here presented to the reader is really one which is primitive in more senses than one. Had the events here printed passed through the hands of a skilful writer, the book would have presented a charm to any Christian of scarcely less interest than the book of the Acts of the Apostles. Striking incidents of persecution, suffering, privation, and triumph, of sinners smitten by the Spirit's power under the preaching of the word, and as soundly converted as were any on the day of Pentecost, are given here in rich and gratifying abundance. It forms really a new chapter of apostolic labour and of apostolic success. Brother Thomas Russell is a Primitive of the truest type, and his book, though lacking

that polish which more education might have given, cannot fail of doing immense good. Mr. Russell was converted by reading hymns; he became soon afterwards acquainted with the founders of the Primitive Methodist Connexion, and began to preach. The Lord blessed the word, and since that period, now forty years, he has travelled with some of the chief men in that body, he has founded some dozens of Societies in all parts of the country, and has been owned of God in bringing hundreds of souls to know the Lord. There are some curious and amusing stories recorded. In one place the wild men of Aylesbury threw two sacks of potatoes at the preacher; these were gathered up after service by the neighbours and planted in their gardens, the produce being named "Aylesbury Russells." We have read the book with interest and delight, the writer has shown himself to be a true apostle to the Gentiles, and we rejoice to add that he is working as heartily as ever in the Master's service, though with vigour a little abated, but his whole soul is in the work.

G. J. S.

Christian Theology: its Doctrines and Ordinances Explained and Defended. By WILLIAM COOKE, D.D., Author of the Deity, &c. London: Hamilton, Adams, & Co. A THEOLOGICAL work in its fifteenth

thousand must possess eminent merits, and this many of our readers know Dr. Cooke's *Christian Theology* has. We know of no more useful work for preachers and students, especially for those whose means and time are limited; and large as is the circulation it has attained, if prized as it deserves to be, it will continually increase. In this edition, some improvements have been made, and two entirely new chapters added. *Commentary on the New Testament.*

Parts 9 and 10. By JAMES MORRISON, D.D. London: Hamilton, Adams, & Co.

Our sense of obligation to Dr. Morrison increases by the perusal of each successive part of his commentary, and we believe if he be spared, as we fervently pray he may be, to complete his task, there will be no similar work of equal value in the language.

Biblical Notes and Queries, December. Edinburgh: George Adam Young and Co.

We can only repeat our last month's recommendation of this serial. Let all preachers who wish to be well instructed in the mysteries of the kingdom of heaven, order it at once.

From the same publishers we have received the first number of a new *Commentary for Sabbath School Teachers*, which, judging from this specimen, promises to be of great excellence.

Connexional Intelligence.

LAUNCESTON CIRCUIT.

A NOBLE CHAPEL EFFORT.

The Anniversary of Port Gate Chapel was held September 22nd, 1869, when Mr. J. Tremelling preached two excellent sermons to large congregations; after which, a goodly number sat down to tea. Previous to the public meeting, Mr. Ellis, the treasurer, placed the chapel accounts in my hands and said, "An effort must at once be made to pay off the entire debt of £193, and the subject of your address must be the extinction of the debt to-night." The

meeting began. J. Dingley, Esq., in the chair. T. P. Oliver gave the report, and pressed the immediate payment of the debt; Mr. J. Ching followed with an able address; and Mr. J. Tremelling brought up the rear with an eloquent and powerful speech. After the collection, a spirited effort was made for the removal of the debt, Mr. John Ellis offering £30; Mr. Joseph Squire £30; Mr. Samuel Braund £30; Mr. George Squire £20; Mr. Dawe £5; the Chairman £5; Mr. Down £3; Mr. Bullen £2; several gave a pound, and a large number 10s. and 5s. each. By this time

the meeting saw that the *debt* could be removed, consequently a resolution was unanimously and enthusiastically passed, "That the *entire debt* should be discharged; that a day be appointed for the accomplishment of this object; and that Mr. Tremelling be invited to preach on the occasion." That day was Tuesday, November 2nd. Mr. Tremelling preached at eleven a.m. A free dinner was provided. Another sermon at three, followed by a public tea. Then came the meeting, which was hearty, united, enjoyable, and successful. Mr. J. Squire presided. Mr. Ellis gave the account of the effort. Then addresses were delivered by Messrs. J. C. Bassett, T. P. Oliver, and J. Tremelling. Then the last collection—then the announcement that the *debt was discharged*, which was received with a burst of applause.

The effort is noble, and reflects great praise on the trustees and friends. The chapel is a very good one, in a prominent situation. There is a spacious school-room under the chapel used for Sunday and Day schools; attached to the premises is a large burying-ground, containing the precious remains of Mrs. William Gilbert, Mrs. Joseph Squire, Mrs. John Ellis, and many others. The cost has been more than £800. And now the building, nearly new (built in 1861),—*free of debt*—is presented by the people as a free-will offering to the Lord. Some may be ready to ask, What are you going to do in future? Will there be seat rents? Yes. Chapel Anniversaries? Yes. What will be done with the money? To this I answer, the place will be kept in repair, and the surplus sent to the quarterly meeting to support the ministry. The leading friends think they must prepare to take the second married preacher. The fact is, for this circuit to be well fortified, the ground well worked, and the resources properly developed, there must be two married preachers and a single one; then this station will be well supplied, and, doubtless, the work will prosper. The friends in this excellent circuit are large-hearted, united, and kind; none truer anywhere.

MISSIONARY MEETINGS.

We have held Missionary Meetings at Tinney, Broadwood, Rixon Cross, St. Giles, Bridgetown, Northpetherwin, Truscott, Launceston, Lewannick, and Kennard's House. Attendance good, influence rich, collections liberal. In every place, without an exception, there has been an increase, and in some it has been considerable. The friends love the missionary cause, the claims of which

were nobly advocated by the brethren, Messrs. J. Tremelling, J. Coles, and D. Murley.

SPIRITUAL STATE.

In some parts the work is improving spiritually. A spirit of hearing generally prevails, and much of the Divine influence is felt and enjoyed. Of late several have been brought to God. Many of the societies have resolved to give themselves to prayer, and to cry to Jehovah for the revival of His work, that the church may be filled with the Holy Ghost, and that sinners may repent of their sins, believe in the Lord Jesus, and be saved. T. P. OLIVER.

ST. AUSTELL CIRCUIT.

CHAPELS.

BETHESDA, CARCLAZE.—The Bible Christians have preached in this place for the last fifty years. At first they preached in the house of Mr. Thomas Menear, then a small chapel was built, and the entire cost met. For some years this place has been too straight to accommodate the increasing population and a large Sabbath school. The friends were a little puzzled for a time to know how to proceed, whether to enlarge the old chapel, or look out for a spot on which to build a new one. The way was opened for them by T. Gill, Esq., of London, kindly offering a very suitable site for 99 years, by paying the nominal rent of sixpence per annum. In due course plans and specifications were prepared, the work contracted for, and on Thursday afternoon November 18th, a large number of people assembled to witness the laying of the foundation stone. The stone was gracefully laid by Miss Golley, of St. Austell, on which she placed five sovereigns. Other donations followed, and then Mr. Lillington, of Truro, stood on the stone, and preached a very appropriate sermon. Mr. J. D. Balkwill, of Mervagissey, and Mr. Spencer also assisted. A public tea was provided in the old chapel, and in rooms belonging to Carclaze clay works. Nearly 200 took tea, and all the provisions were given. The evening service was held in the Bible Christian Chapel, St. Austell. Mr. John Guard presided, and telling speeches were delivered by Messrs. Balkwill, Turner, Bray, and Dingle. The services were largely attended, and great liberality manifested. The new chapel will provide accommodation for 260 persons, and will be suitably high for end gallery if needed. Over £50 have already

been promised and given, and there is every prospect by the time the chapel is opened, of one half, (if not more) of the entire cost being raised.

Anniversaries.—The anniversary of Bethel chapel was held Sep. 5th and 6th, and of Providence, Oct. 10th and 11th. Br. Dingle preached most of the sermons, and though we had no stranger to help in our platform meetings, the services were well attended, rich in influence, and financially a success. Proceeds, Bethel £6, Providence £9.

MISSIONARY SERVICES,

St. Austell, were held Oct. 17th and 19th. Messrs. Johns and Balkwill, deputation. All the services were remarkably well attended, and collections in advance. *Bethel* and *Gate* meetings have proved a success, moneys far in advance of last year; Br. Dingle assisted also at these services.

God is reviving his work at three or four places. Several have been added at *St. Austell*, and some at *Tywardreath*, *Fowey*, and *St. Blazey Gate*.

By the patience of hope, the labour of love, and richer downcomings of the Holy Ghost, we shall succeed.

W. BRAY.

CRONDALL MISSION.

QUARTERLY MEETINGS.

Our Michaelmas Quarterly Meeting, held at Batt's Corner, Sep. 29th, was well attended, and perfect harmony prevailed. Two or three Conference resolutions were read, in order that we might fully understand what we had to do in the year, and all resolved to do their best. It was agreed to have a Christmas or an Easter Tree, in behalf of the Mission, and also to hold special services in each chapel during the winter.

CHAPEL ANNIVERSARY.

The Anniversary of Crookham Chapel was held Oct. 3rd. Mr. J. T. Daniel preached two good sermons on the Sabbath. After Tea, the next day, a Public Meeting was held, Mr. Potter, (Primitive Methodist), in the chair. The Meeting was further addressed by S. Shortridge and J. T. Daniel. Truly God was in the midst of his people.

MISSIONARY MEETINGS.

Sermons were preached on Nov. 14th, and Meetings during the week at Batt's Corner, Bentley, Rough Ditch, and

Crondall. Mr. J. T. Daniel, the deputation, and Messrs. S. Shortridge, G. Grant, (Congregationalist), H. Lintott, E. Jacobs, J. Didcock, J. Rampton, G. Hewlett, G. Shute, and Potter advocated the claims of Missions. Each meeting was well attended, and the influence truly delightful, especially at Batt's Corner and Bentley. The collections much in advance. Several took boxes and cards. We hope to be some pounds ahead of last year.

We want two or three new chapels on this station, one at Batt's Corner, and another at Hungry Hill. We hope to be able to build one at the latter place. In no spot in England is the Gospel more needed than in this part of Hampshire. In the summer scores of men and boys spend the Lord's Day in cricketing, and thousands are living without hope or God in the world. We are improving a little. The weeknight services, and the prayer and class-meetings are better attended than formerly. Revival services are being held. Sinners are feeling. O Lord! send us a gracious revival, is the prayer of

S. SHORTRIDGE.

MISSIONARY MEETINGS.

FALMOUTH DISTRICT.—In obedience to the appointment of the Bristol Conference I found my way to Redruth, on Saturday, Nov. 13th.

Sunday, Nov. 14th. Br. Rowe preached at Redruth in the morning, Camborne in the afternoon and evening, my appointment being at Camborne in the forenoon, and at Redruth at half-past two and six o'clock. Notwithstanding the rain I had good services in the morning and evening, and although the afternoon congregation would have been a large one for the room in which I first preached at Redruth in 1862, yet it was a small one for the present spacious and beautiful chapel. The evening, however, crowned the day.

Monday, Nov. 15th. Meeting at Redruth. Mr. Doidge in the chair; addresses by the brethren Johns, Rowe, S. L. Thorne, and a Free Methodist brother. Receipts in advance of last year, which speaks well for the liberality of our friends here, as a united effort of pastor and people, and the Connexion, made the receipts for the chapel more than £700 for the year just closed. The debt has been reduced

£400, the chapel, the preacher's house, and the premises put in a respectable condition. And, better still, fifty new members were admitted on trial at Lanner on Sunday morning. Several more have been converted at various places in the station.

Tuesday, 16th. Left Redruth for Penzance. Meeting in the evening at Heamoor. Speakers, the brethren Lark, Stone, Westington, and S. L. Thorne. Collection a few shillings behind.

Wednesday, 17th. Carfury. Mr. Brush in the chair. Addresses from the brethren, Lark, Westington, and S. L. Thorne. Receipts more than £3 in advance.

In this favoured part of the kingdom brocoli are flourishing in the fields, some fit to cut. Radishes are just coming up, whilst fuchsias, geraniums, and roses adorn the gardens, and mignonette still scents the breeze. The station wears a healthy aspect, spiritually. Some conversions have been realized, and Br. Lark proposes to open an additional place, and chapel, Goldsithney.

Thursday, 18th. In company with Br. Westington I left for St. Ives, beautifully situated in a lovely bay. The Ex-Mayor was in the chair. Addresses by the brethren Perkins, Westington, Harris, (Primitive Methodist), and S. L. Thorne. Collections not quite up, but as our St. Ives' friends have caught some thousands of pounds' worth of fish, it is to be hoped they will remember the Missionary cause, and if the prayer-meeting, after the Sunday evening sermon, be zealously attended to, I trust prosperity will be realized.

Friday, 19th. Camborne. A good spirited meeting. Speakers, Brs. Johns, Angwin, a Primitive brother, and S. L. Thorne. Receipts 17s. or 18s. in advance.

Saturday I left for my own circuit. For mercy in travel, help in public exercises, the friendship of the brethren, the overwhelming kindness of the friends, and Divine support, I feel with the poet:—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost,
In wonder, love, and praise."

P.S. Nov. 7th and week we held missionary meetings at Bratton, Madworthy, Chilla, Widdon, and Highampton. Br. F. Martin was with us. All the meetings were in advance except one, and from that a lady was absent, who, perhaps, will keep that

place abreast of the other places. Br. Martin's addresses were very suitable and interesting.

Oct. 17th and week, we held our meetings at Woodfordham, Bridestowe, Sourton, and Inwardleigh. Receipts ahead at each place. Br. Smith was with us at the two former places. Br. Brown, from Hatherleigh, was our deputation. "Thy kingdom come?"

S. L. T.

HICKS MILL CIRCUIT.—The first series of missionary meetings was held Nov. 14th and following days at Quenchwell, Kerley Downs, and Deliverance. The attendance at each place was good, the influence delightful, and the collections £4 2s. 11d. in advance of last year's. At Quenchwell the sum of £10 was raised. Great praise is due to the friends there for the deep interest they manifest in the missionary enterprise. Br. Johns, of Redruth, was the district deputation, and did us good service.

A good work is in progress at Hicks Mill and Falmouth: at Bethel also a few souls have obtained mercy. To God be all the praise! W. ROWE.

FOREST OF DEAN.—On Sunday, Nov. 14th, very excellent sermons were preached at Drybrook, by Br. John Kenner; at Ruspidge, by Mr. East (of Dymock); at Woolstone by Br. Wilson; and at Yorkley (some weeks before), by Br. Benney. As a rule, the congregations were good, and the influence was blessed.

The meetings that followed were unanimously declared to be the best ever held in those places. The receipts, exclusive of a social tea at Drybrook, are something in advance of last year's.

I hope and believe, notwithstanding the depression in trade, that we shall realize an increase in all our Connexional Funds this year, especially the missionary. T. E. MUNDR.

ST. MAWES.—We held a series of meetings the second week in November. Br. Raymont's services, as deputation, were very useful. Preparatory sermons were preached on the previous Sunday, at Pisgah, Gerrans, and St. Mawes, by J. Raymont, E. Furze, and the writer.

At Gerrans, the friends had, in connection with their meeting, a sermon in the afternoon by the deputation, followed by a public tea. Mr. Rosevear presided over the evening meeting. The speeches were lively and humorous, interspersed by the singing of appropriate hymns. The collections equalled our expectation.

At Pisgah, Mr. Nankevill occupied

the chair. Suitable addresses were given, most felt it good to be there, and many said that it was the best missionary meeting they had attended for years. Collections more than a pound in advance.

St. Mawes meeting, characterized by great enthusiasm, was presided over by Mr. Mathew. Collections nearly £3 ahead. We will "thank God, and take courage."

A revival of "pure religion" is much needed. May the Lord speedily show us His mercy, and grant us His salvation.

WM. MEDLAND.

WEEK ST. MARY CIRCUIT.—Our first series of meetings was held the second week in October.

On Monday, 11th, meeting at Benne-cott, Mr. J. Gubbings in the chair. Messrs. Coles, Murley, and Bendle (deputation) subsequently addressed the meeting, the best, some said, they had attended for years. Collection 12s. in advance.

Since the missionary meeting we have had a blessed quickening, several have professed conversion, and eighteen notes of admittance have been given.

Tuesday, 12th, Maxworthy. The meeting was conducted by Mr. Murley, and the claims of Christian missions were advocated by Messrs. Bendle and Coles, and Mrs. Bendle. Collection a trifle above that of last year's.

Wednesday, 13th, Tresparrett. The preparatory sermons were preached by Mrs. Bendle. On Wednesday afternoon a Thanksgiving Service was held, when Mrs. Bendle again preached; after which a public tea was held, provisions given, and the profits appropriated to the missionary cause. At the evening meeting, Mr. G. Strout ably presided, and addresses by Messrs. Coles and Bendle, and Mrs. Bendle. The chapel was well filled, and the collection, including the tea, boxes, &c., £12, being £2 ahead of last year's.

Thursday, 14th, Poundstock. Speakers, the brethren Murley, Coles, and Bendle. Collection at first a long way behind, but it was soon made to something above that of last year. J. COLES.

We have heard of successful missionary meetings in the Devonport, Elham, Tenterden, and other circuits.

CHAPELS.

EBENEZER, LONDON CIRCUIT.—The anniversary was celebrated on Sunday the 21st November, when two sermons were delivered by Mr. F. W. Bourne.

On the following day a tea meeting was held, followed by a public meeting, at which Messrs. F. W. Bourne, I. B. Vanstone, D. Sturgess, W. B. Reed, W. Woodward (Methodist New Connexion), J. Morton (Independent), and Joseph Maund spoke, Mr. Richard Maund in the chair.

Mr. Reed, in the course of his interesting speech, said he believed that the new chapel would be erected free from debt if every hearer throughout the denomination gave 1s., and this would surely be done if we only emulated the deeds and cherished the spirit of our fathers; and Mr. Bourne said that the new chapel should be a grateful offering of all our people to that good and great God who had shewn them so much kindness and bestowed upon them so many mercies during the last fifty years.

Votes of thanks were presented to the chairman and to the ladies for the kind services rendered on the occasion.

A. E. W.

SHIRLEY, SOUTHAMPTON CIRCUIT.—The second anniversary was held on Nov. 14th and 15th, 1869. Mr. S. Higman preached in the morning and afternoon. The afternoon's service was chiefly intended for the benefit of our Sunday school, which consists of about 120 children with a good supply of teachers. The evening service was conducted by Mr. Sincos.

On Monday about 120 persons assembled at tea, provisions chiefly given. The public meeting commenced at seven o'clock, the chair was taken by F. L. Wollaston, Esq., (Church of England), who made a very catholic speech.

Mr. S. Sincos next addressed us in an encouraging manner. Mr. T. Othen compared the present with the past. Mr. Ross (Independent), spoke on the necessity of the Holy Spirit's influence to render the means efficient in the conversion of sinners. Our "Connexional Name" was the text of Mr. Cooper's speech. Mr. J. Sandeman (Presbyterian) showed, most beautifully, how a Christian is conquered by and yet conquers death. After the collection, Mr. Higman made a few remarks. A hearty vote of thanks was given to the chairman, and the meeting brought to a close by singing the doxology. God favoured us with a rich influence, while the numbers present, and the receipts exceeded what the most hopeful expected. S. H.

Br. Banwell reports successful chapel anniversaries at Whitelye, Caldicot, Kilgurrwy, (Zion) and Earlswood. A

considerable sum of money, taking the number and circumstances of the people into the account, was raised in each place, to repair the chapel or to reduce the debt. Messrs. T. Wooldridge, O. Lake, Miss Jones, of Clifton, and friends in the neighbourhood belonging to other denominations, contributed largely to the success of the meetings. The indefatigable pastor was, as usual, among the foremost in the good work.

In the *South Australian Bible Christian Magazine*, for August, an ably conducted serial, which we always read with great pleasure, there are accounts of anniversary services of Fin-

den and Port Augusta Chapels, and of Kapunda and Portland Sunday Schools.

In the *Victorian Record* for July, school anniversaries in the Daylesford, Geelong, Castlemaine, and Ballarat Circuits are reported; also Waterholes (Ballarat), Strathloddon, Campbell's Creek, and Ten-Fort-Hill (Castlemaine) chapel anniversaries: of the inauguration of efforts to reduce the debt on Skipton Street (Ballarat) Chapel £200. A neat chapel was opened at North Elphinstone (Castlemaine), May 23rd. Large tea and public meeting.

We have been obliged to compress our Connexional Intelligence this month.

JUBILEE MEMORIAL CHAPEL, LONDON.

SUBSCRIPTIONS RECEIVED AND PROMISED.

FIRST LIST.

	£	s.	d.	MEMORIAL STONE SERVICES.			
Jubilee Fund	500	0	0	Aug. 24th, 1869.			
London Friends... ..	220	0	0				
Mr. Denness (Conditionally)	100	0	0	Afternoon :—			
Mr. J. Thomas, (do) ...	50	0	0	Mr. Bishop	50	0	0
Mr. R. Maund } 4 Trustees	200	0	0	Mr. Hobbs	5	0	0
Mr. J. Maund } £50 each				Mr. R. Maund	5	0	0
Mr. S. Moore } at the ear-				Other Sums	16	0	11
Mr. Denman } liest period				Mr. Gowland	20	0	0
Mr. P. Robins	20	0	0	Evening Collection ...	20	0	0
Mr. Blackmore	20	0	0	A Friend from Australia	50	0	0
Mrs. Reed	10	0	0	Mrs. Chalcrafft	25	0	0
J. Whitworth, Esq. ...	5	5	0	Miss Chalcrafft	15	0	0
Mr. F. Martin	5	0	0	Messrs. J. and H. Ash ...	21	0	0
Mr. J. Martin	5	0	0	Mr. W. Good	10	0	0
Mr. E. S.	5	0	0	Mr. G. R. Warren	5	0	0
Mr. Yeomans	5	0	0	Mr. Palmer, Reading... ..	5	0	0
Mr. Stevens	5	0	0	Mr. J. Thorne and Family	5	0	0
Mr. Babbage	2	2	0	Mr. J. Ball	5	0	0
Through Mr. Penwarden...	2	1	0	Mr. J. C. Wilkes... ..	5	0	0
Miss Blamey, through J.D.B.	1	0	0	Mr. Sears	5	0	0
Mr. Kinsman	1	0	0	Mr. W. Pond	5	0	0
Mr. Ray	1	0	0	Mr. Proudfoot	2	2	0
Mr. Pennington, Wellington	0	10	0	Mr. Woolacott	2	2	0
Mrs. Matthews, Exeter ...	0	10	0	Mr. and Mrs. Amos	2	0	0
Mr. W. Mares	0	12	0	Mr. and Mrs. Grose	1	1	0
A Friend, Miss E.	0	10	0	Mr. J. C. Woolen	1	1	0
Miss Bunt	0	1	6	Mr. G. J. Stevenson	1	1	0
Mr. Jones, Yorkshire ...	0	10	0	Mr. J. Jennings	1	1	0
A Local Preacher's daughter	1	4	0	Mr. Dowsett... ..	1	1	0
Mr. Maynard	0	2	6	Rev. W. Cooke, D.D....	1	0	0
Mrs. Wright	0	2	6	Rev. J. Maughan	1	0	0
Mr. Gay	0	2	6	Mr. W. B. Reed	1	0	0
Mr. T.	12	0	0	Mrs. W. B. Reed... ..	1	0	0
A Widow's Offering ...	10	0	0	Mrs. Ballard	1	0	0
A Friend	0	2	6	Mr. Jones	1	0	0
Mrs. Truskington	0	10	0	Too deeply engaged ...	1	0	0
A Widow's Mite... ..	0	10	0	Mr. and Mrs. Davey ...	1	0	0
Mr. Cowen, through Mrs.				Miss Cott	1	0	0
Chalcrafft	0	10	0	Mr. F. J. Martin... ..	1	0	0

Mrs. Carne	1	0	0	Mr. T. Bickle	0	2	6
Mr. Mills	0	12	0	Mrs. R.	0	2	6
Mr. J. Hooker	0	10	0	Mrs. Long	0	2	6
Miss E. Short	0	10	0	MEVAGISSEY CIRCUIT.			
Mr. J. T. Buck	0	10	0	Mevagissey collection ...	1	14	0
Mrs. Stevens	0	10	0	Polmassick do.	2	10	0
Mrs. and Miss Price ...	0	5	0	Paramore do.	2	11	0
Mr. Dominy	0	5	0	Mr. R. Pascoe, don	1	0	0
Mrs. Dominy	0	5	0	Total £7 15 0			
Mr. Humphries	0	5	0	Portsmouth District ...	24	19	10
Miss Short	0	5	0	Redruth Circuit... ..	5	5	0
Miss Dunn	0	5	0				
Mrs. Moss	0	5	0				

Just as we were going to press, we received the following note from our friend Mr. Terrett of Bristol: "I was very sorry to find nothing in the Magazine for the present month about the Jubilee Chapel. I think as the time for the opening is drawing nigh, a much deeper interest should be felt in this noble effort throughout the Connexion. I have seen the chapel lately, and I thought if our friends generally could see it, the donations would come in much faster, that pages of the Magazine, month after month, would be filled with the names of persons, anxious that this Connexional effort should be brought to a successful completion. As it is to be a *Memorial Chapel*, I hope all will have a hand in it. I will give £5, if 99 others will do the same; or £10, if 49 others will join me, and thus raise £500. Surely that number of large-hearted friends will be at once found!" We hope this appeal will meet with a hearty response. Nothing would gladden the hearts of every well-wisher of the Connexion more, or be a greater blessing to the Connexion, than the opening of this chapel free of debt, and we are almost afraid to think how much is yet required.

Missionary Chronicle.

JANUARY, 1870.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

CANADA.

As the Missionary Committee have experienced great difficulty in their efforts to obtain a supply of young men to fill vacancies in Canada and Prince Edward Island—occasioned by the resignation of some of the Preachers, and the enfeebled state of health of others—as the friends in America have been and are still greatly inconvenienced by the non-supply, and as there appears to be on the part of certain brethren in England a reluctance to offer for labour in connection with the Canadian Conference, it may be that a few extracts from Br. Pascoe's letter on the subject will be more successful than the appeals from the Conference, and the Committee, and influence some among us to place themselves at the disposal of the Committee for the Canadian work. Such a result will be highly gratifying to the President of the Canadian Conference, and not less so to the Executive at home.

Under date of Oct. 19th, Br. PASCOE says—"I am very sorry that as yet you have not been able to prevail on any of our young and vigorous brethren to come to our help. The apparent impossibility of getting our brethren in England to

come here, will, I fear, tell unfavourably upon the minds of our brethren and friends in this country. It is a puzzle to some of our preachers, how men can be got for the far more distant colonies in Australia, when we cannot

get a man scarcely to come here. I am afraid that the brethren greatly mistake the nature of our climate, and the character of our country. Well-informed Canadians claim that this is the most healthy country in the world. I do not say that, but it is doubtless a healthy climate. I question if it is ever so hot as in Australia in the summer time; and I am sure it is not so cold as Siberia, as some of the English folks think, in winter. I candidly tell you that of the two I would rather have a Canadian than an English winter. As to the country, it is a fine one; of that no one who has visited it, and examined it impartially, can doubt. If only some one of the English Executive would pay us a visit, and on his return give an honest version of what he had heard and seen, I think the groundless fears of some, and the ignorance of others would altogether disappear. See what a fix we are in now. For three months Exeter circuit, which is an important one, had but one preacher. Br. Edwards helped as long as he was able. We have supplied that place temporarily by removing Br. Allin from Orange circuit, where Br. Harris now labours alone. Br. Allin was sent to Exeter for six weeks only, and that time is now almost expired. Then there is that station in Prince Edward Island, for the supply of which we are still dependent on you. One thing appears to me very certain, if we cannot get men some of our weaker stations will have to be abandoned, and we shall have to confine our efforts to endeavour to keep the remainder. Can it be true that the missionary spirit is dying out amongst us as ministers? Have the younger men so fallen away from the faith that they cannot, or do not choose to follow the examples of the fathers? There were difficulties to be grappled with, and hardships to be borne, in the days when Eynon and James and others were pioneering here. But I venture to say that preachers here have no more, if as many, difficulties, as those in England, and of hardships there are none. Of course, if new parts of the country are opened, and preachers are sent to supply the spiritual wants of the settlers, there will for a time be both; but surely any man with a particle of romance about him would not shrink from such service; to say nothing of the motive Christian ministers are moved by—love for Christ and souls. If our heat and cold, our woods and swamps, our snakes and 'varmints,' our backwoods, log cabins, &c., &c., are

the things that keep our brethren in England—then I say shame upon them, and shame to them; and if they are led to stay at home, or to go to Australia, from self-seeking or for gain, then their shame is greater, for their sin is great. What do the brethren want? Friends? We have them here—friends both true and tried. Food? I should like to see the preacher who would not be welcome at nearly everybody's table, and perhaps here their palates, if delicate, could be tickled in a way they have yet to learn. Do they want honour? We will give them all they deserve. Clothing? Our preachers dress as respectably as those in the old country do; and although not lazier than you they work easier. I put it to you, Br. G., whether it is not easier to drive in a nice vehicle 20 miles on a Sabbath, than walk 15? Do not we know what walking means? Have we not walked thousands of miles at home in all weathers? Here we ride. Is the weather rainy? We can manage to keep dry. Is it cold, snowing, &c.? What with buffalo robes, and wrappers, we can ride, and live, and even enjoy the ride. If the brethren knew their own interests, you would be as puzzled to pick and choose from among the eager candidates for service in Canada, as you now are to solve the question, 'To whom next shall I write for Canada?' We do not say they shall make a fortune if they come, but they shall live as well or better, they shall be treated as kindly or kinder, they shall work as easily or easier, and they shall enjoy themselves as thoroughly, or more so, than they do to-day at home. I hope that if the brethren will not come out to share our joys and sorrows in this awful Canada of ours, that they will in pity pray for us whose condition they deem so bad that they resolve never to be partakers of it. This will be only common charity you know."

Notwithstanding the inconvenience and disappointment to which Br. Pascoe refers, it appears from the reports which are found in the columns of the *Observer* weekly, that Jehovah is in many places owning the labours of His servants, and granting them success in the sublime work of soul-saving.

SOUTH AUSTRALIA.

Br. TREWIN, writing August 15th, says; "I have been to Port Augusta since District Meeting. Was pleased to find that Br. Mason was working well with the people generally. Our chapel is in a good situation. The inhabitants

about 500. Things were quiet there so far as trade is concerned; but it is likely that a tram-road will be laid soon to go north from the place, if so, it will be a very important locality, in fact the great outlet to the north.

"I have also been to Auburn to assist Brs. Rock and Lang in a special effort to pay off £50 on Auburn Chapel. At Kooringa we are rather stationary. The great marvel is, however things have held together since the stopping of the mine. I believe we have some of the best men here that I have seen in the colony. We have held our chapel and school anniversaries since I wrote last. Br. Rock attended the former, we raised about £40. Ministers of Kooringa assisted at the latter, and we raised about £30. I am hoping that, if we can save the independence of the Burra this year, things will soon improve, as it is pretty certain the mine will work again in the course of a few months. We have just started a 'Band of Hope,' and are making arrangements for tract distribution. I suppose the railway, from the City to this place, will be opened in another six months. Our Sunday congregations are good, but we need more of the converting power."

Br. HILLMAN, under date of October 12th, says: "Concerning spiritual increase in this District I can say but little. I hear that a revival has been realized at Kadina. We have held special services here; a few have been brought to God, which will, I hope, give us a little increase this year: but I am far from being satisfied with the result of my almost three years' labour in this Circuit. I have toiled hard, and longed for greater success."

Br. WAX, writing October 9th, says: "I am sorry to say things are dull with us. We are likely to suffer greatly in the colony from the want of rain. In one week the price of flour advanced from £1 5s. 0d., to £1 15s. 0d. per bag of 200lbs., and hay from £5 to £8 per ton. It is feared that there will be thousands of acres of wheat not worth cutting. We shall be sure to feel it in our funds. However, we had a fine rain eight or nine days ago, and it is good to remember that our Father ruleth over all, and doeth all things well."

The friends in South Australia are anticipating the labours of Miss Thorne among them in a few months—as also the arrival of Brs. Piper and Lake, when their staff of labourers will be

thus considerably strengthened; but it is a source of regret to learn from Br. Way's communication that Mr. T. Best has tendered his resignation of the ministry with us, and the District Committee have thought it right to accept the said resignation.

VICTORIA.

Br. BLAMEY, under date September 11th, says: "I have not seen Brs. Bryant and Webber since their arrival; but I hear they are getting on comfortably and successfully on their respective stations. Expansive power is great at Sandhurst. At Maldon, Br. Gudridge is also extending his borders. In this circuit (Ballarat) we are making strenuous efforts for the reduction of our chapel debts. We are hoping to pay off £200 at Skipton Street, £200 at Armstrong Street, and £100 at Grant Street by next District Meeting. Recently we have had services in aid of the Trust Funds at Armstrong Street, Grant Street, and Humffray Street chapels. Raised at the first place £20, second, £30, third, £20.

Br. WEBBER, writing October 11th, says: "The morning after we landed at Melbourne, Mr. Linley, the Methodist New Connexion minister, called to see Mr. Bryant and myself, and gave us a hearty greeting. After spending an hour with us, he gave us an invitation to open a new chapel the following Sunday, which we accepted. I preached in the morning, and Br. Bryant in the evening. The services were well attended, a gracious influence was realized, and a spirit of great kindness was manifested to us. Our missionary sermons in Gore Street were preached on the same Sabbath by Mr. Rowe. The tea meeting, on the following Tuesday, was well attended, and the public meeting that followed one of the best I ever enjoyed.

"In the middle of August, I left Melbourne for Sandhurst, to assist at some chapel anniversaries. I was pleased with the ride up the country, and was heartily received by the friends on that station. I preached at New Chum, Sailor's Gully, and White Hills; the congregation at each place was overflowing, both on the Sunday and week-day service; a spirit of large-hearted liberality was evinced, and the societies appear to be in good working condition. We have some fine chapels on this station, and God has graciously owned the labours of Br. Orchard in the conversion of many souls. The Sandhurst circuit is a great credit to the Connexion.

"At Melbourne, we have not that success we could desire. At Gore Street, several souls have of late been converted, the congregation is steadily increasing, and the society is dwelling in peace; but otherwise we have not much to encourage. We opened Windsor, a place, as we thought, of some considerable promise, but, after nearly three months' trial, it does not appear to succeed; we have visited from door to door, given away tracts, and invited the people to attend our services, but, as yet, to little or no purpose. We thought to have had a chapel in Carlton before now, but have not been able to secure a piece of land. A piece of land was bought last week in Hotham, North Melbourne, for a new chapel; it is a new township, with over 1,000 inhabitants, and no place of worship in it; I trust we may succeed there. I like the colony of Victoria very much thus far, the climate agrees with me admirably; the friends, as a rule, are open-hearted and kind, and I feel quite at home among them."

Br. Rows, under date October 12th, says: "Since I last wrote I have been very unwell, but am a little better now. The accident I had years ago shattered my nervous system, so that now and again I feel almost unnerved. Miss Thorne intends leaving this colony for South Australia in March next. Br. Uglow on his arrival will be wanted at Geelong as per decision of last District Meeting. Sandhurst is greatly in want of another man. I do hope, my dear brother, that you will lose no time in sending us *two good men*—one for Sandhurst and one to take the place of Miss Thorne, so as to effect a new opening as speedily as possible."

QUEENSLAND.

Br. Woolcock, writing October 4th, says: "Since I wrote last we have opened our new chapel at the seventeen mile rocks, in the parish of Oxley. When it was opened it was promised to be free of debt; since, having made some additions, such as entrance porch,

A letter came to hand from Br. Piper, Dec. 4th, dated Oct. 29th, when they were all well. They had received great kindness from the Captain and his wife, but their progress had not been rapid, though their ship was a fine sailer, owing to contrary winds.

&c., and some promises not holding good, we shall have a debt of perhaps £10 on property worth from £80 to £90. Within a fortnight we shall open a handsome little chapel about three miles from Brisbane. From what I can now see, I think there will be a debt of about £35, at most, on a property worth £100 at a very low estimate. We held the anniversary of our chapel here a fortnight since. Taking all things into account it was a very successful affair. We were not able to get *free tables* as we did last year, still, we realized a profit of £8 14s. I am happy to say that, though a very small branch of our denomination, we have, I am confident, the hearty sympathy and goodwill of the various sections of the church of Christ in Brisbane. The *Queenslander*, of September 25th, contains the following notice of the anniversary of our chapel at the Oval, viz. 'On Tuesday evening last, the third anniversary of the Bible Christian Chapel at the Oval was celebrated. A tea meeting commenced the proceedings, and was more numerously attended than even sanguine friends had anticipated, thus the public meeting was delayed to a somewhat late hour. After an opening address from the chairman, Mr. W. Brookes, the minister of the church, Mr. W. Woolcock, gave an exceedingly interesting review of his labours during the past twelve months; and it was evident that the labours of the Bible Christian Church extend over a comparatively large and an increasing area in the country districts round Brisbane. Mr. Woolcock spoke in terms of gratitude for what had been done, and for the hope of doing much more. The Rev. Charles Ogg and the Rev. J. Harding followed with speeches of Christian sympathy and encouragement, and the meeting closed at about half-past ten o'clock with every reason for gratification with the evening's proceedings.'"

W. GILBERT.

UNION OF THE METHODIST NEW CONNEXION AND THE BIBLE CHRISTIANS.

The Bristol Conference directed "the Connexional Committee to prepare a statement" on Union for publication in the Magazine. The Committee, at its meeting in October, requested us to attend to the matter. Nearly

the whole case, as far as our Denomination is concerned, has been already made public by the copious extracts from our Document incorporated in the "circular" of the Methodist New Connexion which we reprinted last month. Only a few supplementary remarks are therefore now required.

All candid persons will probably admit that the desires and efforts for Union have already had a good effect on both Denominations. The results of the cultivation of a loving spirit by the followers of Jesus must be necessarily healthful and blessed. It has been clearly shewn that a more intimate fellowship and a more hearty co-operation can be enjoyed by the different sections of Methodism, than which nothing is more likely to promote the prosperity of our churches, and increase the glory of our common Saviour and Head.

It may be truly affirmed that none among us have ever sought, or even desired, formal incorporation with any other section of the church, unless it could be effected on a safe and honourable basis, and our friends generally were convinced that it was in the order of a gracious Providence. The final decision in any case must rest with them. To quote from the Document to which we have already referred. "It would be much better to remain apart than for the United Connexion to be only as large, or but little larger, than either of the Denominations is at present, a large number of our friends, on both sides, standing aloof from the movement." All hitherto done has been merely preparatory, having no other object than that of eliciting and guiding the views of our friends.

But we ought not to conceal the opinion we strongly entertain, that some progress has been made towards Union, which is so desirable, as, by husbanding our resources, and concentrating our efforts, we might do a greater work for Christ and souls. That is the grand issue to be decided, and our hope is that the people of both denominations will, when called upon to do so, exercise the truest wisdom and charity in giving their verdict. If we desire above everything else to know and do the will of God, he will not leave us in ignorance and doubt. That will is to be known not by any direct revelation from heaven to our souls, but by the honest use of our judgment on all the facts of the case, guided by the principles of Holy Scripture. How necessary then is prayer for Divine illumination that we may properly understand our divine rule of faith and practice, and that we may clearly discern the leadings of God's Spirit and the movements of His hand in the events of His Providence.

The great, perhaps the only real, difficulty in the way of Union is the difference in the stipends of the ministers in the two Denominations; to some this difficulty may appear insurmountable, while to others it is only formidable; and only formidable if they choose to make it so. If our ministers as a Body insist if Union be effected, on their Salaries at once, or within a short time, being made equal to the Salaries of the Methodist New Connexion ministers, or if these decline to unite with a body of ministers receiving a lower stipend than themselves, then, and then only, is Union impracticable. But surely it is not necessary (perhaps it is neither just nor wise) to secure absolute equality, however desirable it may be to make "continuous efforts to lessen the inequality that now exists."

The question we raised, Whether most of the substantial benefits of Union could not be secured without actual amalgamation, our Methodist New Connexion friends appear inclined to answer affirmatively. Some remarks have been made about the caution observable in the Resolution of their last Conference. The real explanation of that probably is, that Union for the first time came then before them in a definite form. But later Connexional action conclusively proves that the Resolution was not intended to quietly dispose of the question. The matter has been since repeatedly referred to in their Magazine, the official "circular" has been widely distributed, and a very important issue is to be discussed at their January Quarterly Meetings. That issue is, in our view eminently worthy

of consideration by the ministers and members of both denominations, who must, we think, regard it favourably. On this point, we cannot do better than reprint an address of "The Annual Committee to the Ministers and Friends of the Methodist New Connexion."

"DEAR BRETHREN,—The Annual Committee, at a meeting held in Manchester, December 1st., had their attention called to the fact that the 15th Resolution of the last Conference on the subject of Union between our Body and the Bible Christians, required the Committee to offer on this subject 'such suggestions as may be deemed necessary or desirable;' and that therefore it was our duty to give a statement of our views as to the safest and most practicable mode in which the question of Union may be entertained by our friends, when submitted for their deliberation.

"After a free conversation, it was the unanimous opinion of the Committee that, without prejudice to amalgamation at a future period, but rather in the hope of preparing for that desirable event, whenever Divine Providence shall clearly open the way, the present action of the Connexion should not proceed beyond the accomplishment of a 'FEDERAL UNION,' which the distinct localities occupied by the two Denominations, and their special interests, render feasible and practicable.

"The 'FEDERAL UNION' which the Committee contemplate embraces the following as its main features:—

"FIRST.—ONE NAME FOR THE UNITED BODY, as recommended by the conjoint Committees in March, and reported to the last Conference.

SECONDLY.—ONE BOOK-ROOM. Our own cheap and incomparable Hymn Book, it is thought, might well serve the two Bodies when united; and the same periodicals and general literature meet the requirements of the people of the same Denomination. This arrangement would secure a great saving in the expense of management and in the production of literature, and thus double the amount of annual profits.

"THIRDLY.—ONE COLLEGE. Each Body recognizes a separated ministry as God's ordinance, and feels the importance of a collegiate training for its candidates, and our own college, being spacious, would afford accommodation for twice the number of students, and in proportion thereto, save a large amount of expenditure.

"FOURTHLY.—ONE COLONIAL AND FOREIGN MISSIONARY ORGANIZATION. Each Body having important and flourishing Missions in Canada and Australia which are longing for Union as a means of mutual strength and consolidation; and both Bodies being desirous of extending the Gospel among the heathen, one fund supported by both, yet directed by one organization, would be likely to secure concentration, unity, vigour, and economy in our operations.

"FIFTHLY.—THE HOME CIRCUITS OF THE UNITED DENOMINATION TO BE WORKED IN TWO SECTIONS. The two Bodies occupying for the most part distinct geographical spheres of labour, present obvious facilities for distinct working in two sections, under the jurisdiction of two CONFERENCES. This arrangement interferes not with the status, salary, or funds of existing ministers, and leaves the question of interchange open for mutual convenience, without necessitating any pecuniary embarrassment.

"SIXTHLY.—MODE OF SECURING UNITY OF CONNEXIONAL ACTION. This may be provided for by united Book-Room, College, and Missionary Committees; also, if need be, a Connexional Committee, chosen in equal numbers from both sections, to deliberate on matters of imperial interest; also by an Annual deputation from each Sectional Conference; and further, by a General Conference composed of Representatives from both Conferences, to assemble every fourth or fifth year.

"This programme is not presented as a perfect scheme, but suggested by the Annual Committee as a practicable one worthy of calm and prayerful deliberation; and its practicability is recommended by the example of the American Methodist Churches, where a similar system prevails in both

the Parent Body and its offshoots, and where Methodism has flourished with continuous and unparalleled success for more than a century.

"Further, as the 15th Resolution of the last Conference contemplates a response from our people, and as the April Quarterly Meetings are much occupied with local matters, the Annual Committee have fixed upon the approaching January Quarterly Meetings for considering the important question of Union.

"Commending this matter to your serious and prayerful consideration, and fervently looking to God for his guiding spirit, etc."

This proposal of a "FEDERAL UNION" will, we think, commend itself to the judgment of our friends generally, whether favourable or opposed to organic Union.

JAMES THORNE,
F. W. BOURNE.

It is only right to state that I had drawn up a Paper before I heard of this Address of the Methodist New Connexion Committee, embodying most of the propositions above, but I am bound frankly to state that the tone of the paper was perhaps rather too reserved for publication.

F. W. B.

MONTHLY RETROSPECT.

THE ECUMENICAL COUNCIL IN ROME is the foremost ecclesiastical event of the month. As a spectacle, we can think of none more magnificent, in most other respects, perhaps it would be difficult for any other ecclesiastical assembly to make itself so contemptible. According to all accounts, the Ultramontane party are to have everything their own way. It is sad and humiliating to know that English and American prelates are amongst the most servile and obsequious in their devotion to the Holy Father. Nobody seems able to assign any sufficient reason for the assembling of this Council. The most probable is, that it is for the purpose of authoritatively proclaiming the infallibility of the Pope. The church has long claimed to be infallible, but where infallibility dwells has not yet been decided. But, as Mr. Binney says, if the present Pope is infallible, all past Popes must have been infallible too. It will indeed be marvellous if the faithful are required to believe this dogma on pain of eternal damnation; it would be terrible too, to quote Mr. Binney again, if the Popes had not damned one another! As they have done that without harm, so they may damn other persons without harm either. Sometimes we are half afraid that the Pope and his Cardinals will not set up this preposterous claim, but we still hope that they may, because, judging from one passage in the Pope's introductory speech, he is in a proper frame of mind for asserting his infallibility. "The Church," he declares, "is greater than Heaven itself," which is either the veriest nonsense or the most daring blasphemy, and so an authoritative declaration of the Pope's infallibility would be. His curse has always been a blessing, but let him proclaim his infallibility, and his curse would be a greater blessing than ever. Another effect would be, that the church of Rome would be split into factions, and her boasted outward uniformity a thing of the dead past. Protestantism must inevitably be the gainer. While waiting, now patiently, then anxiously, for further information, we note with satisfaction that hundreds of bishops who were expected have staid at home, evidently having no ambition merely to register the decisions of the Sovereign Pontiff, or knowing beforehand that they could not even consent to do that; and that the power of the Papacy has so declined since the days of Luther that Catholic Sovereigns of the most powerful States do not care to be present, royalty being worthily represented by the ex-Queen of Spain and others as unfortunate and helpless as she.

DR. TEMPLE'S APPOINTMENT TO THE BISHOPRIC OF EXETER has aroused much opposition, known, however, to be ineffectual from the first, and which soon became ridiculous as it became evident that concerted action between High Church and Low Church was impossible, they being as much opposed to each other as both are to that section of the church represented by Dr. Temple. It having been legally determined that the Broad Church party has a recognized and rightful position in the church, it is only fair that some of their number should be raised to the Episcopal Bench. We cannot therefore sympathise in the out-cry made about this appointment, though Dr. Temple is not, his eminent ability and high character notwithstanding, a theologian after our own heart, and the wisdom of the Premier in nominating him to succeed Dr. Phillpotts may be seriously questioned. Dr. Temple seems, however, to be in high favour with the laity, and too much importance must not be attached to the noisy and furious opposition of a small knot of ecclesiastical bigots, led by Bishop Trower, Dr. Pusey, and Archdeacon Denison. Their virulence, yea, their impotence, is shown by their demanding proof, between his election by the Dean and Chapter and his legal confirmation, that the Bishop was born in holy wedlock! To what straits must they be reduced before they would think of using such a weapon! If Dr. Pusey's threats have any meaning, Dr. Temple's election is just one of those events, and there are many of them just now, that will hasten the separation of the Church from the State. Another probable result, and for that we shall not have to wait long, will be a modification, a total change, doubtless, in numberless instances, of the political views of the clergy in the two counties. At the time we write Dr. Temple has not been consecrated, but the Bishops are too wise in their generation to create any fresh obstacles at this stage, whatever their wishes or predilections.

THE RESULTS OF THE TWELVE DAYS' MISSION, (hardly an event of *this* month, but we could not speak of it before), which secured beforehand episcopal sanction, possibly more easily obtained then than later, seems to have satisfied its promoters. It was a movement of the High Church party, though a few clergymen of different views took part therein. From much that we have read, and a little that we saw, we judge that the Church of England is in less danger of dying of dignity than formerly. The sincerity and earnestness of the clergy engaged, however much we may deplore some of their views and practices, cannot be doubted. Both Churchmen and Nonconformists must arouse themselves, if the masses in our large towns are to be reclaimed from their indifference, degradation, and ruin. The lesson that Methodists have specially to learn is, that the modes that they, for some reason or other, are beginning to cast aside, the clergy are adopting to increase their popularity and extend their influence among their countrymen. Revival services, in which extempore preaching and praying, and the singing of simple Gospel hymns to lively tunes, are the most conspicuous features; meetings for inquirers; and the large employment of female agency, will, in our view, be always necessary, if sinners are to be awakened in any considerable numbers, and the church receive any large accessions.

THE IMPORTANCE OF THE EDUCATION OF THE PEOPLE is now acknowledged by all parties in the State. Rival schemes are being expounded with great ability and zeal. If a system of compulsory Education be established, it is clearly the duty of all Nonconformists to insist on its being undenominational. This is their duty for many reasons, chiefly because else in many places, in rural districts particularly, the clergyman will have almost unlimited power, which cannot work satisfactorily, however liberal a conscience clause we may get. Again, if the denominational system be adopted in England it must be extended to Ireland, which would be to entrust the education of the people of that country to the Romish priests almost

entirely. It is particularly incumbent on Nonconformists to take special care not to commit themselves to a mistaken policy, as by the course they adopted twenty or thirty years ago, education has been almost exclusively in the hands of the church, and created the difficulty which we fear may prevent a satisfactory settlement of the question now; for, whatever the defects of the present system, the zeal and liberality of the clergy in providing school buildings must be admitted, and they ought not to be allowed to suffer in consequence of any changes that may be made.

THE STATE OF IRELAND fills the minds of her true friends with dread, and causes her enemies and the enemies of the present Government to exult over what is confidently pronounced to be the failure of their policy. With the national journals openly preaching sedition, with disaffection and rebellion so general as to cause Orangemen and Fenians to rejoice in the defeat of a Government candidate by a Fenian convict, with a growing feeling of insecurity and alarm, the task Mr. Gladstone has set himself is made much more difficult, and the immediate prospect far from comfortable. Everything must be done, however, that simple justice requires, but nothing conceded to the savage terrorism that prevails. If every ground of complaint be removed, it will be safe to punish evil-doers severely. We should be tempted to despair when we think of the ingratitude the Irish people have manifested, if we did not know that centuries of misrule must bear fruit long after it has ceased to exist. The complete pacification of Ireland will be a work of time, but, believing that justice and truth and benevolence are the mightiest powers in the world, even *that* may be predicted with absolute certainty, if the nation does not permit the excesses and outrages of wicked men to divert it from its present course.

FOR THE GENERAL DEPRESSION IN TRADE, AND THE LARGE INCREASE OF PAUPERISM, about which we hear so much, the only effectual remedies are, greater sobriety on the part of the people, and a large reduction of our costly Naval and Military establishments. There are rumours that a proposition has been made to the great powers, by the Emperor of the French, for a general disarmament, and whether or not these have any foundation, the time, we would fain hope, must soon come, when something will be done to relieve the heavily-taxed European nations of a part of their burden, and give the industrial and commercial enterprise of the peoples a fair chance of success.

THE SAFETY OF DR. LIVINGSTONE is one of those announcements which have sent a thrill of joy to the hearts of all, because his modesty, his self-abnegation, and his perseverance, are almost without a parallel, and have made his name more dear to his countrymen than almost any other living man, while his example will be a blessing to multitudes to the very latest generation.

The honour that has been paid to the memory of another eminent man, GEORGE PEABODY, THE QUEEN'S FRIEND, by the whole nation, through the Ministry of the day, is likely to facilitate the settlement of the outstanding difficulty between our own Government and that of the United States, and is another instance of the good that a man does while he lives being a precious legacy to his fellow-men after he is dead.

THE
BIBLE CHRISTIAN MAGAZINE,
FEBRUARY, 1870.

NO CONDEMNATION IN CHRIST.

"There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." ROM. VIII. 1.

God has provided for men, in the Gospel of his Son, what may not be inaptly termed, a series of delightful surprises. His treatment of sin and sinners is absolutely unique—His treatment of sin being characterized by just severity, and of sinners by inexpressible tenderness and love. Jehovah is His own perfect pattern. His works and ways, because He is infinite, are necessarily surpassing wonderful to His finite creatures. But Redemption is not only so in a greater degree than Creation or Providence, but the wonders are also of a higher kind. The marvels of Redeeming Love leave those of Nature and Providence at an infinite distance behind. Its keynote, struck in the very moment of man's fall, though so strangely glorious, can hardly be said to have prepared mankind for the lofty and magnificent yet perfectly harmonious strains of the Gospel of Jesus. The first promise, though it contained the germ of all subsequent revelations, was only a faint outline, a mere dark shadow, of "good things to come." Christianity more than fulfilled the hopes which Jewish types and sacrifices inspired. The flower is more magnificent as a flower than the bud was beautiful as a bud.

In the life of Christ we have the same process of development. His death on the Cross is more marvellous than His birth in Bethlehem. The guiding star and the angels' song were the pleasing accompaniments of the one, while a mysterious darkness and the hidings of His Father's face were the dread accompaniments of the other. The disciples, while enjoying their Master's warm personal friendship, and beholding His mighty works of power and grace, could rejoice in His birth, but the announcement of His death, even when it came from His own lips, and was the literal fulfilment of all prophetic testimony, overwhelmed them with despair. But the resurrection of Jesus is a greater event than His death. That suffering should be succeeded by glory is strange, but that such suffering as He endured should be succeeded by such glory as that by which He is crowned, is stranger far. "In that Christ died, He died unto sin once; but in that He liveth, He liveth unto God!" The eclipse and the humiliation were only temporary, but the splendour and the triumph are for evermore.

The same principle may be noticed in the experience of believers. Each prodigal who comes back to God receives some special mark of distinction and favour. To be received is more than sufficient to satisfy all the requirements of infinite justice and truth, and also all the expectations of the sinner; but for each one to have a right

royal reception is what only the boundless wealth of Divine wisdom and love can fully understand. The guilty race to which we belong might have been saved from hell without being saved to heaven. The freest and fullest forgiveness of the sinner does not necessitate his adoption into the family of God. It is this consideration which seems to have filled the "beloved disciple" with astonishment. "Behold," he exclaims, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" That a Being who is inflexibly just, and incomparably glorious, and immaculately holy, should acknowledge poor sinful worms of the earth as His children almost surpasses belief. But about the fact there is no doubt. "Beloved, now are we the sons of God." But the future dignity and blessedness of the righteous will be vastly superior to their present state. "It doth not yet appear what we shall be." What immense, untraversed regions, for thought, for research, for inquiry, for speculation, for faith, for hope, for gratitude, for anticipation, for progress, do those few words disclose!

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be."

But the aspiration is in vain. We may give the wings to our Imagination, and plume our spirits for the loftiest flight, but we can never reach the highest peaks of celestial blessedness and glory. We may stretch our "Faith's capacity wider and yet wider still," but it is impossible that we can grasp this illimitable expanse of glory. We may either employ our Reason, or call in the aid of Revelation, and the result is not widely different. "It doth not yet appear what we shall be." But the future is not all unknown, our eternal bliss is not for one moment uncertain. Our likeness to Jesus Christ, which is to be perfect, is the guarantee of our infinite happiness; and, "when He shall appear, we shall be like Him; for we shall see Him as He is."

Our text has suggested this train of thought, for in it "Alps above Alps" do rise, harbour within harbour for delightful contemplation is seen, and privileges and glories beyond privileges and glories are distinctly visible.

We have sometimes thought that persons might profitably employ their time and ingenuity in constructing this text on different principles, and yet secure the same results, or on the same principles, and show how the results might be widely different. Why, for example, might not the word *for*, be substituted for *in*, and the text read, There is no condemnation to them who are *for* Christ Jesus? Again, why might we not substitute *destruction*, or *affliction*, or *temptation*, for *condemnation*, and thus read the passage, There is no *destruction*, or *affliction*, or *temptation*, to them who are in Christ Jesus. And yet again, why might not the passage have read, There is no condemnation to them which are in Christ Jesus, whether they walk after the flesh, or after the Spirit, instead of being confined to those "who walk not after the flesh, but after the Spirit." At first sight, it would appear that the man who is *for* Christ Jesus ought to be as

much exempt from condemnation as he who is in Christ Jesus; that persons in Christ certainly would be as *safe* and *happy* as they are *free*; and that those who are in Christ Jesus, if freed from condemnation at all, would be freed from it quite irrespective of their conduct, and that it would not be made to depend on the holiness and consistency of their walk.

These are the chief points of surpassing interest, and of great practical value, which the text suggests for our consideration. Let us dwell—

First, on the relationship of believers to Christ. They are "*in Christ.*" Their intimate fellowship, their vital union, their actual incorporation with the Redeemer, are indicated by this expression. What is its meaning? because the briefest examination of the numerous important passages in which it occurs, clearly shows that it is the key to much that is most wonderful, most mysterious, most blessed in Redemption. Let us instance a few of these passages only. "*As in Adam all die, even so in Christ shall all be made alive.*" "*If any man be in Christ, he is a new creature.*" "*Blessed are the dead that die in the Lord.*" Believers are declared to be *chosen in Christ*, and to be *complete in Him*; they are commanded to *abide in Him*, and to *walk in Him*; and it is even their privilege to *rejoice and triumph in Him*. It will be at once seen that this expression must have great significance. And we know that to *walk in Christ* means to *walk in light, in love, in meekness, in truth, in wisdom*, because all those explanations, or variations, or whatever be the right word to use, of the original idea, are actually to be found in the New Testament. Our blessed Saviour has elaborated the idea with inimitable beauty, with crystalline clearness, and with irresistible force, in John xv. i. 6: "*I am the true Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*" Hardly less beautiful, and none the less suggestive is the figure of the Apostle where he speaks of the Church as being "*the body of Christ, and members in particular.*" Christ is the true Spiritual Vine, having innumerable fruit-bearing branches; He is "*the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.*" As the branch is dependent on the vine for its life and nourishment, it can have no separate life, so believers are dependent upon Christ; as all the members of the body sustain a direct relationship to the head, which is necessary to their usefulness and completeness, so believers are directly joined to their "*living Head,*" their Strength, their Joy, their Salvation. If these representations be correct, the life of the Church is the life of Christ; the usefulness of the Church is

the usefulness of Christ; the power of the Church is the power of Christ; the glory of the Church is the glory of Christ; and the perfection of the Church is the perfection of Christ.

And the other aspect of this wonderful truth is, that Christ dwells in believers, just as believers dwell in Him. His own declaration is, "If a man love Me, he will keep my words: and My Father will love him, and We will come unto him, and make our abode with him. Are believers required to walk in Christ (what pleasant excursions they may make, and while walking abroad with what an endless variety of view shall they be entranced)? He also walks among his golden candlesticks. Are they complete in Him?—they are also the faithful "who fill up that which is behind of the afflictions of Christ." Are they chosen in Him?—they also make choice of Him, when He is rejected by all the world besides, and by their desires and decisions they ratify His gracious and everlasting choice. The union and the resemblance are complete. Christ's love kindles ours; His devotion is the pattern of our own. He and His people have no separate interest. They are as much His by consecration as He is theirs by donation. They have surrendered their will, their reason, their memory, their conscience, their affections to Him. If He sacrificed the riches, the honours and dignities of heaven for them, they also sacrifice all earth's sinful pleasures and pursuits for His sake. Love to Christ makes His yoke easy, and His burden light. As Christ is the glory of the Church, the Church is also the glory of Christ, just as the branches are the glory of the vine, and the different members of the body the glory of the head.

The union of Christ and believers, and of believers and Christ, is a real union; but it must not be understood in any coarse, material, earthly sense. Such representations of this glorious fact, such explanations of this blessed mystery, are as false and mischievous as they are low and degrading. Who can speak in terms sufficiently strong of the infinite dishonour that that Church does to Christ which will put a literal construction upon His words, "This is my body." Oh, what a monstrous perversion of the simplicity and spirituality of the Gospel is this literal interpretation of these most wonderful words—whether it comes to us in the form of Consubstantiation or Transubstantiation, whether taught in Anglican, Lutheran, or Roman Catholic Churches—which converts the table of the Lord into an altar, and every minister into a priest. Closely akin to this deadly error, is that theory of irresistible and efficacious grace, which has nothing to recommend it but its antiquity, and that other theory of Baptismal Regeneration, which has of late become so prominent and fashionable, and which makes, in some measure, a spiritual change dependent upon a lifeless, material element. These and all similar errors flow from one source, grow out of one root, the natural man's interpretation of things spiritual and divine. We have met with persons who imagined, without stopping for one moment to think of its absurdity, that Christ literally dwelt in them. To name such a thing is sufficient to refute it; but it is lamentable that any persons should be found who entertain it. They not only painfully impress one with the conviction that they mind

earthly things, but that they can have no capacity to understand or enjoy heavenly things. The Union of Christ and believers must be understood in a far deeper and profounder sense than that. The New Birth, and the Spiritual Life of believers, are, perhaps, among Christianity's greater mysteries, greater than the Atonement by Christ, or God's free Justification of a sinner. But a few scattered rays of light may be shed on this subject. The Apostle Paul said concerning the Philippian Christians, "I have you in my heart," and what could he mean but that they were always present to his memory, and always precious to his affections? It is hardly a figure to say that the miserable inmates of prisons in the last century, in our own and other countries, dwelt in the heart of John Howard, for he lived for them alone, for them he sacrificed all the comforts of home, for them he spent his large fortune, and made it the great business of his life to ameliorate their condition. In the same sense believers dwell in Christ, and Christ in believers. He is the chief thought of their minds, the chief theme of their converse, the chief desire of their hearts. They turn to Him as does the flower to the sun. His presence is their paradise. And they are engraven on the palms of His hands, they are more precious to Him than the angels of light, and amidst all heaven's glories and raptures not for a moment does He forget His lonely and suffering followers on earth.

Let us vigilantly guard against cherishing low, coarse, material ideas of this spiritual union. All are, more or less, in danger of doing so. "To know Christ after the flesh" is not to know Him in His divine excellency and power, and was one of those things that the Apostle Paul gladly left behind. "It is the Spirit that quickeneth; the flesh profiteth nothing." But, oh, how liable are we to substitute the form for the power, the letter for the Spirit, the name for the reality, the outward profession for the inward blessing. We must be in Christ by repentance and faith, by holiness and sanctification, by love and obedience, by consecration and blessed service, or else our confidence is in vain, and all our hopes a delusion.

Secondly, let us consider briefly the inestimable privilege of those who are in Christ. They are free from all condemnation. If the word had been omitted, and believers had been permitted to fill up the blank space, that, probably, would be the last word chosen by them. As already intimated, the words *destruction, affliction, temptation*, and many others that might be mentioned, would have first come to mind.

What more natural thought than that persons in Christ would at least, be safe, absolutely safe, perfectly safe, eternally safe. In saying this, we do not forget that a large number of Christians believe that the Word of God does teach, most plainly, most unequivocally, that believers in Christ are safe, perfectly, absolutely, eternally safe. And it may be candidly acknowledged that all are agreed that if a man be in Christ he is safe. He is as safe as the redeemed in heaven. He is as secure as the throne of God. To rest in the everlasting arms of Jesus is to be safe indeed. In vain do death and hell pursue the ransomed ones. Christ's heart must be first pierced, Christ's arm must be first paralysed, Christ's faithfulness must first fail, Christ's love must be first extinguished, Christ's power must be first conquered, before His sheep can be

plucked out of His hand. It is, in fact, one of those absurd improbabilities that no sane mind can reason about, yea, it is one of those infinite impossibilities that can never happen.

But the question is, whether a believer may, through unwatchfulness, or worldliness, or unbelief, miss the mark of perfection, fail of winning the prize of eternal life, be broken off from Christ, draw back unto perdition, and lose his soul for ever. To think of exhausting this question in a few sentences would be absurd, one or two searching glances is the most that we can attempt. We may, however, boldly assert that Christ apparently contemplates, John xv. 2, 6, a two-fold separation from Himself.

One kind of separation is *judicial*, the act of the Great Husbandman. *Every branch in the true vine that beareth not fruit He taketh away.* May not a man be in Christ, and bear no fruit? But fruitfulness is the condition of our continuing to abide in Him. We must not perpetually disappoint the just expectations of Him who has chosen and redeemed us. It is not enough that there be buds of promise, however fair, or the blossoms of holiness and usefulness, however beautiful: *there must be fruit.* Leaves there may be in abundance; all the sap of the Christian life may go to produce the luxuriance often beheld: this alone will not do: there must be fruit. The absence of evil is not sufficient; there must be the presence of good. With fruitless professors all are acquainted; but it is still more solemn if a man may be more than a professor, and yet be fruitless.

The other kind of separation (John xv. 6,) is at first our own act more than the act of God. *If a man abide not in Christ, he is cast forth as a branch, and is withered.* Theologians who have a certain theory to maintain at all hazards, venture to assert that if a man abide not in Christ he is not a branch in the living Vine at all—merely a painted branch, a branch only in appearance, and not in reality. But this explanation involves at least two absurdities; first, that a merely painted branch may be in Christ, and, secondly, that such a branch can wither; but how can a branch, without life, beauty, or fruitfulness, wither, for was it not dead before? How careful we should be to abide in Christ, for if any man draw back God has no pleasure in him, and the end of all such is, that “men gather them, and cast them into the fire, and they are burned.”

The truth is, that as long as men are in Christ they are as safe as Noah was in the ark, when “the Lord shut him in;” no power on the outside could endanger his safety, but if Noah had ventured forth from his secure retreat before the waters had subsided, that is, before he had received the command of God, he would have as certainly perished in the devouring waters as did his contemporaries. In Christ, we are as safe as the manslayer was in the city of refuge, but if in his pride, or carelessness, or self-sufficiency, he had ventured beyond the sacred walls, he might find the manslayer at his heels.

The Bible does not say, then, that there is no destruction to them in Christ Jesus.

All are agreed that the Bible does not teach that there is no affliction to them in Christ Jesus. But why does it not? What more reasonable to expect? We know that Christ suffered, and is

not that a reason why He should save those whom He loves better than life from experiencing the same bitterness of sorrow. He was crowned with thorns; so are they. He had tears to drink in great measure; so have they. He had to endure a great fight of afflictions; so have they. He was tempted in the wilderness; so are they. He had His Gethsemane and Calvary; so have they. Why? He saves them from *sin*, why not from *sorrow*; from *hell*, why not from *death*? He delights in their happiness, why does He not secure it? He has all power to defend them from evil, why does He not exercise it? But we all know He does not, Scripture and experience agree in declaring that it is "through much tribulation we must enter into the kingdom of God," and its purpose is, that we might be partakers of His holiness, be disciplined for His service, and enjoy hereafter, partly in consequence of the suffering, a "far more exceeding and eternal weight of glory."

But while believers are not freed from danger, or affliction, and many other things that might be named; they are, blessed be God, freed from all *condemnation*. It is the only thing that they could, consistently with eternal righteousness, and truth, and mercy, be freed from, and from this they are *necessarily* free, and because freed from condemnation they shall in the end be freed from all evils beside. There can be no condemnation to those who are in Christ Jesus. Can there be a rainbow without colours, or a day without light, or a grave without darkness? Can there be danger in heaven, or salvation in hell? No! It would not be a rainbow if there were no colours, or day if there were no light, or a grave if there were no darkness. It would not be heaven if there were the least danger, or hell if its wretched inhabitants had the faintest hope of salvation. And neither can there be condemnation in Christ.

The jurisprudence of our own country supplies us with a memorable illustration. When a slave was brought by his master to this country, he claimed his freedom on that account. After the case had been ably argued, Lord Mansfield, after several delays, pronounced the celebrated judgment, that slavery being contrary to natural law, was of so odious a nature, that nothing but positive law could support it, and that every slave, on touching English soil, became free! In Christ there can be no condemnation; for what law can reach Him who fulfilled all righteousness, and believing in Him He becomes the Lord our Righteousness.

In the third place, let us speak of the duty their wondrous privileges impose upon the believers in Christ. They are required to walk not after the flesh, but after the Spirit. We know that some critics contend that this clause is an interpolation, and therefore ought to be omitted. But it makes no difference. The holy walk of believers is implied, if not distinctly affirmed, in this verse; and in the 4th verse, the expression, "who walk not after the flesh but after the Spirit," actually occurs, and no doubt has been expressed as to its genuineness. We might quote many passages illustrative of this. In the Psalms it is said, "Truly God is good to Israel, even to such as are of a clean heart." If the last clause had been omitted it would have been implied, because it is a moral impossibility that God can be good to such as are not of a clean heart. In Colossians

i. 21, 22, we read, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." What can be more positive and absolute? and yet, as in all cases, there is a condition annexed, and to realize God's settled purpose the Colossians had to "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

It may be broadly stated that holiness is the great end of all Gospel privileges, of all the Spirit's operations, and of all heavenly doctrines and truths. Persons are predestinated by God, (whatever the exact meaning of predestination may be,) to be holy and without blame before him in love. Justification is not only closely, inseparably connected with sanctification, but a justified person is also sanctified, in part at least, because he is justified. None can draw a sharp line of distinction between these two blessings, showing where one ends and the other begins. The advice that is frequently so emphatically tendered to persons to believe for a particular blessing, such as justification and sanctification, sometimes assumes so exaggerated a form as to become false and mischievous. We are required to believe in Christ, and we enjoy all blessings in Him. Arminians are in danger of one extreme, and Calvinists of the opposite. One would almost imagine, in listening to the teachings of some persons, that there was a great gulf of separation between justification and sanctification, and it is still more frequently taught that we are to put on the Lord Jesus Christ as our Righteousness, as if we were not to put Him on as our Wisdom, Sanctification, and Redemption also. Faith in Christ leads to holiness; and so does love to Christ. Holiness is Christianity's grand product. All the truths of the Bible are revealed that men might not sin. In a plain and intelligible sense, believers in Christ can only walk after the Spirit. They are under the influence of a law as mighty as that of gravitation. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he *cannot* sin, because he is born of God." 1 John iii. 9. The converse of this is also true. "They that are in the flesh *cannot* please God." Rom. viii. 8.

The holy walk of believers is not the ground, but the blessed result and the sure evidence of their acceptance in the Beloved. Who can hope successfully to work *for* pardon, but who would not gratefully and devotedly work *from* it. Who can hope to gain heaven and eternal bliss by his meritorious obedience and service, but who would not gladly live according to the will of Him who has conferred upon us such distinguished favours?

It is necessary to the comfort of believers that they should make a clear distinction between a holy life as the *ground*, and a holy life as the *result* of their acceptance with God. The holiest of men are so conscious of imperfection and failure that peace and joy would be wholly impossible if they were required to make their own conduct the foundation of their hope, instead of the Rock of their Salvation. We are saved for the sake of Christ only. The fuller our recognition of this grand truth, the more deep, and settled, and abiding our peace and joy. When Jesus is the soul's portion and *possession*, it can dread no condemnation. We make these remarks

because Satan is ever ready to take advantage of the fears and weaknesses of God's people, and often, with great subtlety, turns a saint's natural tendencies, his afflictive circumstances, God's providential dealings with him, and even the promises of Scriptures, as well as his mental and moral delinquencies, into most formidable weapons of assault. Unworthy we are, and so must we ever remain, of Christ's love and our exalted privileges, but to be conscious of our unworthiness is no mean mercy. Penitence is never so sincere and deep as when God most richly manifests his love. The greater our attainments in the divine life, the more sensible shall we be of defects. The higher we rise in the scale of purity, the lowlier shall we bend in adoration and gratitude. The brighter revelations of God's glory make the soul bend more humbly at His footstool.

Having said thus much, to prevent misconception, we are now quite free to state that a *holy walk* is one of the soul's chief joys. The Antinomian error, that believers need not be careful to walk after the Spirit, is a most dangerous one, as thousands have found to their sorrow, and against which the most solemn warnings are to be found in the Bible. Consistency, gratitude, self-interest, the good of men, the glory of Christ, and a multitude of considerations besides forbid that we should walk after the flesh. As believers do, their fairest prospects are clouded, their purest enjoyments are dulled, and their brightest hopes are crushed. But the single eye has its reward in the body full of light. The pure heart in its vision of God. The watchful spirit, the diligent hand, and the life of toil, are all crowned with special blessings and tokens of the divine favour.

The rapturous enthusiasm of the apostle in this verse is vividly described in some of our noblest hymns. Perhaps the palm must be accorded to one of Charles Wesley's. Happy the soul that can appropriate its glowing language as his own.

"No condemnation now I dread,
Jesus, and all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own."

"No condemnation!" is the watchword of the believer. No loud thunder of condemnation from Sinai, because all its commands have been first perfectly honoured and obeyed for him by his Saviour, and next honoured and obeyed, honestly and intelligently, though imperfectly, by the believer himself. No gentler voice of condemnation from Calvary, because his holy life is a part of the divine satisfaction of his and the world's Redeemer. No condemnation from Satan, for, if Jesus has not subdued, he has rendered his enmity perfectly innocuous. No condemnation in life or in death, not even in the judgment day and eternity.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress:
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.
"Bold shall I stand in thy great day:
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame."

THE FAMILY, THE CHURCH, AND THE SCHOOL IN RELATION TO THE YOUNG. *

BY JOHN TREMELLING.

OUR title admits of a wide range of topics, and suggests an abundance of materials suited to our present purpose. As there are numerous questions to be discussed, this paper will be necessarily discursive in its character, and the suggestions we have to offer, will, we hope, make it practical in its tendency. We are not writing a logical disquisition for the eloquent debater, but an essay on a subject of importance to the Family, the Church, and the Sunday School Teacher.

Culture implies the existence of capacity, without it, teaching would be impossible, and truth unappreciated. Were there no capacity to learn, we might *try*, but never teach. Trying is sometimes a failure, but teaching is always a success. To learn, there must be a receptive as well as a communicative power. Capacity implies the existence and possession of all those faculties which distinguish man as a rational and moral being. In him we see mysteriously combined a variety of latent forces, which, rightly balanced, make his life a pleasure, and his character a power for good; but, if wrongly directed, serve only to embitter his existence, and make it a moral blight.

Happiness is not an accident, or a transient emotion, but the necessary outgrowth of right principles, and well directed powers. To be happy we must be right, and to be right there must be harmony of soul. The strong forces within must be kept in order. Man is distinguished from the lower animals by intellect, emotion, and will, by conscience, imagination, and judgment. Out of these faculties his character is developed. Not that any one or the whole of them constitute character. They are but the scaffolding necessary to erect the building; the materials out of which the grand superstructure is to be built up; the complex parts of his intellectual and moral being. The faculties are God-sent, God-given, and in all circumstances are unalterable; but the character is our own creation, which we mould as we please. Hence character must be sought for, not in the actual existence of those faculties, but in their development, and in the moral forces by which they are controlled.

How important then is the education of the young, and how great the responsibility of those who undertake it. Early impressions and influences not unfrequently determine and mould the character of the after life. Its foundation is laid very early. Children *may* forget the sounds they once heard, and the sights they once saw, as children *do* forget much of their early life; but though the sounds and sights *themselves* have passed away, their influence remains, and men and women are better or worse for what they saw and heard in their childhood. In every great enterprize it is necessary to begin *well*, and certainly there is no greater than that which involves the fashioning and moulding of their character whose destiny is eternal. Hence the family occupies a most important position in relation to the culture of the young. It is here they

* A paper read at a Sunday School Teachers' Conference.

receive their first impressions, and by the force of example begin to form those habits which, right or wrong, once established, reign with despotic sway. The child goes first, not from the school to the family, but from the family to the school. He comes to the Sabbath school, bearing already the impress of home influence. His education has commenced, and the bias which his tender mind has already received tends either to aid the teacher in his work, or to greatly increase his patient and laborious toil. In numerous instances the influence of the family and the influence of the school, which ought to be identical, run in different lines. The influence of the family undoes all that is done in the school, and the influence of the school all that is done in the family. One day in seven the child is taught to do rightly, but the remaining six he is taught to do wrongly, and, with such fearful odds against him, the Sabbath school teacher has not fair play. Those whose culture is entirely neglected at home are not likely to be submissive and teachable at school. Parental influence is the first felt, and therefore its authority should be first recognized. That it is the duty of parents to teach their children is evident from the declarations of inspired truth. Ancient Israel was commanded by God to teach His truths to "their sons, and to their sons' sons." "That they might learn to fear Him all their days, that they should live upon the earth, and that they may teach their children." Again, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way." The fathers are commanded not "to provoke their children unto wrath, but to bring them up in the nurture and admonition of the Lord." And to encourage parents "to train up their children in the way they should go," they are distinctly promised that when they are "old they will not depart from it." If these passages teach anything, they clearly teach that proper parental training is effectual. Training is greater than teaching, as it includes the moulding of the character and the formation of right habits, teaching the child not only to *know*, but to *do* well; not only to *understand* the right, but to *be* right. There is a natural adaptation in all means of God's appointing to the end they are intended to accomplish. Sowing is necessary to reaping, diligence to prosperity, truth to holiness, perseverance to success, and proper training to the right development of character.

Early religious training is God's appointed plan for making *character* right, society right, yea, the *world* right. We wish, therefore, to press this subject most earnestly upon the attention of parents because they come first and nearest to the infant mind, and in a great variety of ways are responsible for its first impressions and ideas. In the regular and uniform course of things it should be the parent first, and the Sabbath-school teacher next, the latter continuing what the former had commenced. The exception which some take to this reasoning, on the ground of moral failure, where strict religious training has been observed, is without reason. There are failures in the physical world, yet the great principles of God's natural and providential government of the world are right.

Sowing is not always succeeded by a crop, yet it is right to sow the seed ; industry is not always rewarded by prosperity, yet it is right to be diligent ; earnest study is not always followed by literary distinction, yet it is right to "learn and inwardly digest;" fidelity to God and conscience is not always rewarded by worldly honour, yet it is right to be virtuous and true ; on the same principle, it is possible that a child, religiously educated, may depart from the path of virtue, and the most prayerful efforts fail to secure its conversion, yet it is right to "train up a child in the way he should go."

The position of the family in relation to the young is perfectly unique. No one *can* come so near to the child as the parent, do the child so much good or harm, and therefore parental responsibility is of necessity the greatest. Conversions would be more general, and prosperity more gradual and sure, if home influence was all that it should be. Says Baxter : "A godly education is God's first and ordinary appointed means for the begetting of actual faith and other graces in the children of believers. And the preaching of the word by public ministers is not the first ordinary means of grace to any but those that were graceless till they come to hear such preaching, that is, to those on whom the first appointed means hath been neglected or proved in vain." Says Edwards : "Every Christian family ought to be, as it were, a little church consecrated to Christ, and wholly influenced and governed by His rules. And family education and order are some of the chief means of grace. If these fail, all other means are likely to prove ineffectual." Every right-minded person will acknowledge that there is a connection between the consistent conduct of the parent and the proper moulding of the child's character, and there is a connection between character so moulded and conversion. We have more reasonable ground to hope for the well-being of children who have been so influenced, than for those who are allowed to run into sin, wild and uncultivated.

The sentiments of an eminent living writer on this question are so exceedingly apposite that we reproduce them. He says, "Many persons seem never to have brought their minds down close enough to an infant child to understand that anything of consequence is going on with it until after it has come to language, and become a subject thus of *instruction*. As if a child were to learn a language before it is capable of learning anything ! Whereas there is a whole era, so to speak, before language, which may be called the era of *impressions*, and these impressions are the seminal principles, in some sense, of the activity that runs to language, and also of the whole future character. I strongly suspect that more is done, in the age previous to language, to affect the character of children, whether by parents, or when they are waiting in indolent security by nurses and attendants, than in all the instruction and discipline of their minority afterwards ; for, in this first age, the age of impressions, there goes out, in the whole manner of the parent, the look, the voice, the handling, an expression of feeling, and that feeling expressed streams directly into the soul, and reproduces itself there, as by a law of contagion. What man of adult age, who is at all observant of himself, has failed to notice the power that lies in a simple *presence* even to him ? To this power the infant is passive as the wax to the seal.

Suppose, now, that all preachers of Christ could have their hearers for whole months, in their own will, so as to move them by a look, a motion, a smile, a frown, and act their own sentiments and emotions over in them; and then, for whole years, had them in authority to command, direct, tell them whither to go, what to learn, what to do, regulate their hours, their books, their pleasures, and their company, and call them to prayer over their own knees every night and morning, who, that can rightly conceive such an organic acting of one being in many, will deem it extravagant, or think it a dishonour to the grace of God, to say that a power like this may well be expected to fashion all who come under it to newness of life." *

We hold tenaciously the dogma, that Divine power alone is sufficient to effect a change in our moral nature. We would denounce, in strongest language, the belief that reason and philosophy are of themselves sufficient to produce a change of heart. No force of intelligence, however powerful, can convert the soul. A person does not become a disciple of Christ in the same way as he becomes a disciple of Plato. There is more in Christianity than intelligence or idealism. The new birth is a grand moral change, produced in the soul by the power of the Holy Ghost, and those who look to nature or philosophy for that change, are seeking for the living among the dead. Hope based on a wrong foundation ends in disappointment; hence we discard for ever the idea of naturalising children into religion by the force of education. We believe, with Dr. Muller, that "the effort to spiritualize nature ends in materializing spirit." Things *must* have their proper place. A child cannot be taught religion as a mechanic is taught to make shoes, to cut a garment, or to build a house; and, notwithstanding the great stress we have laid on the question of parental discipline and early religious training, we make a vast distinction between *culture* and *conversion*, between orthodoxy and religion.

While, however, we believe that conversion is of God, and that Divine power only can save the soul, we also believe that family training, as a means to secure that end, is lamentably deficient, and that much, *very much*, more might be done, and *must* be done, by the family, the church, and the Sabbath school, to secure on a larger scale the conversion of the young to Christ.

One great defect of parents generally is, that they are more concerned for the secular, than for the spiritual interests of their children. There is a kind of indefinite hope that conversion in the course of events will come some time; but, for the present, some secular object is made the subject of special attention, for that alone the child is educated; the result is, that he grows up to all intents and purposes to be a man of the world. We know in those days of general competition the selection of suitable situations is attended with no small difficulty; but, as parents and guardians of children, let us remember that while success in life is of great importance, that of religion is greater. The soul is more valuable than the body; eternity is of greater importance than time; and a life of Christian usefulness much more to be desired than one of ease and affluence.

But family training is not only at fault; the church is sadly

* Bushnell.

defective in Christ-like zeal for the salvation of the young. The Sabbath school is an important auxiliary to the church; a nursery to supply the Lord's vineyard with fruitful trees; and the church, as a spiritual community, is bound, by the law of *religious* love and zeal, to put forth earnest effort in that department. But in too many instances we find the church standing aloof from the school, allowing it to struggle for existence as best it can, to do its own work alone, as though it had a separate interest, and no connection whatever with the church of Christ. The continual want of efficient teachers in our schools, would certainly cease to exist if the church were fully alive to the spiritual well-being of the young. Teachers lacking the necessary mental and moral qualifications are sometimes intrusted with a class because the church fails to supply the school with efficient teachers.

We not only want the children to be taught, but converted, and to secure that end it would be wise, if possible, to select converted teachers. We believe in the conversion of children; they have a capacity to be religious. To deny it would be to deny the conversion of Samuel, Jeremiah, John the Baptist, and Timothy. Facts in illustrating this point are stronger than arguments. It is said of Doddridge that "his mother taught him the history of the Old and New Testaments before he could read, by the assistance of some Dutch tiles in the chimney of the room where they commonly sat." In advanced life he was often heard to say, "If I am indeed a child of God, I became such when very young. If I now love the Lord, *my memory does not go back to the time when I loved Him not.*" The mother of the younger Edwards is said to be a "rare example of early piety, having exhibited in a remarkable manner the life and power of religion when only five years old. And what is far more, the fond hopes that were thus excited, she fully confirmed by the uniform and increasing excellence of her character as she grew up to youth and maturer years." Many other examples might be adduced, but these are sufficient to show the vast importance of paying strict attention to the education and discipline of the young. Possessing such moulding and training forces, great is the responsibility of the family, the Sabbath school, and the church.

Youthful minds are as yet undeveloped. They are free from any particular bias. But it will not be so always. Their ideas about God, and providence, and redemption will be thrown into a system, and assume an intellectual form, and that form will be fashioned by the model we give them. Moral depravity is universal, and, *with* education or *without* it, they will certainly manifest evil tendencies; but the particular bias towards any given form of truth and doctrine will be given by us. The infant has no habits, the child no intellectual bias. Locke's theory is that ideas are not innate, but obtained through the senses. Credulous to a fault, the child will believe this or that just as you teach him. They will be Brahmins or Mohammedans, Roman Catholics or Protestants, at your bidding. The wax is passive to the seal. The mind waits to receive its impress from you, and as teachers see that you stamp it with right views of God, and truth, and virtue.

Good soil is as necessary as good seed to insure a crop. Our

children, being subjects of moral depravity, will be never wholly free from the vicious taint of moral evil; but we should also remember that the mind will never be freer from vicious tendencies than now; and *now*, "before the evil days come," is the time to diligently sow the good seed. The freer the mind is from vice, the more likely is virtue to take root and grow. Our children have diversified temperaments and mental peculiarities. These, in after life, as is always the case, will tend somewhat to modify their intellectual form of belief. Truth is one and eternal, but men's passions modify their perception of it. We look at truth through the dense and murky atmosphere of temperament, prejudice, and passion. Our maturer views must first filter their way through these; and as the fountain rill receives a tinge from the channel through which it passes, and the strata over which it flows, so will our views be slightly coloured by the different mediums through which they pass.

We are anxious to *begin* rightly, and to do this we must be concerned not only for the culture of the mind, but for the salvation of the soul. While we furnish the mind with right ideas, we must also lead the soul to the feet of Jesus. The efficient Sabbath school teacher tries to do both. It is easier to accomplish this now than in subsequent life. Our experience has taught us that a death-bed repentance is not favourable to salvation, and an ignorant grey-headed sinner is not a hopeful subject for conversion.

We believe, as an eminent writer,* in regard to the middle aged and the old, has said "With them the omnipotent past has already fixed its impress upon the current and all coming time. The intellect has already received its pressure and its hue from opportunities, well or ill improved, long since gone, but still working potently in the character and in the destiny which it was their mission to fashion and control. For the young, the present is all-powerful, and it offers its resources and plastic skill to establish in their behalf, over all the expanse of the future, the dominion of intelligence and virtue. They now preside over the solemn council, in obedience to which intellect and character are to be moulded. They are incessantly employed in weaving the web of their own destiny, and every throw of the shuttle draws after it a thread, which may become a clue to guide them through life's labyrinths, or a boding symbol of the dismal catastrophe appointed for all who impiously leave to blind chance and envious fate the control of interests which Heaven intrusts to each human being for himself."

' Sow in the morn thy seed,
At eve hold not thy hand;
'To doubt and fear give thou no heed,
Broadcast it o'er the land.

"Beside all waters sow;
The highway furrows stoek;
'Drop it where thorns and thistles grow;
Scatter it on the roek.

The good; the fruitful ground
Expect not here nor there;

* Dr. Olin.

O'er hill and dale, by plots, 'tis found;
Go forth, then, everywhere.

"Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garnerers in the sky.

"Thence, when the glorious end,
The day of God shall come,
The angel reapers shall descend,
And heaven cry, 'Harvest home.'"

"HALF-HOURS WITH THOMAS DE QUINCEY."

No. 1.

If there be one of our standard authors who, more than another, has devoted the resources of a keen and subtle intellect to the elucidation of difficult or obscure problems, or who has, by dint of an immense amount of reading and thought, left behind him in his works a monument of exquisite analysis—that man is Thomas De Quincey. It were indeed an ambitious task to follow the intricate windings and deviations of the genius of this author as displayed in his works, and he who would estimate the services which he has rendered to literature generally, or especially to certain difficult departments of prose composition, must undoubtedly be a man of more than ordinary intelligence. This, we need hardly say, is not our object in these papers. We would rather assign ourselves the humble task of leading the reader to the more striking of his essays, and the most exquisite passages in these; pointing out the varied phases of his genius as they are therein displayed, than stand as critic reviewing the same. We shall be content if we succeed in inducing those who may be unacquainted with De Quincey to peruse his numerous and extraordinary papers on various subjects, and lead such to examine his excellent reviews of other writers. And if our expository comments as we pass along, render certain portions of his composition more appreciable by general readers than they might otherwise have been, the service will be gladly performed, and we shall esteem it an honour to have aided, however humbly, in making an author, whose prose compositions are amongst the finest which England has ever produced, more generally read and valued by the public.

For, it is an undeniable fact that De Quincey is not a popular author with the ordinary readers of our time. Yet, again, as is the case with Thomas Carlyle, those who are his admirers, however select in their number, are found to be enthusiastic in their expression of interest in, and veneration for his writings. Perhaps the work which of all the rest is most popular in connexion with De Quincey, and consequently most read, is the famous "Confessions of an English Opium-eater." With this exception, however, but few persons in our time, save students and writers, ever open his volumes, although these teem with original and interesting matter. We shall not attempt to explain the unpopularity of Thomas De Quincey, but may remark that the current taste of the day, which is decidedly sensational and extremely "light," can hardly be supposed to find much gratification in the writings of a man whose habits of close thought and severe analysis would necessarily cause him to ignore the loose style of writing which prevails at the present day. This, perhaps, may serve to elucidate and explain what otherwise seems an incomprehensible mystery, when it is remembered how wide was the field traversed by his intellect.

On proceeding to our "half-hours" with this author, we shall not confine ourselves to the volumes in the order in which they stand under the running

title of "Selections Grave and Gay;" but shall range throughout these pages as a whole, selecting such matter for comment as appears to us most likely, either from its nature or its style, to interest our readers. The immense amount of reading which De Quincey accomplished often is the source of dubiety to the general reader, who misconceiving his references, or not appreciating the imagery with which he illustrates his meaning, may be led into error, and a consequent misapprehension of his genius. Such difficulties, then, let us endeavour to dispel, and such briefly are our intentions when proceeding to the examination of some of the more prominent or striking displays of the genius of Thomas De Quincey.

At present, we wish to notice the record which De Quincey gives of his early life, under the title of "The Affliction of Childhood." Glancing at the preface applied to the first volume of the *third* edition of the "Selections," we find that De Quincey gives a summary of his collected works, and classes them roughly according to their several natures and objects. It will be advisable to allude briefly to this classification at the outset, as it may serve to direct the reader when perusing the entire series of De Quincey's works, as also to indicate the particular department of prose composition in which he was such a master hand. First, then, are placed those articles, which, as he himself observes, "propose primarily to amuse the reader, but which, in doing so, may or may not happen occasionally to reach a higher station, at which the amusement passes into an impassioned interest." Into the second class are set apart such of De Quincey's papers as address themselves entirely to the understanding, or else have that as a primary object. These he calls by the general name of "Essays." Lastly, as a third classification, are those splendid compositions which include the "Confessions of an English Opium-eater." Let us give De Quincey's own words on these impassioned strains of composition.

"On these, as modes of impassioned prose, ranging under no precedent that I am aware of in any literature, it is much more difficult to speak justly, whether in a hostile or a friendly character. Two remarks, only, I shall address to the equity of the reader. First, I desire to remind him of the perilous difficulty besieging all attempts to clothe in words the visionary scenes derived from the world of dreams, where a single false note, a single word in a wrong key, ruins the whole music; and, secondly, I desire him to consider the utter sterility of universal literature in this one department of impassioned prose, which certainly argues some singular difficulty, suggesting a singular duty of indulgence in criticising any attempt that even imperfectly succeeds. The sole Confessions belonging to past times, that have at all succeeded in engaging the attention of men, are those of St. Augustine and Rousseau. The very idea of breathing a record of human passion, not into the ear of the random crowd, but of the saintly confessional, argues an impassioned theme. Impassioned, therefore, should be the tenor of the composition. Now, in St. Augustine's Confessions is found one most impassioned passage, viz., the lamentation for the death of his youthful friend in the 4th book: one and no more. Further there is nothing. In Rousseau there is not even so much. In the whole work there is nothing grandly affecting but the character and the inexplicable misery of the writer."

Such, readers, is De Quincey's own arrangement of his collective writings, as comprised in the "Selections" upon which our essays will be based.

We need hardly say that the "Autobiographic Sketches" illustrate the first division of his articles—those which primarily amuse, but occasionally awaken a thrilling, absorbing interest in the reader who follows the records of his life and experiences there set forth. Thus, in the first chapter of "The Affliction of Childhood," we find passages which cannot fail to excite an impassioned interest, and to call forth a flow of human sympathy even in the most apathetic. With the most touching beauty, and yet with the voice of thunder, are we startled by reading the author's utterance that at the close of his sixth year the first chapter of his life came to a violent termination. It goes far to illustrate De Quincey's

profundity of feeling, and his wonderful force of intellect, to read that at so early an age, such a depth of emotion, such a passionate expression of grief could have characterised him. Thoughts such as those which passed through the mind of Thomas De Quincey at six years, rarely occur amongst children. After anticipating and replying to such queries of surprise as would naturally be made on hearing that to De Quincey the secret misgiving "Life is finished" had been realized in the mighty depths of his early sorrow, he proceeds still further, and tells us the motive force of this intensity of feeling. "Raptures there might be in arrears, but raptures are modes of troubled pleasure. The peace, the rest, the central security which belong to love that is past all understanding—these could return no more." Such a love as manifestly existed between this refined and sensitive child and his sister, is, alas! too rarely found amongst us. But at this point it will be necessary to abstract briefly the account given by De Quincey of the position which his family occupied in life, so that the following memorials of his existence may be the more readily understood.

The father of Thomas De Quincey was a merchant in the English sense, that is to say, he was a man engaged in foreign commerce alone, and as exclusively in wholesale commerce. He died at an early age, leaving to his widowed family, consisting of a wife and six children, an unburdened estate producing £1,600 per year. De Quincey, therefore, and his brothers and sisters realized the ancient blessing, "give me neither poverty nor riches," being neither too high nor too low. They were sufficiently high to be well-trained, but obscure enough to be left in the sweetest of solitudes. Whilst possessed of the nobler benefits conferred by wealth, they yet knew nothing of its social distinctions. Their home was one of singular retirement and beauty in Greenhay, in the vicinity of Manchester. Passing, however, from these circumstantial details, necessary in order to explain what next claims notice, we come to glance at these early incidents in the life of De Quincey which left so remarkable a series of impressions behind them. The two first recorded are extremely full of pathos, and one especially, as it demonstrates the dreaming tendencies of De Quincey's mind as not originating in opium, but as constitutional. The first was the occurrence of a dream of terrific grandeur about a favourite nurse, and the second the fact of his having connected a profound sense of pathos with the re-appearance of some crocuses in early spring. It is certain that at the early age of two years De Quincey could have had no experience of death, and it is therefore difficult to comprehend the subtle manner in which the annual appearance of flowers could have effected him, otherwise than as suggesting some higher and more mighty change. Not, however, as yet knowing anything by experience, or rather by experimental knowledge of the Great Spoiler, De Quincey was speedily to acquire it. His two eldest sisters, the eldest of three then living and older than himself, were summoned to an early grave. The first that died was about two years older than De Quincey. Touchingly does he remark in the chapter before us, that, having at that time no clear apprehension of death, he could not be said to suffer sorrow, so much as a sad perplexity. A circumstance, however, which tended to deepen his inclinations to thoughtful abstraction, was the fact that a female servant who had attended upon his little sister had on one occasion, at least, treated her harshly, occasioned, it might be, by some fretfulness of the poor child so near the gates of death. De Quincey describes the effect which this had upon himself as terrific. Such was the gentleness and peaceful tenor of his nature that he revolted with horror from any indication of brutality or violence. He seems to have experienced a shuddering dread, as if first the truth dawned upon his young heart, that it existed in a world of evil and strife. For it must be remembered that the early life of De Quincey and his brothers was one of rural seclusion, and that consequently he had

no opportunity for becoming acquainted with the true complexion of the world in which his lot was cast. With the force of a thunderbolt, therefore, did the fact reach his heart, and, as he truly says, it doubtless had a revolutionary power in colouring his estimate of life.

Thus, therefore, passed away from his sight one of those three sisters who were his playmates in childhood, and for whom he felt a profound affection far beyond his years. Yet, as he beautifully expresses it, his youthful mind knew even yet little more of mortality than that his little sister Jane had disappeared. "She had gone away, but perhaps she would come back. Happy interval of heaven-born ignorance! Gracious immunity of infancy from sorrow disproportioned to its strength! I was sad for Jane's absence. But still in my heart I trusted that she would come again. Summer and winter came again, crocuses and roses, why not little Jane?" Thus, then, was healed the first wound in his infant's heart. But the second was not like unto it. Between De Quincey and his sister Elizabeth there existed a love such as rarely exists between brother and sister. Hear his own utterance upon this loving unity—

"Pillar of fire that didst go before me to guide and to quicken, pillar of darkness, when thy countenance was turned away to God, by what mysterious gravitation was it that my heart had been drawn to thine? Could a child, six years old, place any special value upon intellectual forwardness? Serene and capacious as my sister's mind appeared to me upon after review, was *that* a charm for stealing away the heart of an infant? Oh, no! I think of it now with interest because it lends in a stranger's ear some explanation of the excess of my fondness. Hadst thou been an idiot, my sister, not the less I must have loved thee, having that capacious heart, overflowing even as mine overflowed with tenderness, stung, even as mine was stung, by the necessity of loving and being loved. This it was that crowned thee with beauty and power:—

'Love the holy sense,
Best gift of God, in thee was most intense.'

That lamp of Paradise was for myself kindled by living light which burned so steadfastly in thee, and never, but to thee, never again since thy departure, had I power or temptation, courage or desire to utter the feelings which possessed me. For I was the shyest of children, and at all stages of life a natural sense of personal dignity held me back from exposing the least ray of feelings which I was not encouraged wholly to reveal."

Thus, in the language so peculiar to himself, with the weird, strange beauty that strikes one at almost every page of his writings, does De Quincey relate the peculiar bond of affection which linked into so sweet a unity himself and his sister. Her after a course of illness he lost. Predispositions to brain complaint were awakened by accident, and very shortly after she passed from his sight. The sense of absolute misery which possessed his tender spirit at this event is expressed by the utter confusion of mind. The intensity of his feeling is such at this point that few can follow his delineations without feeling a quiver of emotion and sympathy. Still accompanying De Quincey in thought, and experiencing a fervid interest in and sympathy with his profound and mighty sorrow, so disproportioned to the tender young form that had to bear it, we read that in the depth of his love he formed a scheme for once more gazing on the well-known features of his departed sister. The gentle spirit had passed into other scenes, the capacious, loving heart had ceased to beat, and was stilled for ever on earth; the cold clay alone was there; and yet to his refined nature and impassioned sensibilities there still lingered a charm about the lifeless form, chill, yet beautiful in the shadow of death. Accordingly, he reaches stealthily the chamber wherein lay the childish figure of the loved one on the day after her death. Space compels us to omit a passage introduced here, which is exquisite in conception, and teems with imaginative beauty relating to the antagonism which exists between the separate ideas of death and summer. This digression of De

Quincey, which is for the purpose of showing how his feelings in connection with death were entangled with those of summer, leads him on to the recountal of his intense emotion at the bedside of his sister. Rarely, indeed, does the young heart bear so crushing a weight of sorrow as that which fell upon De Quincey, and yet survive the blow. He describes with peculiar pathos the feelings that stirred his very being at the solemn bedside of death, and tells how mighty were the emotions awakened within him at the sight of Death himself. Whilst there, overwhelmed with the sorrow of the grave, a solemn wind began to blow through the large open window, the saddest that ear ever heard:

"It is in this world the one great audible symbol of eternity. And three times in my life have I happened to hear the same sound in the same circumstances, viz:—when standing between an open window and a dead body on a summer's day."

Whilst thus situated, De Quincey tells beautifully as regards the language that, his eyes filled with the fulness of life *outside*, and turning, they fixed on the frost which overspread his sister's face, instantly a trance fell upon him. Listen, reader, to the music of the following record of mysterious human imagination, awakened and intensified by anguish that cannot be measured.

"A vault seemed to open in the zenith of the far blue sky, a shaft which ran up for ever, and the billows seemed to pursue the throne of God, but that also ran before us, and fled away continually. Frost gathering frost, some Sarsar wind of death seemed to repel me, some mighty relation between God and death dimly struggled to evolve itself from the dreadful antagonism between them; shadowy meanings even yet continue to exorcise and torment in dreams the deciphering oracle within me. I slept,—for how long I cannot say, slowly I recovered my self-possession, and when I woke, found myself standing as before close to my sister's bed."

Returning to the consciousness of his position, the tender-hearted child hastens from the painful scene, kissing once more the lips that should be kissed no more on earth.

"Thus perished the vision, loveliest amongst all the shows which earth has revealed to me, thus mutilated was the parting which should have lasted for ever; tainted thus with fear was that farewell sacred to love and grief; to perfect love and to grief that could not be healed."

Passing over the details which follow this touching record, we cannot refrain from quoting some of the grand reflections upon solitary grief that close this chapter of his early affliction. Readers, listen to the following, which is like a peal of music from a grand old organ, mark the beauty of the sound even of these sentences which utter such stirring truths, and allude to the solitude of grief that cannot be healed.

"O burden of solitude, that cleavest to man through every stage of his being—in his birth which has been,—in his life which is,—in his death which shall be; mighty and essential solitude! that wast, and art, and art to be, thou broodest, like the Spirit of God moving upon the surface of the deep, over every heart that sleeps in the nurseries of Christendom. Like the vast laboratory of the air, which seeming to be nothing, or less than the shadow of a shade, hides within itself the principles of all things, solitude for the meditating child is the Agrippa's morrow of the unseen universe. Deep is the solitude of millions, who, having hearts welling forth love, have none to love them. Deep is the solitude of those, who, under secret griefs have none to pity them. Deep is the solitude of those, who, fighting with doubts or darkness have none to counsel them. But deeper than the deepest of these solitudes is that which broods over childhood under the passion of sorrow, bringing before it at intervals the final solitude which watches for it and is waiting for it within the gates of death. Oh! mighty and essential solitude, that wast, and art, and art to be, thy kingdom is made perfect in the grave, but even over those that keep watch outside the grave, like myself, an infant of six years old, thou stretchest out a sceptre of fascination."

Following these thrilling records, interspersed with so many sublime reflections, upon which we have briefly commented, are placed "Dream-echoes of these Infant experiences." Exquisitely pathetic in the nature and the situation of the circumstances as is all that precedes, yet, these remembrances snatched from the world of dreams, have perhaps a still greater charm about them. Mysterious, indeed, is the power of memory reproducing in so singular a variety our experiences, or else intertwining with our dreams the sublimities of time and eternity. At the time of these "Dream-echoes," De Quincey informs us that he was at Oxford, and more than twelve years had passed since the events recorded in the last chapter had taken place. Now, also he has first tampered with opium, that potent agency which so powerfully affected his after life. All whose eyes follow these snatches of almost heavenly music, must be impressed with a sense of astonishment at the memory possessed by De Quincey. From the impassioned and thrilling events of a troubled early life such as rarely falls to the lot of children, or if so, is not so deeply and mysteriously felt as it was by himself; from this, we find his fertile imagination weaving up a fabric in dream-land that absolutely dazzles by the sublimity of its conception. The nurse of whom we spoke, who so ill-used his favourite little sister, that being who to his childish heart first illustrated the existence of sin and sorrow, she in his dreams is dilated to colossal proportions, and as some mighty terrible being, smites him senseless to the earth. Once again, does the scene at the bedside become renewed, once more is repeated the pursuit, the flight of the throne of God; once more the agitated spirit seeks the earth. Again the funeral procession, and repeated again the "dust to dust, ashes to ashes." We can only quote the closing sentences of this grand piece of composition, where, after describing the thrilling power of the litany and the organ in church to call up a variety of images, he tells us that at last all was united into a harmonious whole; first and last states bound up into a glorious unity.

"For high in heaven hovered a host of gleaming faces veiled with wings, around the pillars of dying children. And such beings sympathise equally with sorrow that grovels and with sorrow that soars. Such beings pity alike the children that are languishing in death, and the children that live only to languish in tears."

The remaining "Dream-echo," which closes the matter relating to De Quincey's infant experiences, needs a word of explanation in regard to its nature, before we briefly allude to its contents. The "Spectre of the Brocken," a very striking phenomenon, has been described by many writers. The spectre takes the shape of a human figure, and is seen in various ways; sometimes strongly relieved against a curtain of rock, at others arranged on the blue ground of the sky. At first, from the colossal size of the object, the spectator would be inclined to consider the spectre as independent of himself. But he is soon undeceived, by observing his motions mimicked, and is forced to arrive at the conclusion that the "spectre" is but a dilated image of himself. This singular apparition can be seen only under special circumstances which have been recorded as attending the appearance of it. It is this ascent of this Brocken of North Germany, to which De Quincey alludes in the "Dream-echoes fifty years later." Marvellous is it that the reading which De Quincey accomplished could in unison with opium have not only produced such dreams, but described circumstantial details with such correctness. With poetic beauty the "dream-echo" opens in the volume before us. We notice that in its character and proportions the present is far superior, and exhibits more continuity of thought than does the last noticed, owing probably to the intensifying power of repeated and customary opium-taking, since he heads this section "Dream-echoes fifty years later." De Quincey links in the ascent of the Brocken, and the mystic sceptre wielded there by the

"spectre" whom he imagines as in mental converse with a spectator, with the solitary sorrow that ever hangs as a black cloud over his heart. The spectre of the Brocken is experimented upon in two separate instances, and in both he follows the actions of the questioner. Beautiful, indeed, is a rush of emotion that pours forth from the imagination of the dreamer at this point. In the third instance, the spectre is represented as tried with a human passion, "where he will have no bias either from favour or from fear." Here we see De Quincey travelling back in thought to that ineffable sorrow that swept over his childish sunshine with the darkness of eternal clouds. Exquisite is the closing passage of these echoes from the past, in which the spectre of the Brocken is represented as veiling his head after the model of the weeping and sorrow-stricken one, as if he also possessed a human heart, "and as if he, also, in childhood, having suffered an affliction that was ineffable, wished by these mute symbols to breathe a sigh towards heaven in memory of that transcendent woe, and by way of record, though many a year after, that it was indeed unutterable by words."

Thus, readers, must we lay down the volume, and close our first "half-hour" with Thomas De Quincey. It is appropriate that the vast weight of sorrow which rendered these early records so full of pathos to De Quincey with which he connected so sacred a feeling of solitary grief and misery in after years; it is appropriate, we say, that these reminiscences should form the subject of a separate article. For briefly to sum up what has been said we may say that few early memorials of any authors known to fame exhibit such a profundity of interest as attaches to what has been alluded to in the life of De Quincey. Few, who were not specially and exactly constituted as he was could have thus portrayed the depths of their early sorrow in the language which is most appropriate and so full of poetic beauty and fervour. As he himself rightly remarks, these articles, whilst giving details of his life in its budding spring-time when the blossoms were withered on their stems, and the joy of his young heart was extinguished for ever; these, though detailing circumstances, yet reach a far higher station at many points in their progression, for they touch clouds of human passion and human feeling, such as few can venture to appeal to, unless they have suffered and sorrowed as he, and unless they possess in some degree that peculiar genius which so felicitously appears in the pages before us. Leaving these records, we only stay to remark that viewed either as literary performances merely, or as examples of impassioned narrative, in either case the "Autobiographic Sketches" upon which we have touched must ever be remarkable, both from the extraordinary beauty of their language, and also from the intense feeling to which they give natural utterance in recording the past. E. J. S. O.

CHOICE READINGS FROM NEW BOOKS.

ROMANISM: ITS ROOT OF BITTERNESS.*

* This seasonable and valuable paper is from a charming Biography of the late Rev. James Hamilton, D.D., F.L.S., by the Rev. W. Arnot, just published by James Nisbet & Co. Dr. Hamilton's great affectionateness and cheerfulness of disposition, his extensive erudition, his remarkable gifts and graces, combined to make him one of the finest specimens of a Christian minister that this age has witnessed. We cannot help greatly admiring the ardour with which he pursued his studies, and, if possible, the still greater ardour with which he sought after all the mind that was in Christ. He was a fine exemplification of that diligence and fervour he so beautifully and successfully commended in the two little works by which he is most widely known, viz., "Life in Earnest," and the "Mount of God is light, and God is love. The Gospel is the grand outlet of Infinite purity and Divine benevolence; and Christianity, or the religion which the Gospel creates, is the religion of daylight and goodness. He is the man

most Christian who into his own soul has admitted the greatest amount of God's merciful kindness, and who in his conduct gives forth the largest measure of God's beautiful holiness—the man who 'walks in light,' and 'dwells in love,' afraid of nothing holy, afraid of nothing true.

"The bright embodiment of God's truth and goodness was His own incarnate Son. 'He was the true light which lighteth every man that cometh into the world,' and one of the most remarkable features in Christ's character was the profusion with which He scattered the sublime beauties of which He was the repository, as well as the patient and public life He led. The Saviour had no secret. During the years of His ministry He had not even a home—no retirement into which He could withdraw and gather a whispering conclave round Him; and all the time, and with full knowledge of his treachery, He retained in His immediate retinue one who was an eaves-dropper and a spy. So little reserve was there in His teaching that when interrogated regarding it, He said to the Hebrew Pontiff, 'I spake openly in the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them; behold, they know what I have said.' And so anxious was He for the diffusion of His doctrine, that He not only enjoined His disciples to go into all the world and teach it; but if there was any truth which He had told them in His more private interviews, He charged them to divulge it. 'That which ye have heard in the ear in secret, proclaim ye on the house-tops.' Truth-freighted, light-loving, His constant appeal was to that magazine of light which already existed in the older Testament; and He entreated the Jews to 'search the Scriptures, for they are they which testify of me;' and as if there were a natural affinity between the Saviour and the sunshine, most of His discourses were delivered under the open sky, and surrounded with the full glare of a bright Eastern atmosphere.

"And whilst the part of the Saviour was thus frank and explicit, the substance of His teaching was singularly direct and real. Except two ordinances of the simplest character, and for which He prescribed no rubric, He never instituted any ceremony, but the whole weight of His instruction bore on the one theme—practical piety. . . .

"Such is Christianity as I find in its earliest records—Divine Majesty in its truths, and in the worship and conduct of its professors a heavenly day-spring, a religion worthy of that God whose name is Light and Love. But let us fancy that we have slept a thousand years, and that now we awake again. And what have we here? So dusky is the atmosphere that we must wait till our eyes forget the sunshine and conform to the 'dim religious light' of mediæval Christianity. But this is a Catholic cathedral, and through an atmosphere grey with pastiles and smoking incense, I can now descry in a scarlet cloak, in scarlet hat, and scarlet hosen, a figure enthroned, and purporting to be the facsimile of Peter the fisherman. And those unearthly figures, with shaven crowns and tawdry tinsel down their backs, so abundant in their bodily exercise—'Who are these?' 'These are Christian priests.' 'But why is there that stern partition between the priests inside the railing and the spiritual priests all through the church?' 'Ah, do you not understand: his Excellency the Cardinal, my Lord the Bishop, as well as these reverend priests, belong to a different order from the common herd of Christians outside.' 'This was not the way in the Apostles' time, when one was our Master, even Christ, and there were no lords over God's heritage, but all alike were "holy brethren." 'What are they saying? What curious sounds are those which catch my ear?—"*Adjuro vos per Dominum, ut legatur epistola hæc omnibus sanctis.*" 'It merely means, "I adjure you by the Lord that this epistle be read unto all

Olives." His biographer is disposed, and all who knew Dr. Hamilton will agree with him, "to arrange the three instruments with which he served the Lord,—his preaching, his books, and his life,—in the relations of good, better, best."

the holy brethren;' and don't you hear how he is reading it—in Latin? which, however, none of our holy brethren understand.' 'But here I have got it both in its original Greek and in my own tongue.' 'Have you, you heretic? Beware, or we may burn both thee and thy pestilent book.' 'And this female figure on the wall?' 'That is one of our mediators betwixt God and man.' 'And do you not worship the Saviour at all?' 'O yes; that is He above the high altar!' 'The altar! are you Pagans or Jews? or do you not know that Christ's one offering has perfected His saints for ever? But those priests curtsying and crossing and muttering at the altar, what are they doing?' 'They are making the body of God!'

"Among the old superstitions there was one of some significance. They alleged that a demon sometimes got possession of the armour, or of the actual body of some slain warrior, and walked the world in the stolen exuvise. And of course so apparent was the identity that even nearest friends mistook. The ferryman rowed across his fancied chieftain, and the warder opened the castle gate, and the lady of the hall welcomed home her absent lord; and it was not till she saw through the vizor fishy eyes, or the gauntlet dropped off and revealed the dragon's green and scaly paw, that a hellish laugh confessed the fiend, and from a swoon she woke to find at her side her husband's gory corpse, or the cradled infant dead. And of this weird fable we have been often reminded as we look at Popery. Cramming into the slough of Christianity its seven sacraments and all its superstitions; constantly invoking the Trinity, and ostentatiously exhibiting symbols of the faith; naming the name of Christ, and swearing that it is His only church, it comes with its lying wonders, deceiving if possible the very elect; and it is not till unsuspecting piety has opened the door that the howl of the sheep-like innocent reveals the wolf: it is not till the soul that sought the mild and merciful Redeemer finds itself in the grasp of a superstition half-brutish, half infernal that the terrible truth flashes forth, and where it expected to leap into the arms of a Saviour, it sinks crushed in the coils of Antichrist.

"But how ghastly the substitution effected! How came the Romish mockery to steal and wear so long the mask of Christianity?

"First of all, it found piety, if not dead, very faint and feeble, and so incapable of effective resistance. There was no Popery at Pentecost, and a perpetual Pentecost would have rendered Popery a perpetual impossibility. Even before the apostolical era ended, the love and devotion and heavenly-mindedness of the Church were dying down, and before the second century closed there was very little left; and, as every man knows by himself, when lukewarmness makes him legal, or a loose profession of the Gospel makes his conscience discontented, he is so far a Papist. He begins instinctively to look about for some other saving name than that which God has given. You can easily understand how the root of bitterness began to spring up in a loose or legal age. Ceasing to look to Jesus for justification, men were constrained to look to something else; and the first thing thought of was baptismal water. Everything was done to exaggerate its importance and increase its value. Oil was put on the receiver's head to show his consecration as a spiritual priest, and an exorcism was used in order to expel the devil; and the notion began to prevail that baptismal water was the second birth, and washed all sin away. But as it was too evident that many left the font, and took their old sins, at least their old hearts, with them, it became needful to find some supplemental salvation; and as men were now looking, not to the living Christ at the Father's right hand, but to material and palpable substitutes, they fixed on the other 'sensible sign;' and to backsliders or dying worldlings who wished to make their salvation sure, they said, 'Receive this other sacrament: eat Christ's body, and obtain eternal life.' And just as they had magnified the initial rite of Christianity into a regenerating magic, so, on the same principle, they transformed the memorial feast into a saving mystery. The

alertness of an enlightened understanding and the docility of a meek and believing heart were no longer needed so much as the exact performance of a mechanical process. It was no longer, 'This is life eternal, to *know* Thee, the only true God, and Jesus whom Thou hast sent;' no longer, 'God gave His Son that whoso *believeth* in Him should not perish;' but '*wash* and be clean, *eat* and live.' It was no longer salvation by the blood and righteousness of Christ, but salvation by baptismal water, salvation by the eucharistic wafer.

"It is the tendency of humanity, depraved and carnal, continually to substitute the material object for the unseen and the spiritual change. To this propensity vital Christianity is strongly opposed. No doubt the Gospel preaches to our eyes and other organs in baptism and the Lord's Supper, and the incarnation itself may be regarded as a gracious concession to the soul's strong craving after some palpable manifestation of the Invisible Supreme. But still, in its very genius Christianity is moral, not mechanical—spiritual, and not material. It 'is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' However, the inveterate bias of the human heart is to make it meat and drink, and to put fasts and festivals in the place of righteousness and religious rejoicing. This is human nature, and this is Romanism. It consults man's carnality. It eases the conscience without changing the will. It cannot put Christ in the heart, but it can hang a cross round the neck or press a crucifix close to the bosom. It cannot make tongues of flame leap again on the brow of its ministers, but it can set on the head of its bishops a dichotomous mitre. It cannot wash the robes of the immortal spirit in the great expiation, but it can bleach the surplice white as snow. It cannot clothe its members in what is better than linen pure and white,—'the righteousness of Christ,' but it can clothe its friars in brown serge and grey flannel. It cannot sprinkle the clean water of renovating grace on the conscience, but for sixpence a pint it can shower holy water on men's hands and their faces. It cannot tell much about Jacob's ladder, nor about that living Avenue of access who says of Himself, 'I am the Way,' but it can tell how many steps of Pilate's staircase will take you to heaven; and it knows which spot of the surface—whether Rome or Jerusalem or Loretto—is the furthest from purgatory. And though it dare hardly hope salvation for heretics like Leighton and Usher and Howard, it has a sure and certain hope of a glorious resurrection for the drunken debauchee who in his stertorous convulsions could hardly swallow the viaticum, but who, with monks chanting masses for his soul, now sleeps in the odour of sanctity, and locked up from the devil's reach in the fire-proof safe of a consecrated burying-ground."

PROGRESS OF THE CHURCH IN MADAGASCAR.*

In 1835-6, when the early missionaries were driven from the country, it is supposed, from the nature of the buildings in which their meetings were held, these being chiefly ordinary dwellings, that the two congregations reported up to that date could not have amounted to more than from one to two thousand. Two hundred had applied for admission to Christian communion.

In 1856, twenty years after, when I visited them, while persecution remained in unbroken power upon them, although they could give no

* From the Rev. W. Ellis's "The Martyr Church", a deeply interesting "narrative of the Introduction, Progress, and Triumph of Christianity in Madagascar." We are sure that the work will be read with great avidity, published as it is so opportunely, at a time when such wonderful tidings are coming to us from Madagascar, of the destruction of the royal idols, of the rapid spread of the Gospel, and of the great demand for English Protestant Missionaries.

information as to the number of communicants, since they only met in small companies and in out-of-the-way places, and although they had not attempted to make any lists of the disciples, they supposed them to amount then to about three thousand.

In 1861 persecution ceased, and liberty of worship and teaching was restored; and as soon as they became settled in their new position, the leading men amongst the Christians endeavoured to form an approximate estimate of their numbers. The stern, determined repression of Christianity had continued throughout twenty-six years. Persecution in a chronic form marked all these years, and seldom, if ever, did one year pass without some of the Christians suffering. Besides the persecution of 1845, in which the influence of the prince with his mother saved more than twenty of the Christians from the consequences of the accusations brought against them, the Christians had endured four general and severe persecutions.

In February, 1835, when the missionaries were forbidden to teach or preach Christianity at any time or in any form, and death was threatened to any native who should read the Bible, pray to God, receive baptism or join the communion of the Christians,—in this persecution, although no life was taken, two thousand five hundred suffered different punishments. In July, 1845, the capture of Raintisheva and other fugitives attempting to escape from the country brought severe persecution, when large numbers suffered. In February, 1849, four nobles were burned alive, thirteen were hurled down the precipice, and two or three thousand punished; and in July, 1857, when the names of seventy Christians were carried to the government by Ratsimandisa, who had been a pupil of the missionaries and associated with the Christians, thirteen were stoned to death, and more than fifty fastened together in heavy fetters, under which half the number died. These were the several persecutions which had fallen on the church in Madagascar during Queen Ranavalona's reign.

In these four great persecutions, besides those who suffered at other times, more than 10,000 persons were sentenced to different kinds of penalties; and what had been the result? After death had been threatened, in the name of all that was powerful and dreaded in heaven and on earth, to every one who should avow the hated faith—after encouraging informers, after scouring the country with troops, and recommending vigilance in Christian hunting as a test of loyalty and a means of promotion; after employing divination, and invoking the gods of the country against the defenceless Christians, what had been the result? The Christians had increased in the land from one thousand, when the persecution commenced, to seven thousand when it ended; the communicants, from about two hundred, had increased to a thousand. Such, by God's divine grace and power, was the blessed fruit of six-and-twenty years of persecution!

ORIGIN OF THE METHODIST NEW CONNEXION.

A PERSONAL memoir generally begins with fixing the date of its subject's birth. In describing the origin of the denomination designated the *Methodist New Connexion*, it may be well to follow the same method, for the name is calculated to chronologically mislead those unacquainted with its history, or the history of Methodism in general. On hearing it pronounced such persons are led to inquire, "What fresh sect is this?" as they invariably consider the term "new" to carry the idea of recentness. And they are right in this, only we have come to use it relatively as well as in an absolute sense. An event may be recent to another event, though it occurred hundreds of years ago, and so we continue to call localities and buildings new, though they are so old that their origin is beyond the reach

of any living memory. The Methodist New Connexion is in fact the oldest Methodist denomination in this kingdom, save the original body. It dates its existence from the year 1797, and until the various other branches of Methodism came into existence its name gave rise to no perplexity. There were but two Methodist bodies in the land, (save the Calvinistic Methodists or Lady Huntingdon's Connexion,) and they were sufficiently identified and distinguished by being called the Old body and the New. Now circumstances have altered the case, and the term is felt by all to be inappropriate, while many intensely desire its change.

Some Methodist denominations hesitate to admit that the Methodist Connexion, founded by the Wesleys, sustains to them a parental relationship, except in a very indirect manner. Not so the Methodist New Connexion. It recognizes the Wesleyan Methodist Connexion as the "parent body," and rejoices in its derivation from this source, though its birth was occasioned by an act of injustice perpetrated toward its chief founder by the Conference. To show how events conduced to this issue is to give the origin of the denomination.

Methodism did not take its rise as an ecclesiastical organization. Nothing was farther from the minds of its originators than the idea of founding a church. They simply sought, by faithful and earnest preaching, "to evangelize the benighted nominal Christians of our country, and to lead them to the experience of inward godliness, and the practice of outward holiness." Hence, when Mr. Wesley first founded societies in different places, he accepted persons of different persuasions as members of his community, without desiring them to leave the places of worship they had formerly attended. To use his own words, "The Churchman might go to church still; the Presbyterian, Anabaptist, Quaker, might still retain their old opinions, and attend their own congregations. The having a real desire to flee from the wrath to come, was the only condition required of them. Whosoever, therefore, feared God and worked righteousness was qualified for this society."

This plan had the happy result of multiplying Methodists; many were thereby brought into fellowship with the societies who would otherwise have stood aloof from them. But it had also its disadvantages and drawbacks, and most of the troubles that came upon Methodism after Mr. Wesley's death may be traced to this source. During his lifetime he was the centre and bond of union among his followers. His personal superintendence and control stood in the place of constitutional government. In fact the founder of Methodism was in a sense an autocrat. His will in the main was law, both with his "helpers," and among the people. Invested with almost absolute authority, he said to the preachers, Go there, and they went, do this, and they did it; while the people had the character and terms of their intercourse dictated by him. As to any new regulations either regarding the ministry, or the fellowship, whoever, or whatever might suggest them, their adoption was his act.

In this absolutism most cheerfully concurred. They were his children in the Gospel, owing their conversion and salvation to his labours, and so regarded him with filial reverence and affection. His helpers in the main obeyed him willingly, but some both felt and manifested dissatisfaction. They desired to share his authority, and murmured because he monopolized all the powers of Government to himself. This dissatisfaction was deepened and extended by the execution of the "Deed of Declaration," by which he sought to transfer his power to a hundred of the preachers selected by himself, in constituting them the legal Conference. In a remarkable paper published in 1789, only two years before his death, Mr. Wesley vindicated his position, unhesitatingly asserting himself to be the head of the body of the Methodists, and in that capacity claiming the entire direction of the whole community. "The reasons or grounds he adduces for claiming the *absolute* and irresponsible control of the entire

connexion were; 1, It had been formed by himself: 2, The government had been originally 'cast' upon him, and had come into his hands 'unawares;' 3, All who had become members, or entered the ministry, had covenanted to obey and serve him, as sons in the Gospel; 4, He had used his authority only for the glory of God; 5, He knew of no one individual, nor even of any five persons, competent to take the management at his hands, or on whom he could devolve the government; 6, and lastly, Those who did not approve of the conditions prescribed for membership, could retire from all union with him whenever they chose to do so."

While Mr. Wesley thus fearlessly asserted his own personal right to rule the connexion he was not unmindful of the fears and complaints of those travelling preachers whose names had been omitted from the deed, and left a letter to be read to the legal hundred after his decease, beseeching them, by the mercies of God, never to avail themselves of the Deed of Declaration to assume any superiority over their brethren. This letter was read to the first conference after his death, and ordered to be inserted in the minutes, while the following resolution was also entered on the journal:—

"The Conference have unanimously resolved that all the preachers who are in full connexion with them shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above written letter of our venerable deceased father in the Gospel."

Before the assembling of Conference various schemes of polity had been propounded and circulated among preachers and people, and these, or at least some of them, the Conference proceeded to consider, and after dividing the three kingdoms into districts, and appointing certain preachers in the districts to form district committees for their management, they resolved, in respect to their future economy, to follow strictly the plan which Mr. Wesley left at his death. This decision did not meet with universal concurrence for various reasons. If for no other reason, its vagueness and obscurity rendered it unsatisfactory. Its meaning was too readily modified by the interpretation put upon it, and really, as Mr. Pawson, while president of the Conference, said, the Connexion had no government.

The question of the sacraments began violently to agitate the Societies, which ere long became involved in another question respecting the state and privileges of the people. Some of the preachers were for an Episcopal form of government, and took steps to obtain the object of their desire; while others, and especially Mr. Kilham, were for a Presbyterian form of government, and also for investing the laity with the full possession of their rights as members of a Christian church. "Long before the Conference of 1793," says Dr. Smith, in his valuable though not altogether impartial History of Wesleyan Methodism, "he put forth a document, which was extensively circulated amongst the influential members of the body, in which he earnestly and strongly contended for the introduction of lay members into the District Meetings and into the Conference, as well as for the election of leaders by their classes, and the right of placing a preacher on his trial at any Quarterly Meeting; with other proposals of a similar character." "Such suggestions," Dr. Smith adds, "acting on the excited temper of the Connexion could not but produce a great effect. Those of the people who desired the administration of the sacraments, and those who deprecated their introduction, saw in these proposals means by which their individual arguments and energy might be brought to bear on the object of their desires. Dissatisfaction with the existing institutions of Methodism, and desires for extensive and radical changes, were increased to a very serious extent."

It is beside our object to show how these agitations were sought to be allayed by passing the "Plan of Pacification." This Plan was at first accepted by Mr. Kilham as an instalment of what was due to the societies, but on reflection his satisfaction with the measure was diminished as it

accomplished but little towards establishing their real liberty. As a likely means of securing to them the full measure to which they were entitled, he judged it would be useful to enumerate the steps already taken, and the regulations which had been made since Mr. Wesley's death: and also to supply an outline or plan of what he considered ought to be done in order to give content to, and establish peace in, the Connexion. "This purpose was carried into effect by his publication of 'The Progress of Liberty amongst the People called 'Methodists.' To which is added, the Outlines of a Constitution. Humbly recommended to the serious consideration of the Preachers and the People late in Connexion with Mr. Wesley. By Alexander Kilham, Preacher of the Gospel. 'Prove all things: hold fast that which is good.' (2 Thess. v. 22.) Alnwick: Printed by J. Catnagh. 1795." "By this publication," as Dr. Smith says, "Mr. Kilham placed his name, and his views on ecclesiastical polity, in juxtaposition, before the Methodist public, and boldly challenged their verdict. He was not left long in suspense as to the course which the leading ministers in the Connexion felt called upon to take."

When the Conference met in 1796, as soon as the assembly was prepared for business, Mr. Kilham's case was introduced. First of all a series of questions in writing was presented to him, most of which he desired time to consider before he answered. The next morning he delivered in a written paper which the Conference decided to be no answer at all, but merely a repetition of what he had before advanced in his pamphlets. A list of charges founded on the most objectionable passages of his recent writings was then preferred against him. For the purpose of preparing his defence he earnestly entreated to be favoured with a copy; but this was repeatedly refused, though the Conference was urged to accede to his request by Mr., afterwards Dr., Adam Clarke. He further applied to be tried by a jury of respectable friends, one half to be appointed by Conference, and the other half by himself; and to have the investigation conducted in public, before the society. This request was also refused. Those who wish to know all the charges brought against Mr. Kilham, and the answers he gave to them, will obtain the necessary information either in Mr. Blackwell's Life of him, or in Dr. Smith's History of Wesleyan Methodism. The head and front of his offending was undoubtedly his claiming for the laity a share in the government of the Connexion. These were two of the leading questions put to him. "Do you support the paragraph which declares that there are several parts of our plan both unscriptural and oppressive to the people? Do you intend to support the paragraph declaring that no government under heaven, except absolute monarchies or the papal hierarchy, is so despotic and oppressive as ours is?"

He replied to the first that in his judgment the people were ruled without being consulted, as it refers to the choice of their own officers, the formation of their own laws, and the distribution of their own collections. After examining the subject on every side, he was obliged to own, that whatever respect was paid to general custom, the plan of discipline admitted of every thing he had named. He cited various passages of scripture, with the commentaries of Poole, Henry, Doddridge, Wesley, &c. upon them, to show that they clearly proved that the primitive Christians were virtually consulted in matters of the church, and that ministers in all ages ought to consult their people in them. He also considered their plan oppressive, inasmuch as a single preacher, in conjunction with a leader, could receive or exclude members without the knowledge or consent of the society. The travelling preachers alone could appoint to office leaders, stewards, and local preachers, those travelling preachers being themselves appointed without the knowledge or consent of the people. The Conference also had power to form and execute laws for the people without consulting them, and likewise to receive and disburse the collections, while if any persons did not approve of a discipline which admitted of such things they are told they may leave us.

In answer to the second he showed that the words referred entirely to their plan of discipline, and averred that he did not mean by the expressions that the Methodist preachers were like despotic or papal rulers in their life and conversation; or in their intention to enslave and oppress their followers; or that if they had equal civil power with them they would use it in the same way. He then pointed out in what he considered their government to resemble absolute monarchies and the papal hierarchy. Giving the chief features of these governments, he added: Now I ask, do we not in some measure resemble them in these particulars? Cannot we make laws for ourselves and our followers, without their having a single representative in our Conferences? Cannot we abrogate, alter, or suspend our laws at our pleasure, without consulting the different societies? Cannot we prevent the leaders, or any representatives of the people, from having access to our district meetings, and to the Conference? Cannot we appoint collections and disburse the money, without consulting our followers, or giving them an account in detail of what we receive and distribute? Cannot we in a great measure prevent free inquiry, and so keep our people ignorant of many things which concern their welfare? Have we not power to arraign, accuse, try, cast, condemn, and execute judgment upon each other, without the interference of the societies? Cannot we compel the people to submit to laws that are made by us alone every year, or force them to leave the Connexion? And can it be supposed that a system of this nature would never be abused to the reproach of the Connexion? Does it not open a way for men to act tyrannically and dishonestly? Is it not calculated to create jealousies and distrust in our leading men? And if it be continued will it not soon destroy itself? Is it not the duty of every sincere lover of Methodism to seek to have it removed, and a better established?

With regard to various subordinate questions, Mr. Kilham made such admissions and apologies as his conscience either required or allowed him to do. At the close of the examination he was desired to withdraw. After an interval of six hours he was called in, and the president intimated that the case had been decided upon, and he was prepared to pass sentence of expulsion. At Mr. K.'s request, the charges against him were again read, and the sentence delayed until the next day. Then it was pronounced, the whole Conference standing the while: "The Conference do unanimously judge Mr. Kilham unworthy of continuing a member of the Methodist Connexion; and therefore I now inform you that you are no longer a member of it, but are expelled from the Connexion." During the year following his expulsion, Mr. Kilham was employed in preaching in various places, and in conducting the "Methodist Monitor." Towards its close, Ebenezer Chapel, Leeds, formerly occupied by the Baptists, was purchased by some friends, and opened by Mr. Kilham in May, 1797. At this town the Conference was held this year. Deputations from trustees and societies were convened to influence Conference. Three different propositions on the subject of lay representation were successively submitted to Conference; but they were all negatived. When the hopes of the friends of scriptural liberty were thus cut off, their way was plain for seceding from the parent body, and organizing themselves into a distinct denomination. But the hearts of many, both among the ministers and laity, failed them in the hour of trial. Three of the former, however, were faithful to their convictions, namely, Messrs. Thom, Eversfield, and Cummins; these came out from the Conference and united with Mr. Kilham, and on the 9th of August, 1797, they, with a number of delegates from the people, met in Ebenezer Chapel, Leeds, and took steps to organize a new itinerancy. In the transactions of that day originated the METHODIST NEW CONNEXION.

Memoirs and Obituaries.

MR. WILLIAM DANIEL.

As "proximity of bodies is not necessary to the fellowship of minds," distance does not necessarily diminish affection, nor separation render sympathy impracticable. There is such a thing as imperishable affection. Our friends who have joined the family in heaven are not forgotten by us. The grave may hide their bodies from our vision, but they still are dear to us. They live in our remembrance, are embalmed in our affection, while many of their sayings, fresh and welcome, are subject matter for our musings. Memory, with love and gladness, recalls those seasons of social intercourse we have enjoyed with them by the fireside, and in the temple of our God. "The memory of the just is blessed." "The righteous shall be had in everlasting remembrance."

Christ respects men not because of what they have, but because of what they are. He admires no man for his riches, nor despises any man for his poverty. Being no respecter of persons, poor and rich are equally loved by Him. This rule of the Master the world has, of late, partially adopted. Men now ask much more earnestly of a man's *life* than of his *lineage*; what he is rather than whence he came. Some, no doubt, lose sight of character for the sake of wealth, and place, and power; but, God be praised, many feel

"Tis only noble to be good."

Such was the conviction of him whose short earthly life we briefly sketch, gathering a few particulars from his jottings in the form of a diary.

WILLIAM DANIEL, the second son of John and Maria Daniel, of St. Cleer, was born August 20th, 1833. In early life he attended the Sunday school at Red Gate. When a little more than eighteen years old, after labouring under deep conviction of sin for about two weeks, instead of resisting the Spirit as he before had done, he repaired to the hay loft, where he poured out his soul in earnest prayer, and there he found the Lord. "That time," he said, "I never shall forget, because I am certain that then and there the Lord spoke peace to my soul, and received me into His family."

About the instrument of his salvation he says nothing. Perhaps it was difficult for him, as for many others, to speak positively on this point. As in nature many influences contribute to the growth of plants and flowers, so in grace, good books, good men, the means of grace, and pious parents tend to lead the soul to Christ; all are necessary; none can well be spared. If any *one* of these, most likely it was his mother. He said, "I shall ever have to bless God for a praying, pious mother. I shall never forget her prayers for us at the family altar."

This change within soon manifested itself. Having left the Sunday school for years, he now rejoined it, at "Hockin's House," as teacher, and stood connected with it as teacher, or superintendent, until his Master called him home.

At the Lady Day Preachers' meeting, 1853, it was decided to put his name on the plan "on trial;" and at the Christmas meeting following he was unanimously received as an approved local preacher. Without intending to bestow unmeasured eulogy, or to make invidious comparisons, it may be safely asserted that he took a place among the most acceptable of his brethren. Power often attended his preaching. In 1860 the Lord visited St. Cleer with a gracious revival of religion, when scores were converted. Previous to this outbreak of revival influences, his soul was greatly quickened, consequently he resolved in labouring more earnestly in the good cause, and while endeavouring to benefit others, he was,

according to the promise, himself much blessed. "On one occasion," we quote his own words, "previous to this revival, while speaking in St. Cleer chapel, the Holy Spirit came down so powerfully on both the speaker and the church, that the place was filled with Divine glory. Sinners ran to the door as if some great enemy was near upon them; but they came again, and some found peace." Soon after this he went to Trenant to preach. "The arm of the Lord was made bare; eight souls came to the penitents' pew, and several obtained pardon. To God be all the glory!"

In October, 1859, he was married, at Frithelstock, Devon, to Miss S. Smale of that parish. This union was a very happy one, and so affectionate and attached were they to each other that he found when he came to die that his dear wife was the strongest tie that bound him to earth. He said, "If I had no wife to leave behind I could willingly die." She was not only a devoted and affectionate wife and mother, but kind and liberal to the poor, and a hearty supporter of our cause. "Her works praise her in the gates."

In 1860 he had a great trial and loss in the death of his father. "It is the greatest trial," he said, "I have ever experienced. He died at a time when I needed his matured judgment; but he had not been so faithful to God as he ought, and I feared lest his hope should not be well founded. This caused me to weep, and groan, and pray earnestly in his behalf, and, thank God, He has in a measure blessed me with the satisfaction that he is gone to the better world."

He was thoroughly interested in the prosperity of our Society. In 1855, when only in his twenty-second year, he represented the circuit in the District Meeting at Launceston, and by this meeting was sent as representative to the Conference at Plymouth. The funds of the Denomination he liberally supported; its literature he read with pleasure; and its ministers he entertained with delight. His social position, with his vigorous intellect and willing heart, made him a power in the neighbourhood, and a great blessing to the Connexion; but his sympathies were not confined to his own people. The prosperity of his Master's cause in general lay very close to his heart. He was a thorough Dissenter, and consequently a warm and earnest advocate of civil and religious liberty. He was a member of the Liberation Society for years, and diligently circulated its literature. To him and his family, the inhabitants of St. Cleer are mainly indebted for their religious liberty. For years he took the lead in the agitation of the Church Rate question, until by a large majority the rate was abolished. At his suggestion, too, the Protestant Nonconformists of the parish secured the "possession of a burying place" where they could bury their own dead, and thus be free from the disabilities under which they were suffering, and he offered, at less than its value, an acre of land in the most suitable place for that purpose. This cemetery is for the use of the public in general, and no one denomination has absolute control over it. It has proved to be a great boon to the parish, and William Daniel is justly entitled to the thanks and gratitude of the inhabitants.

In 1865 he declined business as a butcher; one of the principal reasons being, as the record says, "the trickery, deceit, and dishonesty practised by those from whom, according to their Christian profession, we expect better things." He is not the only one, we know, who has suffered great pecuniary loss from men, who, we fear, make religion only a means to their own selfish end. It is difficult to prevent these occurrences, but it is important to "keep up the fences," and to enforce the necessity of "clean hands" in doing the holy work of Christ.

"In the midst of life we are in death." This was strikingly illustrated in the experience of William Daniel, and he was frequently reminded of his own mortality by the death of some member of his family. In 1851 Matthew, his only brother, aged twenty-one, died; in 1860 his father; in 1864 a beloved child of tender age; in 1866 his "dear and affectionate mother," and in 1867 another child. Heaven to him was all the more attractive,

How often is the power of the religion of our Lord Jesus Christ to comfort and console the mind even under the most painful afflictions, and trying dispensations of Divine Providence, strikingly manifested in the life of some of God's people! There are times when every good man has hard work to hold fast his confidence in God; but there is no time when he may not hold it fast, and Jehovah's promises have never failed the faithful yet. In one of my visits, a few weeks before his death, I found Br. Daniel in a very depressed state of mind. His health had been declining for more than two years, and up to this time he could hardly believe his disease would prove fatal. Although all hopes of recovery were now gone, yet he could not from the heart say, "Thy will be done." While speaking of the society at St. Cleer, the good he might do in the circuit, his affectionate wife to be left a widow, his beloved children fatherless, and he himself taken away in the midst of his days, he "staggered at the promise." He said, doubtless under the influence of temptation, "This is dark, very dark; there is no light at all; I am almost tempted to believe there is nothing in religion, and that the Bible is not true." I reminded him of his former enjoyments; of his counsel to others, and that he surely would not fail *now* to appropriate the promises to himself. He replied, "It is one thing to counsel others, but quite another thing to be brought to the point of death yourself. I am to the margin come and it is dark, very dark; there is no light at all." I added, that travellers in the train were not always in tunnels, and while some tunnels were longer and darker than others, there was light at the end. If he was "walking in darkness and had no light" he must "trust in the name of the Lord, and stay upon his God." "At eventide there shall be light." "To the upright there ariseth light in the darkness." "Darkness may endure for a night, but joy cometh in the morning." I was obliged to leave, but sorry to leave him under a cloud. Shortly after I visited him again; but, oh! how great the change!—greater far than the bright shining of the sun after a dark and stormy night; or the life, beauty, and fruit of summer after the cold, and gloom, and death of winter. Heaven was come upon earth! Glory filled his soul! On my entering his room, he shouted, "*It is light now! There is no darkness at all! Thank God, I am out of the tunnel!*" All his powers he now employed in praising God. Having "cast his anchor, he wished for the day."

The Wednesday before his death, conscious that "the time of his departure was at hand," he "wished to say a few things to Mary Grace"—his eldest child, who is about eight years of age—"it might do her good." She came and stood by the side of his bed, but his feelings overcame him. He said but little. "You will meet me in heaven, won't you, dear?" "Yes," was her reply with tears and a breaking heart. "Kiss me, dear," and "Good-bye," and he saw Polly no more. The evening of the following day, Louisa, then his youngest child, nearly three years of age, came as was her wont, into his room to say "Night, night, and 'tis dada." He could not see them after this; but he strictly charged Mrs. Daniel to train them for heaven.

Respecting his Christian fortitude, resignation, and joyfulness during his affliction, and last days, Brother G. Daniel, who visited him constantly, and whose visits were highly appreciated, says:—

"I feel deeply sorrowful that one who was so useful in the church, so firm a stay in society, and so much valued in the circuit, is gone; but I rejoice to think that he has gained the blissful port of immortality. Some of the delightful seasons that we enjoyed together during the last eight or ten days of his life, will never be erased from my memory. The Sunday morning previous to his death was one attended with an extraordinary amount of Divine power. On approaching the side of his bed, I found him so extremely weak, that it was difficult for him to speak beyond a whisper. In reply to a question if all was right for the better world, he said, 'My

confidence is all right, but I do not feel that rapture which I want to feel.' I told him salvation did not consist mainly in rapturous feeling; but more especially in a simple trust and a firm reliance upon Christ. He replied, 'I know that, but I want to feel as I have felt in chapel sometimes.' I told him his extreme weakness might prevent that rapture which otherwise he might enjoy. 'Oh,' said he, 'I must have it.' Then I added, 'If thou canst but believe, all things are possible to him that believeth.' The Holy Ghost came down, and he seemed like one inspired with new life. Before, he could scarcely move without assistance, but now by his own effort he rose in the bed, and for half an hour talked fluently and delightfully of the lovingkindness of God, the sustaining power of Divine grace, and of the bright and glorious future which was just before him. With a countenance beaming with heavenly lustre, he joyfully shouted the praises of his God. The victory was now complete. He could give up everything, and this triumph, so gloriously achieved, he held fast to the end. On the morning that he died, between one and two o'clock, he awoke from a slumber, and, with a smile upon his countenance, said, 'Oh, Mr. Daniel, the end is very near; the battle is nearly fought; and the victory is almost won. I have been having a look at the river and I am not afraid to cross it. I have seen my brother, and have had a glimpse of the angels.' With his remaining strength he praised God aloud. He lingered on till about ten o'clock in the forenoon, and with the name of the blessed Jesus and the words 'It is all right,' upon his lips, he passed away in the full triumph of faith, on Sunday, May 23rd, 1869. In his removal the church has lost a pillar, the Sunday School a counsellor, the country a reformer, the family a guide, and the circuit a friend. My consolation is, that our loss is his infinite gain."

He was buried in the "family burying place," by the chapel, on Saturday, May 29th. The brethren R. Spencer and J. Brown conducted the services. A large number of persons attended to show their respect for one whom they so highly esteemed. His funeral sermon was preached the following evening by Mr. G. Daniel; the attendance was large, and the sermon effective.

To say he had no faults would be to say he was more than human; but it is not my intention to speak of them now, as they were not such that we need much to be cautioned against them. It is far more interesting and profitable to inquire, "What was the great purpose of his life? how did he meet death? and what was his experience in the moment of mortal conflict?" It would be easy to multiply letters bearing evidence to his worth; but, besides the above, we give only two.

Mr. T. W. Garland says:—"I greatly respected the late Mr. W. Daniel, of Trearne. I was with his father, Mr. John Daniel, in his last days and hours. As he was a man of a vigorous mind and studied the general good of the circuit, I felt as though I could not spare him. I found relief, however, in the assurance that his son William would be all and more than all that the father had been, for the good of the circuit. His piety, good sense, stability, and connexional attachment, were my ground of hope. Then his choice of a wife from one of our oldest and best families promised further for permanent usefulness. His father's life was not a long one; but his has been much shorter. I was concerned as I heard of his sickness; one such man, who has understanding, and heart, and means, is a great help in a circuit. I often regret that they are not more valued. For counsel he was gifted, for work ready, for piety steady, for politics manly, and for liberty unflinching. I am sorry that he has been taken to heaven so soon; but a gracious God gives and takes as it pleaseth him. May we try, prayerfully, to be resigned to His will."

Mr. J. Brown says:—"When I came into the Liskeard Circuit, I found the late Mr. W. Daniel declining in health. I was led soon, however, to form a high estimate of his character. He was no bigot, but his connexional attachment was very strong. He took a lively interest in

the work of God in the circuit in particular, and throughout the Connexion in general. The religious intelligence recorded in the *Magazines* was always refreshing to his mind. The mission cause lay near his heart, and he took a pleasure in liberally contributing to its funds. His influence in the circuit was considerable, and at our quarterly meetings his observations were always well timed and to the point. The following Resolution was unanimously passed at our Midsummer quarterly meeting.

'That this meeting, while called to mourn the absence, and removal from earth, of the late Br. W. Daniel—who for several years past manifested a deep interest in the work of God in the circuit—would bow submissively to the Divine will, and at the same time express its gratitude to Almighty God for the support and consolation afforded him, which enabled him to triumph in death, and shout victory through the blood of the Lamb. We beg to express our deep sympathy with Mrs. Daniel and the family in this painful bereavement. We would, also, devoutly pray that it may be sanctified to her spiritual good, and that the consolation of the Gospel may ever be her portion.'

"He took an active part in politics, believing that religion would be much more vigorous when liberated from State Patronage and Control.

"His views respecting the Atonement of Christ were clear and Scriptural, so that when crossing the Jordan he felt the bottom and it was good. He has left a breach in the circuit that will not soon be repaired. May we bow submissively to the will of Providence, being assured that our loss is His eternal gain."

His wife, three children, and a sister, now mourn their loss. He bequeathed £10 towards a new school-room at St. Oler, and £2 to the school funds; £5 to Cheesewring Chapel; and £3 to the Circuit Funds. His work being ended, the workman was summoned to his reward. His sun went down while it was yet day; still

"It matters little at what hour of the day
The righteous falls asleep.
Death cannot come to him untimely who is fit to die,
The less of this cold world the more of heaven;
The briefer life the earlier immortality."

R. SPENCER.

ANNA CLARKE

Was born of pious parents in the year 1791, in the parish of Axminster, Devon. When a child she was serious and thoughtful, and longed for something to satisfy the cravings of her immortal soul. Like all others, she wanted something to lean on that would not betray her confidence; an object to love that could not be loved in vain. Jesus, who cannot be loved too ardently, and who is never so well pleased as when He is bearing all our weight, often said to her, Come to me—love me, and be happy. Childhood passed, youth passed, and at the age of twenty-one, when standing on the threshold of womanhood, the Master sent one of His servants to her and many others with the message: "How often would I have gathered thee, as a hen doth gather her brood under her wings, and ye would not." This plaintive cry arrested her attention; she listened, repented, believed, and was "made whole." Now her aching heart was eased; her soul entered into rest. She at once became a member with the Wesleyans at Axminster, and continued with them till the year 1834, when she joined the Bible Christians at Ohurchill, (in the Ohard Mission). She made this change because it was more convenient to meet with our people, and because several of her family had united with them. She was twice married: first to Mr. Job Apsey, by whom she had three children. Her second husband was Mr. George Clarke, who still survives her; by him she had one child. All her children were brought to God in early life. "The generation of the upright shall be blessed."

As a Christian she was truly consistent, from the time of her conversion till the Master called her home. Her distinguishing feature was her quiet, unassuming, unobtrusive spirit and manner. She lived in the valley of humility, and drank continually of the purifying water of the River of Life. In this world, where many have their portion, she regarded herself as a stranger. The pilgrim's staff she kept in her hand, and the garment of salvation was always wrapt about her. Her treasure was above, and her heart too. The books she read were few; the Bible and Henry's Commentary were the chief. Her love for the means of grace was manifested by her constant attendance. Her life was an unanswerable argument for the reality and power of religion. Reason and religion were her guides in the performance of her relative duties. "Her children arise up, and call her blessed; her husband also, and he praiseth her." She prohibited the use of vain and unmeaning words, knowing that for every idle word we must give account to God. Her children bear her impress, and the effacing hand of time can never erase it. Her son in America, writing her, says, "I feel that I owe what I am to-day in the Lord to your good example and prayers." May God bless every home with a pious, intelligent mother, and the result will be the world's conversion.

Sister Clarke had her share of suffering and trial. The death of her first husband, and the departure of two of her children to America were to her very great trials. The last years of her life were years of affliction and pain; but she "endured as seeing Him who is invisible." During the last twelve months of her earthly career the writer often visited her, and always found her at the feet of Jesus, with peace in her soul, and with heaven in view. A few hours before she died, she said to her son-in-law, "*Tell them all, I want them to make sure work for eternity; sure work,*" she repeated. "Yes," he replied, "you have, haven't you?" "Yes," she meekly rejoined, "I hope—to—get—safe—home." She died on the 31st of December, 1868. The writer preached her funeral sermon to a large congregation from Ecc. ix. 10; a text she had chosen some years before her death. And now, happy friend, thy husband, and children, and brothers say, "Farewell, farewell, till we meet again."

"Not gone from memory, not gone from love,
But gone to thy Father's house above."

H. D.

DIED, at St. Wenn, on Tuesday, October 12th, 1869, EDWARD SPEAR, aged forty-eight. He was converted when about nineteen years of age, and for a little time he was connected with the Wesleyan Methodists at Trenance, in the parish of St. Issey. Subsequently he became a member with us at Pleasant Streams in the same parish, and in course of time a local preacher, his ministrations giving general satisfaction. For several years he lived at St. Wenn, and was a member at Rosenannon, and for some time filled the offices of both Society and Circuit Steward. He died of consumption; in his affliction he spoke confidently of his prospects of heaven; some of his sayings being—"not a doubt," and "sure of heaven."

R. D.

DIED, at St. Issey, on Friday, December 17th, 1869, MRS. TREGASKIS, the beloved wife of our old and long-tried friend Mr. T. Tregaskis, aged seventy-five. She was converted to God under Mr. W. O'Bryan's preaching before the first Bible Christian Society was formed, and was thus a traveller to the celestial city for many years. She waded through deep waters from time to time; but found the Lord to be a stronghold in the day of trouble. She took a higher stand against sin than the majority of professing Christians take, and realized richly the blessings of Divine grace. She was deeply interested in the cause of Christ, and contributed liberally towards its support. She suffered greatly the last few weeks of her life; yet felt that she was on the

Rock, which neither earth nor hell can move. For our dear sister to die was gain. She now rests from her labours, and her works do follow her.
R. D.

DIED, at King Street, Covent Garden, London, January 9th, MARY HILL, the beloved wife of CHARLES HOBBS, deeply regretted.

The Gleaner.

THE CHURCH EXPECTS EVERY ONE TO DO HIS DUTY, and so expects the Church's glorious Head. Do it in the way of preventing evil, as well as in the way of doing good. Do it by speaking a word in season to those who come near you. Do it by sending the missionary to those whom you yourselves cannot reach. Do it in ruling your own spirit, and spare a little to help those who are battling with the sins that beset them. Do it, scholar, in thy study; do it, preacher, in thy pulpit; do it, Martha, in the kitchen; do it, good work and honest, Simon in the tan-pit, Aquila in the tent-maker's yard. Do it, even although there is no one to see. Do it, even although there be danger in the doing. Do it, for if there be danger in the doing, there is more danger in the neglect. Do it, although there is no one to see; for even when onlookers are most numerous, the chief spectator is invisible, and when no one else is visible, He still is present. Do it, even although others should not do theirs; for if at first it seems a hardship, it is the highest honour not only to fulfil your own, but to supply the lack of other's service.—*Life of J. Hamilton, D.D.*

HAVE A GREAT PURPOSE.—I hope William Bunting will write a life of his father. It would be a far worthier employment for a year or two, than those numberless good-natured services on which he disperses all his exquisite taste and great abilities. The writing long letters of comfort to inconvertible, because dyspeptic, correspondents; the editing of books for people who are anxious to publish without being able to write, inditing poems for albums, and all

that sort of thing, by which the devil, under false pretences, cheats clever but kind-hearted men out of the time which was given them for serving God and their generation. I told him something of this yesterday [the day of his father's funeral], and he retorted by telling me that I was meant to be a preacher, and had gone aside into authorship.—*Ibid.*

A FACT FOR CHURCH REFORMERS.—Our experiments in the Established Church have been very discouraging. The Bishop of Bangor and a stranger whom we heard here last Sabbath were utterly insignificant. A gentleman whom I met on the top of the coach took measures to count the actual attendance one Sunday in all the seventy-three parish churches of Anglesea. In a population of 47,000, there were less than 500,—less than an average of seven to each. And yet, I suppose, the High Churchmen will clamour for the continuance of the diocese of St. Asaph, as if the permanence of Christianity in North Wales were involved in it.—*Ibid.*

ELEMENTS OF MINISTERIAL SUCCESS.—I have seldom seen any preacher who so vividly realized things unseen, and who had so strong faith in the imparted strength of his heavenly Master as Burns himself.* I would say, that he is more distinguished (*prima facie*) by zeal for the glory of Christ than, as I have noticed that many are, by mere concern for perishing sinners. This gives a lofty bearing and an apostolic character to his ministrations,

* W. C. Burns, lately deceased, whose Missionary labours in China can never be forgotten by the Christian Church.

and keeps him from many sources of vexation to which others not so activated are liable. I do not say that he wants the other motives to ministerial fidelity, but I do say that every other is with him subordinated to that noblest of all, the *exalting of Christ* in the salvation of souls. He speaks, too, with such warmth and solemnity, such *empressement*, that his hearers cannot for a moment forget his earnestness and sincerity. I find three difficulties which ordinarily oppose the success of the Gospel message: It is very difficult to secure the *attention* of the hearers, still more difficult to make them discover that you are *sincere* in what you say (that you will not be *put off*), and most difficult of all to convince them that God is sincere in what He says.—*Ibid.*

ARCHBISHOP MANNING'S MOAN.— "What government at this day professes to be Catholic? What country in Europe at this day recognises the unity and authority of the Catholic Church as a part of its public laws? What country has not, by royal edicts, or legislative enactments, or revolutionary changes, abolished the legal *status* of the Catholic Church within its territory? As governments and nations, they have by their own act withdrawn themselves from the unity of the Church. As moral or

legal persons they are Catholics no longer. The faithful, indeed, among their subjects will be represented in the Council by their pastors. But if any separation has taken place, it is because the civil powers have separated themselves from the Church. *They have created the fact*, the Holy See has only recognised it. The gravity of the fact is not to be denied. It is strange that, with the immutability of the Church and the 'progress,' as it is vaunted, of society before their eyes, men should charge upon the Church the responsibility of breaking off its relations with society. It is not the Church which has departed from unity, but society which has departed from Christianity and from faith. . . . The Pontiffs have for generations been lifting up their voices in vain to warn the governments of Christendom of the peril of breaking the bonds which unite civil society to the faith and to the Church. They have maintained inflexibly, and at great suffering and danger, their own temporal dominion, not only for the spiritual independence of the Church, but for the consecration of civil society. But the governments of the Christian world would not listen, and so now a general council meets, and the place where, as at the Lateran, at Florence, and at Trent, they would have sat is empty."

Brief Notices of Books.

Sydney Stuart, or Love Seeketh not her own. By CATHERINE D. BELL. Cr. 8vo. cl. London: F. Warne.

THIS tale of School life is intended to teach by example how much an unselfish and loving spirit may do to remove the little annoyances and increase the daily happiness of home life. The family of Stuarts are trained to adopt as their motto the words in the title, and the results of acting on that motto will be read with pleasure and profit.

The book is neatly printed, prettily illustrated, and handsomely bound.
s,

The Mothers' Friend. No. I. New Series, 1869. London: Hodder and Stoughton.

FOR twenty years this book has been a welcome visitor in thousands of English homes; but in its new and improved form, enlarged and beautified, it will surely find its way, as it well deserves, to the homes of many thousands of mothers who

have not before been its patrons. This interesting quarto volume, handsomely illustrated, can be had for eighteenpence, and wheresoever it may be introduced, it will make home happier, and be a source of delight and instruction. It is edited by Mrs. Morgan with admirable taste and judgment. s.

Commentary on the New Testament.

Part 11. By JAMES MORISON, D.D. London: Hamilton, Adams, and Co.

In this part the Commentary on Matthew is finished. The copious index affixed to it will be found of great value. Part 12 will contain the Title Page and Introduction to the Exposition of Matthew. Such topics as the following will be discussed:—1. The Charm of the Gospel according to St. Matthew. 2. Matthew's Gospel, "Memorials" or "Memoirs." 3. Matthew's "Memoirs" an "Evangel" or "Gospel." 4. The meaning of the expression "According to." 5. "Matthew"—the import of the Name. 6. Who was Matthew? 7. Was Matthew really the Writer of the Gospel which goes by his name? 8. In what language was the Gospel originally composed? 9. When was it Published, etc., etc. And when we are promised, that the objections of the German "Destructive School" of Theology, and of Sceptics in general, to the Apostolicity of the Gospel, will be discussed, we need not add a word to lead the subscribers to the Commentary to anticipate a rich treat.

Sermons preached in Manchester. By ALEXANDER MACLAREN. Second series. London: Macmillan & Co. An eminent journalist is said to have expressed a decided opinion,

that Mr. Maclaren is England's greatest living preacher. There may be, of course, some greater than he unknown to fame, some "gems of purer ray serene" hid away in some obscure village; he can only be compared with other pulpit celebrities, and if any are disposed to award him the palm, rather than to Spurgeon, or Melville, or Punshon, or Binney, or Liddon, there are many who will agree with their verdict. We do know that when he preached once to a congregation which has been favoured, in the matter of ministers, as only few congregations have, many of his hearers thought his was the *first* sermon they had ever heard. We also well know a venerable minister, not particularly impressible, who heard him preach in his own chapel one Sunday evening, on whom the preacher's words had such an effect, that he seemed unable to move for a long time after the service was over. If such be Mr. Maclaren's power as a preacher, his published sermons must be well worthy of study. Without attempting to critically examine this second series, we may say that there is more repose in the style, a greater depth of experience, than we had in the first, combined with thought equally vigorous, and figures as exquisitely beautiful. In the interval there has been no relaxation of study and diligence, no decline in fervour or devotion. When a minister ceases to prayerfully study—a danger to which Methodist ministers are particularly exposed—then farewell to his usefulness. Many paragraphs, whole sermons in fact, bear the marks of patient study and Divine illumination. We shall give some specimens in a subsequent number.

Connexional Intelligence.

CHAPELS.

REDAUTH.—This chapel was opened for Divine worship August 16th, 1863, and from the commencement has been somewhat notorious, formerly as a great

success, and latterly as a great failure. A few facts, therefore, relative to its present position, may not be unacceptable to our friends generally. Prior to this erection, our people preached for some time in the old town-hall, and

gathered around them a small society, while the hall was generally crowded with hearers. Under those circumstances it was wise to "Arise and build;" but not wise to build so large a chapel. The opening, to some, seemed very propitious, but the novelty of the affair soon died out, in the opening and re-opening of other and still larger and more attractive places of worship in the town. Then came a general and unprecedented depression in mining, the principal trade of the district, affecting the circumstances of all, and the removal of hundreds. Those, with some few other things, so operated on the cause that by August, 1867, the seat rents were reduced from £70 to £18 per year, the congregation from about 800 (full) to a comparatively small number, and the society to 40 persons, while the debt was £1,530. Under those circumstances, the Conference of 1867 gave us an appointment to this circuit, and we need scarcely say, it was with a sad heart that we accepted it. At the end of the first year (1867) we found ourselves £42 18s. 6d. behind in the accounts; we did our best by special effort to meet the deficit, but were, after all, obliged to fall back on the connexional committee for a grant of £20 in order to do so. But that the committee could do this year after year was unreasonable to expect, and hence the difficulties for 1868 were even more formidable than those for 1867, and at the end of the year we found ourselves in the following position:—

To ordinary disbursements	£105	17	1
By ordinary receipts		52	15 8

Balance deficient.....	£53	1	5
------------------------	-----	---	---

The Conference of 1868 made a grant of £150 to the premises on the condition that we raised an additional £100, and so reduce the debt £250; we now had the sum of £153 1s. 5d. before us that *must* be raised in order to secure the above much-to-be-desired result; and besides this the premises required an outlay of £100 or more in repairs. Of the many schemes suggested, two or three were carried into effect, and the annexed statement shows with what results—

RECEIPTS.

By Christmas Tree & subscriptions (Jan. 1, 1869)	£110	15	6
Prize Drawing.....	394	7	1
Conference Grant	150	0	0
Christmas Basket and subscriptions (Jan. 1, 1870)	39	2	8
Ordinary receipts.....	57	7	1

£751 12 4

DISBURSEMENTS.

To Balance deficient (1868)	£53	1	5
Repairs and all other expenses	217	1	2
Quarter Board	5	0	0
Ordinary Expenditure for the year	96	9	9
Debt paid off	380	0	0

£751 12 4

The above figures show that we have raised (apart from Conference Grant) by special effort, during the last twelve months, the sum of £543 11s. 2d. The chapel is now in excellent condition, the congregation, Sunday evenings, about 500, the sittings increasingly let, and society considerably improved. The debt on the estate is now £1,150. If by any means £350 more could be paid off, the whole affair would then be in a manageable position; but now, after all our efforts, with a manifest improvement in every department of our working, the greatest care and most earnest effort are still required in order to promote its gradual development in strength, and ultimate triumph over all difficulties.

We are greatly indebted to our brethren, J. Brown, F. W. Bourne, W. Bray, G. Tippet, R. Spencer, and H. W. Lillington, also to Miss Dymond, and others, for the valuable assistance they have rendered us on different occasions in their very efficient pulpit and platform efforts; and not less so to others of our brethren and friends who have evidenced their practical sympathy in other ways; but most of all to our Heavenly Father for strength according to our day in the carrying out of our efforts, involving so much anxiety and toil; and, best of all, for His presence and power in the conversion of many sinners.

Our own friends, few and poor as a whole, have worked with a zeal and liberality unsurpassed, and we shall ever cherish grateful remembrances of their goodwill and heartiness under circumstances so terribly depressing. We hope that better times, in every sense, are in reversion for them, and that God, even our God, will bless them, and make them a blessing.

J. J. & G. W. A.

SUTCOMBE, SHEBBEAR CIRCUIT.—Soon after the formation of the Connexion, preaching was commenced here; first in one dwelling-house, then in another, and at last in Mr. W. Allin's house, where it was continued for twelve years; during that period the church received many proofs of God's approval in gracious revivals.

A blacksmith's shop, with some addition, served as the first chapel. This

was subsequently enlarged, and a small gallery erected. This was taken up by four brothers, Messrs. William, Thomas, Robert, and John Allin, in which two brothers-in-law took part. Here, too, the church prospered. In time it was felt to be desirable to have a new chapel. There was some difficulty at first in getting land; this, however, was overcome by the energy and perseverance of Mr. R. Allin. The plans and specifications were prepared, and the work ably superintended by Mr. W. Dennis.

The foundation stone was laid in June, 1868, by Mrs. Dingle, of Bideford, Mr. Dingle delivering a brief and appropriate address, followed by a sermon from Mr. F. W. Bourne. Nearly 300 persons afterwards had tea. The evening's service was addressed with eloquence and power, by Messrs. W. Dennis, W. B. Lark, James Thorne, and F. W. Bourne; Mr. R. Penhale admirably discharging the duties of chairman.

A bazaar, to aid the funds, in which several ladies manifested deep interest, was held October 9th, 1868. Mr. B. Rounsefell preached on the occasion.

The chapel was opened on New Year's Day, 1869, by a sermon in the afternoon by Mr. S. L. Thorne. The tea was numerously attended. The evening's service was one of deep interest. Sermons were preached the following Sunday by Mr. S. L. Thorne, and the Sunday following by Mr. W. Gilbert. The sermons were good, and the collections liberal. Animation was given to these services by the choir, ably conducted by Mr. Ridge.

This chapel is built of strong and good materials, and is 36 feet 4 in. by 25 feet 4 in., and 25 feet in height. There is also a school-room 25 feet long by 16 wide. The entire cost £394 11 2

RECEIPTS.

Foundation Stone	27 15 8½
Lectures, &c.....	3 11 2
Bazaar and Tea	32 10 5½
Christmas Tree...	6 7 6½
Donations.....	58 6 6
Opening	35 19 9½
	164 11 2

£230 0 0

Sermons at the first anniversary were preached, on the Sunday, by Mr. P. Rounsefell, and on the following day Mr. Labdon, of Bideford, preached a thanksgiving sermon for a good harvest, which was followed by a tea, well attended. The evening's meeting was presided over by Mr. N. Harvie, who

delivered a very animated address, and was followed by Messrs. Taylor and Labdon, with well-digested and impressive speeches. Receipts, £14 17s. P. R.

[We believe spirited Chapel efforts have been made at Bradford and Haytown in the same circuit, of which we hope to receive some particulars for publication.—ED.]

NEWPORT, MON.—The Anniversary was held November 28th and 29th, 1869. Mr. Jeffrey preached three sermons on the Sabbath, and assisted on the Monday, and rendered us good service. T. Beynon, Esq., the Mayor, kindly presided; he had had the Minutes and Report, from which he culled a few facts for his neat opening speech; he said he was not aware that our missions were so extensive and prosperous, and that he was highly delighted to find we were doing so much good, especially in Australia. Several ministers of the town, with Mr. Knapp, ex-mayor, addressed the meeting with effect; the Lord's presence was with us, and gladdened our hearts. The friends did nobly in selling tickets, and some of them gave tables. About 150 took tea, and but for the heavy rain many more would have been present. After paying for provisions for tea, and other incidental expenses, we realized nearly £12, —not very bad for a few people not rich.

R. P. T.

EASTCOTT.—A new chapel was opened at Eastcott, in the parish of Moorwin-stow, on Thursday, September 16th, 1869. The old chapel, which stood on the same site that the new one now does, was erected some fifty years ago, and had become dilapidated and unsuitable. The new one has a school-room at one end; the cost will be about £170, towards which £70 have been raised. The foundation and opening services were very successful.

BUSH.—At Bush, in the parish of Poughill, our people have had a cause for at least a half-century; during the whole of this period they worshipped in a small cottage, till at length God opened the way to obtain a suitable spot of ground, which opportunity our friends eagerly embraced; they have erected a very neat and substantial building thereon. It was opened on Friday, October 15th, by a sermon, at 3 p.m., from Br. P. Rounsefell, of Shebbear. A bazaar, tea, and public meeting followed. The day's proceedings were very satisfactory, and brought about £40 to the trust funds. The chapel will cost,

by the time the boundary walls are up, some £165 or £170; but the friends intend to have but £100 debt. The seats are all let, and more are inquired after.

A few souls have been converted at several places in the circuit, and we are holding special services in Eastcott new chapel this week; last night was the first meeting, and a very good one, two souls under convictions. H. ELLIS.

Jan. 10th, 1870.

MISSIONARY MEETINGS.

TENTERDEN AND ASHFORD CIRCUIT.—The annual services were held on Sunday, November 14th, and following week. Mr. Brokenshire attended as deputation, and preached three admirable sermons on the Sunday; in the morning at Kingsnorth, afternoon at Warehorne, and evening at Woodchurch. The itinerant and local preachers of the circuit supplied the other pulpits.

Meeting on Monday at Rolvenden. Addresses were delivered by Messrs. C. Dening (chairman), M. Brokenshire, G. A. Joslin, and John Lisle, jun.; a very successful meeting.

At Bird's Isle, the same speakers (with the exception of Mr. Lisle) delivered thrilling addresses, Mr. George Lemmon in the chair.

At Woodchurch, the attendance was good, and the collections far in advance of last year's.

At Warehorne, owing to adverse circumstances, the attendance was not quite so good as last year; but as those present did their best to make it successful, it was a good meeting.

The tour was completed at Kingsnorth on Friday evening; the divine influence was largely realized; the deputation and circuit ministers, with Mr. Thos. Waddell, jun., of Bilsington, very fervently addressed the meeting. Spiritually, the speakers thought the meetings had gone from better to best.

WILLIAM S. WYLE.

NEWPORT CIRCUIT, I.O.W.

A very interesting meeting was last night held at Gunville, to celebrate the entire discharge of the debt on the chapel.

A small sum, in addition to the amount previously promised, was required, which was immediately contributed, and, amidst much enthusiasm, the chapel was declared to be wholly the Lord's. This is the first of our chapels in the Island that is free of debt. As the receipts will now come to the quarter board, a few such cases in every circuit in the denomination would soon relieve the over-burdened Missionary Society, and leave the committee free to work out schemes of Connexional extension. Mr. J. Rice was in the chair, and jubilant addresses were delivered by Messrs. J. C. Honey, S. Pollard, H. Hayden, J. Gale, and T. Early. The meeting was happy throughout.

So warm an interest in the Missionary cause as was exhibited recently at Gunville, Chale, and Chillerton, at their annual meetings, ought not to pass unnoticed. With chapels full, and friends united and earnest, it was not difficult to give stirring speeches. The proceeds were £7 5s. in advance of last year's. The first named place brought in for the missionary exchequer, £18 12s. 9d.; considering that this is a small country place, with a working-class population, the sum is worthy of being called noble. The able services of Mr. J. Matthews, the deputation, were duly appreciated.

It is due to Br. Pollard to state that the report of Newport Chapel Anniversary, so unworthy of a meeting with 230 persons to tea, a crowded chapel, powerful addresses, and of so fine a spirit, was not his production, as it seems to be by its connection with that of Ryde meeting.*

East Cowes Anniversary was very successful; 100 took tea; collections considerably above last year's, and several pounds promised to be raised by the next anniversary for reduction of the debt. Mr. Hill, of Southampton, who conducted the Sabbath services and spoke at the meeting, did his work well.

Not the least gratifying will be the statement that our special services at Newport last week resulted in the conversion of eight persons,—the services are being continued. J. C. HONEY.

Jan. 11th, 1870.

* We should have gladly inserted the whole account received, if we had not been driven for space, and much regret any disappointment occasioned.—ED.

JUBILEE MEMORIAL CHAPEL, LONDON.

	£	s.	d.		£	s.	d.
Amount already advertised 1522	9	9		Mrs. Harper, do.....	0	1	0
Mr. J. Bevan, City Road ...	5	0	0	Old mangle, do.	0	1	0
„ J. C. Honey, Newport,				Jane Johns, do.....	0	0	6
I.O.W.	1	0	0	A Friend, Bodmin	0	10	0
Messrs. F. & W. Ash, do. ...	1	0	0	Do.	0	2	6
Mr. J. Williams, Callington Ct.	1	0	0	Collection, Guernsey	0	14	0
„ J. H. Eynon, Canada ...	1	0	0	Do. Hicks Mill.....	1	17	6
„ F. Martin, 2nd don.	1	0	0	Profits of tea, do.....	0	18	9
Miss M. A. Martin	1	0	0	Mr. T. Verran, do.	1	0	0
„ S. J. Martin	1	0	0	„ N. Verran, do.	1	0	0
„ E. C. Martin	1	0	0	„ M. Verran, do.	1	0	0
Mr. W. Conibear	0	10	0	„ J. Harvey, do.	1	0	0
Proceeds of Lecture, Helston	1	10	0	„ S. Visick, do.....	0	2	0
Mr. Pryor, Lower Town.....	0	5	0	„ J. Ninnis, Bethel.....	0	5	0
Part of a collection, St. Austell	1	0	0	„ J. Morrish, do.....	0	5	0
Mr., Mrs., & Miss Golley, do.	1	1	0	„ J. Gill, do.....	0	2	6
Mr. W. Snell, do.....	0	4	0	Collection, Falmouth	1	7	0
„ Varcoe, do.....	0	2	6	Do. Penryn	0	16	1
A Friend, do.....	0	2	6	Mr. Jeffrey, Cwm Avon	0	2	6
Mr. W. Clymo, do.	0	2	0				

We wish we could impress our readers with the importance of two things: first, that those who have promised subscriptions should pay them immediately, as cash is much wanted, and, secondly, of inaugurating a movement in every place to collect Funds. The work is approaching completion, and scarcely a third part of the amount required is forthcoming. Br. F. Martin, who, with his family, has given £10, says: "I am feeling much concerned that our London Memorial Chapel should be a successful enterprise worthy of the Connexion, believing that we have now an opportunity of honouring God by manifesting a spirit of Christian liberality, and we have the assurance that those who honour him He will honour." We have heard of a few subscriptions not advertised, and we hope it will be our privilege to publish these and many others next month.

Missionary Chronicle.

FEBRUARY, 1870.

FIRST IMPRESSIONS OF VICTORIA.

*Long Gully, near Sandhurst,
Victoria, Sep. 7th, 1869.*

Dear Br. Gilbert,—I have been about two months in this colony, and will try to give you a few of the impressions made by what I have seen and heard. Melbourne I found to be a fine city, beautifully situated at the head of Port Phillip Bay, laid out on the most approved city plan with gardens and recreation reserves in central positions, and public buildings, churches, schools, &c., occupying the most eligible sites. Some very beautiful specimens of architecture adorn the city. The Post Office, one or two banks, and a few churches are most worthy of note. A Roman Catholic Cathedral stands in a

commanding situation, and will, when completed, be a fine ecclesiastical building. A Congregational Church, by which we passed, has a beautifully graceful and airy appearance. I must not describe those edifices however, for they are too many even to mention, and the rapidity with which they have sprung up must have surprised and delighted the old Colonists who witnessed the rise of the city, particularly Faulkner, the founder of Melbourne, recently dead.

One is struck first with the entire absence of everything ancient and venerable. In England you are reminded at every turn, by some antiquated relic, of past generations, but here

everything is fresh, new, marked by the vigour and enterprise of the present generation. The impression thus made is strange and bewildering. The first gush of free bursting animation lasts for a few weeks and then is deeply tinged with regret for the loss of venerable piles of architecture, old cities and quiet shady lanes that have been trodden by the feet of a score generations now lying peacefully beneath the yews and cypresses in the country churchyard, or the city cemetery.

The main streets have some approach to uniformity, or least regularity, in the buildings, but in the less important streets one is amused to observe the odd, incongruous erections that whimsical builders have invented. A dwarfed single-storied shed of a house is overshadowed by some would-be magnificent brick building, and these again made to blush by some neat weather-board cottage, tastefully painted and half-covered with green climbing plants; here and there an extraordinary example of capricious fortune or pretentious poverty excites a hearty laugh. The styles of building, and the ingenious whims seen everywhere, show that architects have been at a discount, or that the Victorian style is yet to be developed. Our chapel at Gore Street is a plain substantial building made as commodious and neat as was consistent with the severest economy. We suffer under

some of the difficulties of town interests as at home, but I was much pleased at the attendance on the Sunday I was there, and the great interest evinced. In the important suburban districts there is room enough to extend, and one or two of these places have been taken up since Br. Webber was appointed to the Melbourne Station.

After a stay of a week in Melbourne, we started for Sandhurst. We did not know what to expect from the many and conflicting accounts we received concerning Bendigo. Sometimes we thought its chief features were waterholes, dust, and Chinamen; then again we expected to find it a place where gold was amazingly plentiful and easily obtained. With a feeling of dogged resignation to the worst, we drove, or were driven by a friend, around some parts of the city, and reached the railway station in time; after waiting a while, the train was ready, and we were off for the mysterious locality of Bendigo. At first our track lay across a wide barren plain, with hardly vegetation enough to keep a goat alive; by-and-bye we passed through a good run of bush, and as we wound around the foot of Mount Macedon the scenery was pretty good, only the same unvarying olive green foliage met the eye everywhere, scarcely relieved by the tall straggling trunks and branches of trees, looking like the huge leg bones of a giant race, with the decaying flesh falling off in flakes.

(To be concluded next.)

CANADA.

THE following accounts, taken from the *Observer*, will be read with interest.

LAKEFIELD.—We commenced special meetings at Douro. Two came forward the first (Tuesday) evening; last night seven, a capital meeting. We expect several more to-night. Revivals in Dummer and Douro have, of late years, been few and far between; but this year the Wesleyans and ourselves are enjoying considerable success. R. T. C.

SEYMOUR.—I have been holding special meetings at our new church: (opened last Sabbath for Divine worship,) last evening we realized a gracious influence, and several rose for prayer. C. J. P.

MARIPOSA.—In Manilla, apart from any extra effort, some persons have made their way to the Parsonage anxiously inquiring, "What must I do to be saved?" These have found the Lord to be merciful; and to day they are living in possession of God's favour, and have

been admitted as probationers for church membership. Praise the Lord. Our new church in this place will, when finished, be a magnificent edifice: we expect to have it ready for dedication some time in January.

Two weeks ago, I began a series of meetings in Finger-board chapel. This appointment, for several years, has been in a very low state. The congregation has been very discouraging, and the average attendance very small. Since we began our special effort the congregations have been very good. Sometimes the church has been crowded with people. I am still preaching night after night. We are having some refreshing seasons. God is blessing his own people with the Holy Ghost. We solicit an interest in the prayers of all God's people.

Our friends in Little Britain are busy

teaming bricks for their new church, to be built next spring. Size 60 feet by 40 feet in the clear.

Br. Whitlock is engaged in a protracted meeting in the village. T.W.G.

Twenty persons have since been admitted on trial for membership at Little Britain.

A later communication says: I am still preaching, praying, and exhorting sinners to be reconciled to God in Finber-board chapel. God is in our midst, blessing his own people and saving sinners. Between twenty and thirty persons have been to the mercy-seat, weeping and pleading with God for salvation—mostly heads of families—and have been sent to their houses justified. Praise the Lord. O the power of Divine grace! It causes the stout-hearted sinner to tremble before God, brings tears of sorrow from the eyes of the penitent, and, above all, it creates within us a new heart. We purpose continuing the meetings, believing we shall see many more sinners yielding to God.

POOR HOPE.—This is the fourth week of our special services at Zion. We have had, I believe, a real, but not extensive work. On Friday night last four persons found peace with God. About ten have inquired what they must do to be saved, and we gave them the apostolic reply. The weather has been very unfortunate for our meetings, but we will thank God and take courage.

USBORNE.—I have been engaged for five weeks in a special service on this station, and the Lord has been pouring out his Spirit abundantly upon us. Upwards of forty have presented themselves at the altar for prayer. Several have sought the Lord with all the heart; and these have found peace through believing in the Lord Jesus Christ. But I fear there are a few who, like Ananias and Sapphira, have kept back part of the price, and who consequently have drawn back. They plead there is no mercy for them; and although that is the devil's lie, yet he gains his point when he makes mankind to trust in a lie; and it is an astonishing fact that carnal men will believe the devil's lie rather than God's truth. J. C.

HAMPTON.—During nearly seven weeks' labour at Rehoboth, over thirty persons presented themselves at the anxious seat for prayer. The large majority professed to realize the seal of God's pardoning love. Twenty-six have united with us in church fellowship, and others intend doing so. May they all be faithful to the grace already given. Our congregation has increased greatly; we have reorganised the Sabbath school, and all things are in good working order. T. R. H.

Br. Hull has commenced a series of meetings at Eldad, and, notwithstanding the weather has been unfavourable, the prospects are encouraging.

MONTHLY RETROSPECT.

REPRESENTATIVE GOVERNMENT IN FRANCE, which has been tried several times since the Revolution towards the end of the last century, is about to receive another trial. The stroke of the monarch's pen, as we think F. W. Robertson said, will give freedom—the discipline of ages is needed to fit nations for it, and make it lasting. It is uncertain, to say the least, whether the French nation has learnt wisdom by experience, and is prepared to profit by its opportunity; but all well-wishers of liberty hope, some confidently, and others against hope, that it may be. If the new form of government survives the shock which the Emperor's cousin killing a journalist has already given it, and this is probable, as we think the bulk of the French nation would shrink from either of the other possible alternatives, viz., a strong military despotism, or the horrors of a republican revolution, its authority will become recognized, and its power established. The prosecution of M. Rochefort for articles in his paper inciting the people to revolt may or may not be expedient, but it is certainly just. While the Government of M. Ollivier seems to possess the disposition and the ability to give back to France her liberties, it appears equally determined to repress all turbulence and disorder. The former acts of the Emperor have been such that pity for him is almost the last emotion that most persons would feel; but even that feeling some have had lately who never had it before. If the excitable Parisians can be brought to regard *their Emperor in his present painful position in the*

same manner, the event that threatened the destruction of liberty may help to perfect and consolidate it. But none can tell. Paris seems like a volcano, and an explosion may occur at any time; or a well-laid train, which the spark of an enemy or a madman may fire at any moment.

THE WORK OF DISESTABLISHMENT proceeds apace. What course events, in relation to state support of religion, would take in Jamaica has for some time been uncertain. But all doubts have been set at rest at last. A minute of the Executive Committee of the Liberation Society at a meeting held January 14th, will put our readers in possession of all the information they require, both as to the danger which has been escaped, and the great victory achieved.

"1. That this Committee has learned with the highest satisfaction that on the 10th of December last the Governor of Jamaica announced to the Legislative Council of the Island that the idea of extending State support to various religious communities for missionary purposes in Jamaica had been abandoned, and that the Clergy Act, which would expire on the 31st of that month, would not be renewed.

"2. That the Committee warmly congratulates the Nonconformists of Jamaica, not merely on their having at length secured religious equality, by the disestablishment of the Church of England in the colony, but on the successful result of the firmness and vigilance which have rendered impracticable any extension of State grants for ecclesiastical purposes.

"3. That it is encouraged by this event to believe that the resistance now being offered in other colonies to State intervention in the religious affairs of the inhabitants will shortly be crowned with similar success."

And from one of the most religious of the cantons of Switzerland, viz., Neuchâtel, the intelligence has come, that by the act of its own members, who are a large majority in the canton, the Church has been disestablished, and all the details settled in the most harmonious manner. The disestablishment of churches will soon be a fashionable proceeding the wide world over.

THAT THE GOVERNMENT INTEND TO DEAL WITH THE QUESTION OF EDUCATION THIS YEAR, may be inferred from Mr. Forster's remarkable speech at Bradford, on the 18th January. His speech on all topics of national importance was singularly bold and outspoken—in this respect it was quite a contrast to that of Mr. Bright at Birmingham a few days before—and on education—as the Vice-President of the Council—he may be supposed to speak with authority as well as with insight and courage.

"I may be too sanguine, but I am one of those who think the present time very opportune for an educational measure. I think I see that the measure that should be passed can be passed this year. I dare say there are many of you who think that I am far too sanguine in saying that. All I ask of you is to wait until you see the measure, and then pass your judgment upon it. Upon what do I ground this conviction? I feel that I am treading upon delicate ground. I cannot say much, because everything I do say may be interpreted to mean more than I mean by it; but I ground my conviction upon this, that almost everybody in the country sees the importance of the end that we are aiming at, and almost all are convinced that that end must be attained at once. As yet men are not so wedded to the particular way of obtaining that end that they would allow themselves to prefer that it should not be reached rather than that it should not be reached by a particular mode. I am not sure how long that state of feeling would last, and therefore I consider the time most opportune for settling the question. We are all convinced this far, that when the work is done it must be done fully and completely. The work we have to do is to establish an efficient system of national elementary education, and upon that I believe all men are determined. . . . I am not one of those who say that knowledge is virtue—that mere educational acquirements are virtue—but I do say this, that ignorance is weakness, and that it is weakness to resist temptation that fills your prisons, and weakness to carry on the struggle of life that fills your workhouses. If we are to empty the prisons and the workhouses, then we must handle the question of education at once. We hear much about the depression of trade. In some districts trade, no doubt, is depressed. I

need not dwell on the causes of the depression. I have the advantage, at any rate, in addressing you of knowing that I need not waste your time in answering the absurd arguments of the old system of protection under a new name. But we are upon our trial to maintain our commercial supremacy. We have competitors in other parts of the world, and they will beat us in that competition of industry and energy if our working people are to be outweighed by the better culture of their population. They have that at this moment, and it is a question of the utmost moment to us whether we should not make up the deficiency. We can only do it by laying down a foundation and giving that elementary knowledge upon which we can give such an industrial culture as will make Bradford, Manchester, and Birmingham a match for the workmen of Saxony and Belgium. This much more I will venture to say, that so convinced is the country, so convinced is the House of Commons, of the importance and urgency of this question, that no economical, or religious, or irreligious difficulty will be allowed to stand in the way. The public money must not be wasted; no, not one penny of it must be spent, unless, indeed, for the purpose of education. But if the public money must be spent no religious differences must stand in the way of an elementary secular education—no differences between one dogma and another. I am certain that public opinion will not allow dogmatic differences to be an obstruction to a national system of education; I am quite sure that it will not allow the State itself to interfere, or empower others to interfere, with the religious education of any individual; and I am also sure that public opinion will not allow the State to prevent the teaching any more than the preaching of religion.

"I am not afraid of the religious difficulty, which is the bugbear of so many persons. Mr. Bright said, with regard to the social relations of Ireland, he found the difficulties increasing, and as he got up to the hill he found it steeper than he expected. I am sure that although the difficulties of this education question are greater than I can describe to you, yet I am convinced that the religious difficulty is one which will disappear as we come close to it. It is a hill the height and steepness of which will be less and less as we approach its base, and I am not sure that we shall not be able to canter along it. And why? Because when we come to deal with it practically we shall be in the same position as the teachers in the country, who can obtain scholars independent of the religious difficulty. It is a difficulty raised up by talkers in theory rather than a difficulty in the subject itself." If the question be dealt with in this spirit, the sooner the better.

SPECIAL SERVICES TO PROMOTE A REVIVAL OF RELIGION, we should like to say, or rather let Mr. Spurgeon say, a word in their favour, so convinced are we of their value and importance. There is much that is hopeful in the present condition of our churches, and yet there is but little that is stirring and decisive. O that more were being attempted, the prelude of more being achieved! All we aim at, is to stir up our own mind and the minds of others by way of remembrance. Mr. Spurgeon says:—

"Allow me, beloved friends, to urge upon you, with all affection, the adoption of special means for the conversion of your congregations. Despite the mischief done by wild excitement, there can be no question that the Holy Spirit does very graciously bless means prayerfully adopted by his servants, for arousing the church and ingathering sinners. Many pastors can bear witness, that persons who have remained undecided under their ordinary addresses, have been led to surrender their hearts to Jesus, at a special meeting where exhortation, persuasion, and instruction were all aimed at the seeker's spiritual good. If God had but blessed such services in the smallest degree we ought to repeat them, but as he has in many cases eminently smiled upon them, our duty is clear as the sun.

"Will you not then, if you have hitherto omitted to do so, give serious heed to the suggestion that you should hold a series of services for calling in the careless population around you, and for leading to decision, under the power of the Holy Spirit, those who have heard in vain? To secure the ear of the outside world let all means be used. If men will not come into our chapels, let earnest services be held out of doors, or in halls, barns, or theatres, or wherever else the people will come. Every church should have its mission beyond itself upon some neutral ground for a week or two at least at this season. Were this done by every church, what a vast extent of new ground would at once be broken up! and be it ever remembered that virgin soil always bears the most luxuriant crop. Our congregations are like moors that have been shot over till little game remains, but the outside masses are like unbroken coverts where every shot will have its reward."

THE WEEK OF PRAYER, we are reluctantly forced to believe, has not been so well sustained this year as in some former years. Every section of the Church ought at some point or other to touch every other section of the Church. We rejoice in these meetings on that account, and still more because union in prayer, if sincere, must be the precursor of union in effort. If all Christians were to unite for a week or ten days in fervent and believing prayer, they would be constrained to attempt the evangelization of the people on a scale such as this age has not witnessed, which attempt would not only be an effectual rebuke to the prevailing scepticism, but secure the manifest approval of our Father in heaven.

THE ECUMENICAL COUNCIL AT ROME has already become, if reports may be believed, a burden and a plague to many of its members. It is possible that the accounts of the proceedings furnished by "our special correspondent" may not be strictly accurate, and yet they may be worthy of credence if only as the echo of what is done in secret. The real power appears to be vested in the various committees that have been chosen, and the special function of the Council apparently is, to register the decision of the smaller bodies. And though these Committees have been chosen principally from the Ultramontane party in the Church, the hope is still cherished that there is so much independence in the Council as to make it doubtful if the dominant party will venture on proclaiming the Pope's Infallibility!

A CASE OF RELIGIOUS PERSECUTION IN SWEDEN was reported by *Evangelical Christendom* only last month, but if we may believe later reports it is the last case of the kind that can happen, as the king, notwithstanding some opposition, has decreed that his subjects shall henceforth enjoy complete religious liberty.

MR. GLADSTONE WILL PROBABLY BE KNOWN HENCEFORTH AS THE BISHOP-MAKER, instead of Lord Palmerston. Never before did Prime Minister have so many appointments to make in so short a time. Two more vacancies have occurred, one at Manchester by the death of Dr. J. P. Lee; and the other at St. Asaph by the resignation of Dr. Short. The Manchester bishopric has been filled by the appointment of the Rev. James Fraser, well known as a zealous educationist, while to St. Asaph no appointment has yet been made. Dr. Temple has been received with great enthusiasm by all classes in his diocese, and all our readers will feel grateful, sturdy Nonconformists though they be, that there is, at no distant period, a prospect of the health of the Archbishop of Canterbury being fully restored. The old project, and which most people hoped had been finally abandoned, of sending a bishop to Madagascar, is about to be carried out, the marvellous events that are now occurring in the Island being too strong a temptation for our Anglican friends to resist. The agents of the London Missionary Society have done their work so well, and God has so wonderfully blessed their labours, that we deeply regret they are not to be left in quiet possession of the field; the introduction of other elements may retard the progress of the Gospel, and cause many weak believers to stumble and fall.

FENIANISM SEEMS TO HAVE ABATED SOMEWHAT OF ITS MISCHIEVOUS ACTIVITY since last month. The Government, so we conclude from Mr. Bright's remarks at Birmingham, appear as fully determined to punish the evil-doer as they are to do justice to the oppressed, and as firmly resolved to do justice to the oppressed as to punish the evil-doer. That policy will not appeal in vain for support to the national conscience, and if the election in Merionethshire may be taken as an indication it is already receiving its reward; it is that, and also perhaps an indication that the *rule of Welsh landlordism* is nearly come to an end.

THE
BIBLE CHRISTIAN MAGAZINE,
MARCH, 1870.

THE PREACHER'S PREPARATION, CHARACTER, AND
WORK.*

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee."—EZEKIEL II. 6—8.

EZEKIEL was a captive in Babylon. He was among the "ten thousand captives" carried away by Nebuchadnezzar, with Jehoiachin, king of Judah (2 Kings xxiv. 15, 16) who were settled on the river Chebar in the northern part of Mesopotamia.

His call to the prophetic office was in the fifth year of his captivity. He was the son of a priest, and himself a priest, and probably had exercised the priestly office previous to his captivity. Hence the reason why the images and symbols employed in his prophecies are so fully drawn from the temple-service of Jerusalem. "He delights to linger about the temple, and to find in its symbolical forms the imagery for conveying his instructions."

"In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity," (chap. i. 2) "as I was among the captives by the river of Chebar the heavens were opened, and I saw visions of God." (v. 1.) The four years that had elapsed since he left the Holy City, and the divine associations of the land of the chosen ones, must have hung heavily on his hands; his intense nature must often have been oppressed by bitterness and anguish at remembrance of the sin and backsliding of Judah, by which the anger of the Lord was kindled, and they were visited with the bondage of Chaldea; he must frequently, amid the unsettled state of religious worship and belief, have sighed after the old days of peaceful and joyous service as a priest in the temple of the Lord. He was amongst those of whom the cxxxvii. Psalm speaks, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" They could not sing; they wept. They could not sing the Lord's song in a strange land. The songs of Zion were not befitting the bondage of Chaldea. How could Judah feel any freedom of worship in Babylon? If their idolatrous oppressors gave

* The substance of a sermon delivered to the Local Brethren at the Michaelmas Quarterly Meeting, 1869, of the South Petherton Circuit, and published by request.

them liberty of religious service, their spirits were fettered, their tongues bound, their hearts heavy. By the rivers of Babylon it was not possible to sing the songs of Zion.

Ezekiel shared the common sadness, and "wept with those that wept." A priest of the temple, what could he do on the banks of the Chebar but nurse in gloom the memory of "former days." Could it be the hand of Providence that had sent him down there? Doubtless often Ezekiel must have felt tongue-bound at the inexplicableness of God's providence toward him. All through the long and sad four years of captivity, in which he had nothing to do but share the general grief, he must have frequently felt that God had cast him off. It was a terribly severe ordeal for him, a trial of his faith and character. Who could tell of what use a priest was out of Jerusalem?

But wait till "the end of the Lord" is revealed, and then it shall be seen that "Ezekiel, the priest," was sent into Chaldea for a great purpose. After four years' bitter experience, in which he shared the common woe and distress, amid many fears, doubts, tears, and wailings, the Lord makes known his design. *Ezekiel, priest of the temple, is sent into Chaldea to become the great prophet of the captivity.*

God's ways are plain to himself, but often mysterious and inexplicable to us; but when the end is seen, we are led to glorify the Divine wisdom and goodness. The processes of Providence are often distressing to us, but the result is blessed. God sometimes calls his people and servants to go through severe trials that they may be prepared for a higher vocation. Bondage of spirit through temptation, upsetting the cherished purpose and desire of the heart, and sudden reverses, not unoften prove the means by which, under the Divine blessing, we are put in possession of greater strength and wisdom, intenser purpose and zeal, more devotedness and piety, that we may fulfil a higher mission in the Divine economy than was before possible.

Ezekiel, who had fulfilled the ordinary duties of a priest in Jerusalem, and had never expected anything beyond, is led by the sad event of the captivity to an extraordinary vocation. He becomes the mouth-piece of God. Thousands of sad hearts are comforted by the divine messages of mercy through him. And multitudes who, even amid the afflictive circumstances of their bondage, had remained in hardness of heart and rebellion, trembled under the denunciations and warnings of the Lord by him. He is now the mighty prophet of the Lord. By a dark providence he is brought from the daily round of priestly duties to stand between the Lord and the multitudes of the captives of Judah and Israel. Ezekiel now sees what he was brought into Chaldea for; and even he cannot now regret the way by which he had been led to this high position of usefulness and power.

The first, second, and part of the third chapters of this book are occupied with an account of the call and commission of the prophet. Our text is the part of that commission which relates to a fearless and courageous setting forth of the Divine warnings and counsel amid the opposition and indifference which he would be likely to

meet with at the hands of many of the children of the captivity, who had not been brought to repentance by their severe trials and afflictions. He was with firmness to speak out, whether they would "hear or forbear." He was himself to remain loyal to the God of Israel, receive, with avidity, the Divine messages, both of judgment and mercy, denunciation and encouragement, and deliver them without any fear of man.

The whole passage will be found suggestive of many truths and lessons in relation to the work of the ministry, and the spirit and manner in which God's servants are required to discharge the duties of their high vocation.

The preacher's *preparation, character, and work* are the three points respecting which our text is suggestive and instructive. Observe,

I. THE PREACHER'S DUTY OF CAREFUL PREPARATION FOR HIS WORK.
v. 8. "Open thy mouth, and eat that I give thee."

Ezekiel was readily to receive the Divine message, and familiarize himself with it that he may be able to deliver it effectively to the people. *To eat*, in Scripture language, often denotes the act of imbibing truths, or storing up words and sentiments in the mind and heart. Jeremiah (xv. 16) says of his heeding and cherishing the messages of God, "Thy words were found, and I did eat them," i.e., I laid hold of them, and appropriated them. Of John, in Revelation, we read, (x. 10) "I took the little book out of the angel's hand, and ate it up," i.e., digested its contents. And so here. The injunction to Ezekiel to open his mouth and eat that which the Lord gave him, denoted that he was to possess himself fully of the Divine message, and digest it in his mind—make such an appropriation of its contents "that they should become, as it were, part of himself, so as to impart them the more vividly to his hearers."

It is the *imperative and solemn duty* of all preachers of the Gospel to familiarize themselves so fully with the doctrines, precepts, promises, history, and whole spirit of the inspired word that it may become part of themselves, so thoroughly interwoven with all their habits of thought that their preaching may be the ready outflow of their own mind and heart; they should have their spirit so completely baptized by the influence of the Gospel that they may always be in full sympathy with its message.

These two things should characterize them,

1. *Readiness to imbibe truth.* They should possess a mind athirst for knowledge; they should have an eager desire for instruction. Their attitude should ever be that of *expectancy*. They should be continually on the alert to acquire whatever knowledge may make them wiser men, and be rendered subservient to the main work of their life. "Open thy mouth."

They should seek a large *variety* of knowledge; they should become familiar with the spirit of the age, the tendency of thought, the phases of belief and unbelief of the day, that they may not be *narrow* in their views, or bigoted, cramped, stunted, infantile.

This is necessary to their success and high influence at this time. The pulpit in order to power must be more than abreast of the pew.

It must be *higher* than the pew. It is but reasonable that he who presumes to the office of an instructor and teacher should have greater resources and compass of thought than the bulk of those he seeks to instruct. If the preacher would not be viewed with contempt and ridicule by persons of culture and discernment he must keep ahead of the people in acquirements, and familiarity with the great questions that now agitate the religious, ecclesiastical, and political world.

But, *chiefly*, they should "open their mouth" to receive the Divine message—to "eat" that which the Lord giveth. They should read the Bible in preference to all other books, study Redemption more than any other theme, look to God more than to all other sources.

2. *Perfect familiarity with the Divine message of mercy.* They should be as familiar with this as they are with their *food*, and *receive it* and *dispose of it* with avidity and relish; it should be their "meat and drink." "Eat that I give thee," i.e., *appropriate* and *digest* Divine truth.

This suggests something as to the manner in which it should be brought before the people, and what should be distinctly seen by all their hearers when they appear before them. It should be evident, (1) *that they have possessed themselves of the Divine message*, made it their own. They should realize a personal interest in the Gospel they declare; how that it is their own message as well as God's, that their own interests, joys, and hopes are bound up with it. Every preacher should feel, as he enters on the discharge of his duty, as Eglon felt, though in a higher, diviner, purer sense, "*I have a message from God unto thee.*" He should make the people feel this also. It should be clear (2) *that they have experienced its nature.* Ezekiel found that the Divine message was both *sweet* and *bitter*, (chap. iii. 3, 14). John discovered that when he had "eaten" the little book, it was "in his mouth sweet as honey," but "bitter in his belly." In like manner those who declare the Divine word ought to have felt its *two-fold* nature. This *experience* of the sweetness and bitterness of the word of the Lord gives *definiteness, power, and reality* to the preacher's discourse. They ought themselves to have *felt* the bitterness of condemnation through the law, and the sweetness of pardon in the gospel of grace. Their power of good in the conversion of sinners depends on this more than on any other thing. This was the grand secret of the Apostle's influence over the hearts of the people. "*Knowing therefore the terror of the Lord, we persuade men.*" 2 Cor. v. 11.

Hurried, ill-digested sermons are like *food half-cooked*. Even those that have an appetite cannot touch such unsavoury dishes; they turn from them in loathing. And there is nothing in them to whet the appetite of the indifferent.*

* There is no doubt that our own denomination, as well as others, suffers much by reason of *superficial* preaching. Our local staff is a noble band for the most part, and the denomination could not have risen to what it is had it not been for their labours; neither could it now exist without them. At the same time it is painfully evident that our reputation suffers, and our success is hindered, by the ignorant displays of some who stand in our pulpits. The painstaking and "*careful*" part of the preachers—both itinerant and local—suffer much by reason of the

Preparation for delivery of the Divine message should be by much *thought, reflection, and research*, accompanied by *earnest prayer* for the unction of the Holy One. The whole Divine theme should be absorbed by the preacher; it should possess his soul as a "burden of the Lord;" he should realize its significance and responsibility.

Notice,

II. THE CONSISTENCY OF CHARACTER WHICH THE PREACHER SHOULD MAINTAIN. "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house."

It was Ezekiel's duty to remain *loyal* to the God of Abraham, though all Israel and Judah rebelled against him. Doubtless, in his present circumstances, there were strong temptations to share the rebellion. He was captive equally with the rebellious and evil sons of Judah. The innocent suffered with the guilty. What advantaged his faithfulness to God? Was he more favoured than the wicked? There was a large field here for doubt and misgiving, even temptation to rebellion. "As with a sword in my bones mine enemies reproach me, while they say daily unto me, Where is now thy God?" Amid the temptations arising from these causes there came the Divine voice, "Be not thou rebellious."

This loyalty to God, this consistency of life and character, was necessary in order to the *good effect* of his message.

Equally needful is this congruity of life, this loyalty to Christ, to the preacher of the Gospel.

1. *The evident agreement between the burden of the message and the life and character of the messenger, is the great power of the Christian teacher.* Let it appear that the preacher is a *holy man*—let the

prosy effusions of others, in whose "sermons" the thought, intelligence, and spiritual power are about the proportion of a homeopathic globule in a barrel of water. If it be said in defence of such that they have *no time* for preparation, we reply, that if they cannot find time for *modest* preparation they have no business to preach. The demands of our pulpit are far in advance of what they were thirty and forty years ago. The unending repetition of "first principles" becomes wearying to those who have been trained under the influence of the doctrine of Christ; they require to be led "on to perfection." Heb. vi. 1—3. And who are to do this if preachers do not? We are persuaded that the indifference to the claims of *preparation* for the pulpit manifested by some who profess to "preach" and "edify," would, if expressed in any secular business, ensure speedy bankruptcy. We can substantiate the following:—On one occasion a congregationalist worshipped in a Bible Christian Chapel, the preacher for the occasion being a senior local brother, who took for his text, "Son, remember." After an introduction, the good brother said, he would consider, 1st. *The literal constitution of memory.* In a certain circuit, we have been assured by an intelligent person who heard it, that a local preacher—a common-sense man in the ordinary affairs of life—read on one occasion as a lesson the 5th chapter of John, containing an account of the "impotent man." When he came to the word "impotent," he stopped short, and, looking at the people, said, "perhaps some of 'e don't know what the word 'impotent' means; 'tis what we should call a *sassy (saucy) fellow.*" These cases are exceptional, we are persuaded. The vast majority of the local brethren are practical, earnest, sensible; and it is because this is so that we inveigh against those who manifest no ability whatever for the office of the preacher. It is time that the question of supplying all our pulpits efficiently should be taken up warmly. In one circuit we tried to form a monthly local preachers' meeting, and a local preachers' library; but the scheme failed from lack of sympathy. Something must be done either *by* or *on behalf* of those who will occupy our pulpits during the next thirty or forty years; or else the public influence of the whole denomination will continue to suffer.

impression on the public mind be that the teacher has himself learnt of Christ, and seeks earnestly to bring himself into subjection to the law of Christ,—then the people will assume the attitude of respectful attention.

2. This consistency of life is the only attestation of *sincerity*.

If we would not fight as those “that beat the air,” *our life* must be the distinct *echo* of the truths, doctrines, and duties we preach. Let us seek to make it appear that our life is higher and purer than that of the multitudes of men—that we have been raised to a higher moral level than the masses of the people. Let us not be *like* the rebellious.

In order to this, we must

(1.) *Heed the Divine voice and seek the Divine grace.* “But thou, Son of man, hear what I say to thee.” “Be ye holy, even as I am holy.” “Walk before me, and be ye perfect.” Preachers of the Gospel should feel that in an especial manner these injunctions are laid on them. Their vocation being more sacred than the trust of most men, they should cultivate a high degree of sanctity, and seek a mighty baptism of the spirit of holiness. It has been fittingly said respecting the preacher by the worthy author of the “Earnest Ministry,” “If he bears the dignity of the *office*, let him couple with it a *corresponding* dignity of *character*.”*

(2.) *In patience submit to the sphere providence has assigned us.* It may appear to us at times as though the lot apportioned to us were most unfavourable to the development and education of our resources and powers; it may seem as though our hands were tied by reason of the circumstances of our position; we may be tempted to ask, Is it God that has set me down in this barren soil to work for him? Our lot perhaps may be in the midst of the rebellious; our earnest efforts may not be appreciated by the majority of our hearers. “Our labours are unproductive; we have mistaken our calling, missed our way. *Can the finger of God be in it?*” In these conflicts of mind there comes the Divine lesson of patient submission, plodding labour, sustained service, undeviating faithfulness. We must allow that “*He knows what best for each will prove.*” If our lot be to dwell in the midst of a rebellious people, as Ezekiel, Noah, Lot, let us submit. If our condition be one in which we have experienced grievous disappointment in respect to the degree of our usefulness, and the achievements of our life, let us submit. If it be that we seem all alone in our noble work—single-handed, without an earnest sympathiser or faithful second, if we appear to be banished from the means of grace, and holy associations, as our prophet, let us submit. Like Joshua, if “the people choose the gods of the Amorites in whose land they dwell,” “as for us and our house, serve we the Lord.”

“May I resolve with all my heart,
With all my powers to serve the Lord,
Nor from his precepts ere depart,
Whose service is a rich reward.”

"O be his service all my joy;
 Around let my example shine,
 'Till others love the blest employ,
 And join in labours so divine."

Notice,

III. THE SUGGESTIONS OF OUR TEXT RESPECTING THE PREACHER'S WORK. verses 6, 7. There is to be

1. *A faithful discharge of duty.* "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." Observe, (1.) The *subject* of the preacher's discourse. "*My words.*" The Gospel, not notions of his own; not human learning, or conceits, but "the word of the Lord." *This alone must the preacher handle in the sight of the people, if he would be faithful.* He must not *disappoint* his hearers, or belie his vocation, by giving a stone for bread—a dry tale of stale common-places for the sweet, newly-gathered manna,—a serpent for fish, a scorpion for an egg. If he is a preacher of the Gospel, let him declare the Gospel. Let him unfold the *doctrines* of the Gospel in all their *copiousness*, not omitting any; its *precepts* in all their *authority*; its *promises* in all their *sweetness* and *applicability*; its *warnings* in all their *plainness*. (2.) The *manner* of delivery. "*Speak ye,*" not *read*, or *prose*. Possessing a devout, intelligent conception of the Gospel, and having made careful preparation for the efficient discharge of his commission, he is to speak out of the fulness of his heart. As a rule, he cannot be a faithful preacher who reads his message; neither can he be who utters it in a prosy, sing-song style. If he preaches with the animation of one who feels his commission, and realizes its eternal importance, he cannot fail to make an impression. (3.) *He must not suffer any solicitude as to the effect of his message to discourage or hinder him in the delivery of it.* He is to give it, "whether they will hear, or whether they will forbear." *Some* will "hear," *more* will "forbear." He is to be more solicitous about the faithful discharge of his duty than the effect of his labours; he cannot overlook either of these points; but he is to be more concerned about the former than the latter. There is a responsibility, and a very weighty one too, which belongs to the hearer of the Gospel. The preacher has a personal responsibility of his own which is enough to possess his whole soul, and take up all his thought. This he must think of most. If no soul be converted, his duty is the same; if none hear, he is to speak on. The watchman must give the warning; then if the people perish their blood is on their own head. He has "delivered his soul."

2. *A fearless discharge of duty.* The eye is to be kept so fully on the work to be done that there may be no temptation to give way to any fears that may arise from thought of the treatment the message and messenger are likely to receive at the hands of the people. In verse 6 is indicated what a faithful preacher labouring among the ungodly and "rebellious" may expect to meet with, either more or less expressly. *Words* of opposition. *Looks* of dislike. *Entanglements*, "briers and thorns" may be with him. *Persecution*, he may "dwell among scorpions." He may be confronted by those who will seek to argue away the truth of his

message. Others may seek to wither his heart by frowns, and evil insinuations. As with the Pharisees in their conduct toward Christ, some may seek to "catch him in his words," to "take hold of his words" that they may have whereof to accuse him. They will seek out and magnify any discrepancy between the teaching and the life; they will seek to hide themselves behind the faults of the preacher; and even set forth these as an excuse for remaining in their sins. In some cases it may be the preacher's lot to meet with undisguised persecution. Amid all this, there comes the Divine command, "Be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house." It is the preacher's duty to declare the truth to those who are *opposed* to it, as well as to those who are in sympathy with it.

Happily, the difficulties by which the preacher of this generation is met are not so formidable as were those that tested the strength and courage of the worthy pioneers of our work. We do not meet with the undisguised expressions of contempt, the brutish opposition, the ignorant and rough criticisms that were for the most part the portion of our fathers. But it is a question we often ask, whether the *inertness* of the bulk of the people in respect to religion, their dull hearing, and their condition in which they do not feel enough interest in religious questions even to oppose the truth—whether this state is not more perilous of ministerial success than the days of opposition,—whether the *indifference* of the multitude to all *vital* religious questions is not likely to prove more calamitous to the preacher and his message than any other possible condition; to the *preacher* by drawing him into lethargic *slumber*, to his message by reason of its not being met by any *response*? The sceptical, calculating spirit which many manifest toward the Gospel is a subtle foe more formidable to the preacher than the opposition of brute force. Persecution is its own condemnation, and in the end favours the cause of the persecuted rather than hinders it, and besides this, develops and strengthens the resources of the preacher. Whereas calm argument is plausible, and has the semblance, at least, of honest intention. Depend upon it, my brethren, we need as much *fearlessness* of spirit to meet the spirit of the age, its superstition on the one hand, and its rationalism on the other, as our fathers did to withstand the slanders, the sneers, the persecutions of their day. If we stand by, and declare fully, the good old Gospel, there are those who will *pity* us, and call us *crude*, *antiquated*; they will put us on the shelf as *fossils*, specimens of a by-gone age of religious thought. Some will brand us with "ignorance," others with "bigotry;" some will say we belong to a day that has passed away, or that we are a few straggling upholders of an effete system of religious teaching. But we must be content. These are the *accidents* of our condition. *Our duty remains the same.* "Be not afraid of them; neither be afraid of *their words*." "Thou shalt speak *my words* unto them, whether they will hear, or whether they will forbear."

It may be well to remember that a spirit of *discrimination*, and the

adaptation of truth to the circumstances and requirements of our hearers, are of the utmost importance. There must be a "rightly dividing of the word of truth," *aptness* to teach. "Milk for babes." "Strong meat for those of full age." This is consistent with and necessary to faithfulness; and at the same time is a *check upon harshness*.

My brethren, you have nothing to fear. Your commission is *divine*, your *vindicator*, God. *A careful preparation* for your work, a *consistent walk and conversation*, a *faithful and fearless discharge of duty*, will receive the Divine approval. You will be *useful in life*, and *rewarded blessedly at death*. "Well done, *good and faithful servant*, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the *joy of thy Lord*."

J. H. B.

SUBDUING EVIL SPIRITS.*

"This kind can come forth by nothing, but by prayer and fasting." MARK IX. 29.

THE narrative which gave rise to our text is perfectly natural, deeply interesting, and highly suggestive. Jesus with His three disciples, Peter, James, and John, had just descended from the Mount of Transfiguration. No sooner had they reached the base of the mountain, upon whose quiet summit they had been in communication with heaven, than they were met by a turbulent multitude. In this excited crowd were the other disciples, and an affectionate but distressed father, who had brought his only son, that was possessed of a devil, to them, that they might cast him out, but they could not. At this non-success of Christ's followers the Scribes and the Pharisees were very jubilant, probably from a feeling that this failure would be sufficient to convince the multitude that both the disciples and their Master were impostors, and would therefore be no longer believed in and followed. The father, however, with a heart still throbbing with deep and tender emotion, immediately bends his knee to Christ, and earnestly prays for the salvation of his child. A conversation ensued between the Saviour and the anxious parent respecting the length of time the boy had been in this sad state, and also as to the conditions necessary to a cure. Verses 21—27. "And they were all amazed," says Luke, "at the mighty power of God." The disciples witnessing this, were concerned to know the cause of their failure, for they knew that the power of working miracles had been conferred upon them. (Luke ix. 1, 2.) Hence they asked, "*Why could not we cast him out?*" The reply is, "*Because of your unbelief.*" Matt. xvii. 20; also, "*This kind can come forth by nothing, but by prayer and fasting;*" or, according to Whitby, "*By that faith which is obtained by prayer and fasting.*" Here prayer and fasting are means to an end—the obtainment of strong faith—a faith which will make even devils fly at our bidding. "Resist the devil, and he shall flee from you." "Whom resist steadfast in the faith."

* Published by request of the Newport District Meeting, 1869.

As to the real nature of this young man's affliction, there is a difference of opinion. Some think that he was really possessed of a devil, while others contend that it was some physical or mental derangement from which he was suffering. It is not our intention to enter on this disputed point, but to use the narrative for "spiritual and practical ends." The world is full of evils, and the duty of the church is, instrumentally, to stamp them out. Observe—

I. THE CHURCH HAS A GREAT WORK TO ACCOMPLISH. *There are devils to be cast out.* Let us look at our work in the light of the narrative as contained in the three Gospels. Matthew speaks of this young man as being a lunatic; Luke says he was possessed of an unclean spirit; and Mark that he had a deaf and dumb devil. These representations characterize three classes of sinners.

1. *The morally mad.* Men of furious passions, proud, imperious, self-willed, and impatient of restraint. Have we not seen men, like this poor raving demoniac, foam with rage? This is a sad perversion of man's noble nature. It is a melancholy proof of the depraving influence of sin upon the soul "when it moves by blind impulse rather than by enlightened conviction." And are not thousands of men possessed with this devil? It reigns in their bosoms with undisputed sway, and tyrannizes over every power and faculty of their being. "Their whole soul is in flames of wrath." They are so much under the dominion of diabolical passions, that the sight of suffering delights them, and the shrieks of agony fall as music on their malignant ears. Sin turns all the kindly impulses of their nature into wormwood and gall. Their raging passions have blighted all natural affection, and dried up all the tender sympathies of the heart. Caligula and Nero are only two examples of many who have given themselves over to pride, wantonness, and cruelty. Paul sketching the character of such says: "The poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes." Rom. iii. 13—18. Is not this description literally correct? What is the history of man but a history of passions outraging reason and religion? Oppression, cruelty, bloodshed, slaughter! these are the doings of men lashed into madness by the devil of passion which reigns in their breasts. The heaviest calamity that can befall a man's body, is to be deprived of reason; the loss of hearing, sight, or speech, is not to be compared to this. But here is a spiritual madness, a lunacy of the soul, in the presence of which every other affliction dwindles into insignificance, because while the evil consequences of the former will end with time, the baneful results of the latter will extend through eternity.

2. *Moral pollution is another devil which possesses men.* This is the unclean spirit spoken of in Luke ix. 42. Drunkenness, licentiousness, lasciviousness, fornication, adultery, are some of the pollutions which stain the characters of millions. Men are carnal, sensual, devilish, "*sold under sin.*" Fleshly lusts, not spiritual impulses, move, mould, and master the bulk of our race. Sensualism is an unclean spirit amongst us. "Art, in its highest forms, minis-

ters to it. Sculptor, painter, singer—the loftiest geniuses stand waiting at its side, and move at its behest. It is the inspiration of theatres, and the fascination of amusement. It is sung in taverns, and has its music in drawing-rooms. It is the chief element in the books of the masses. It breathes in the ballad of the beggar, and is bound in the volume of the peer. It is the talk of the vulgar in the streets, the reading of the refined ones in the quiet chamber, and, in the bright days of summer, on the beach.” The tendency of sin is downwards. The sinner does not “rise from the man to the angel, but inclines from the man to the brute.” Drunkenness and the other foul sins to which allusion has already been made, like the unclean spirit which possessed the young man, cast down strong men, and throw them into the fires of iniquity to destroy them. Sin is an unclean thing, and we see its effects when men, like the sow, are seen wallowing in the mire. This spirit must be rebuked—this fiend cast out. We have heard of a preacher, of whom it was said, that he preached all his people into paradise and shut the gate upon them. But having an unclean spirit in them, they were wretched even in that holy place. No sooner had he left them, than they made a rush to the gate, and many of them have ever since been dwelling among the tombs, so that it is dangerous for any to pass that way. Reader, you may go to the place called heaven, but if you have an unclean spirit within, it will be no heaven to you. There must be a meetness for the place—“*Without holiness no man can see the Lord.*”

3. *Moral incapacity* is another evil represented by the demon which possessed this young man—the spirit was both *deaf* and *dumb* Mark ix. 25. How truly descriptive this is of certain classes of sinners! God’s voice is everywhere uplifted in the outward creation, as well as in the Book of books. Generally, He speaks in tones of gentleness, and in words of love, but sometimes with a voice of thunder. The one, however, as well as the other is disregarded. The Atheist declares there is no God, consequently he has no ear to listen to His voice, no tongue to sound His praise. The Deist admits a God, but denies the divinity of the Bible;—he also has no ear to hear the commandments of the Lord. The Rationalist only allows the divinity of the Bible in the same sense as he admits the divinity of any other true book, hence it is not strange that his moral nature is dead to its touching strains of love and mercy through Jesus Christ. The Unitarian acknowledges the supernaturalism of the Bible, but ignores the Divinity of Christ, and rejects the great doctrine of the atonement; no wonder then that he is both deaf and dumb.

But there is a species of infidelity worse than all this—I now refer to the scepticism of the heart and life. Does not this spirit possess men? Does it not oppress them? You may see this evil spirit, not only “in the manners of thousands who sail down your rivers, travel by your railroads, saunter through your streets, crowd your taverns, and perambulate your parks on the holy day of God;,” but you may find it also in your cathedrals, your churches, and your chapels, with heartless apathy repeating its beliefs, muttering its prayers, and singing its hymns. “It haunts our temples, it kneels

in pews, and speaks from altars." Such individuals are spiritually deaf and dumb: they have neither ears to hear nor tongues to praise.

Have we not, in the case of this young man, a true picture of the degrading influence of sin upon humanity? It makes it morally mad, spiritually polluted, and neutralises every energy of the soul. Surely "no keen observer of society will pronounce this exaggeration," but will "readily admit that it falls far beneath a full statement of the case. The unrighteous tricks of business—the graspings of cupidity—the oppressions and woes of indigence—the blasphemous speculations of philosophy—the tyrannies of governments—the horrors of war"—the absurdities of ritualism—the mummeries of popery—all spring from these evil spirits, "as streams from the fountain, or as plants from the soil." They must be cast out.

Observe,

II. THAT EXTRAORDINARY RESULTS REQUIRE THE USE OF EXTRAORDINARY MEANS. The disciples came to Jesus and asked, why could not we cast him out? The reply in Matthew is "*Because of your unbelief.*" In Mark, and also Matthew, "This kind can come forth by nothing, but by prayer and fasting." Three things are here indicated to the church as necessary to the fulfilment of her mission.

1. *Deep devotion.* "This kind can come forth by nothing, but by prayer." "They that wait on the Lord shall renew their strength." Prayer is the lever that lifts the world. "Prayer is the creature's strength, his very breath and being. Prayer is the slender nerve that moves the muscles of Omnipotence." Abel was a man of prayer, and he had power with heaven. Enoch was a man of prayer, and he walked with God. Noah was a man of prayer, and the Lord gave him power to perform wonders. Abraham was a man of prayer, and he had strength of mind sufficient to leave the land of his birth, and to go out, not knowing whither he went, simply trusting in his God. Moses was a man of prayer, and he could count reproach for Christ greater riches than all the treasures of Egypt. Daniel was a man of prayer, and he dwelt among lions with as much composure of mind as if he was in the midst of lambs. Elijah was a man of prayer, and he had power to open and shut the heavens at pleasure. The primitive church waited upon God in prayer, and it was said of them, "The men that turn the world upside down are come hither also."

"Men like Moses most we want,
To bless the church by prayer."

Whenever the members of any church give themselves to prayer, devils are cast out of men, and signs and wonders are wrought in the name of the Lord Jesus. A prayerless individual, and a prayerless church, are both, like Samson, shorn of their strength. The disciples did not more signally fail in expelling the devil from the young man than such churches fail in meeting the requirements of the world. If we would be useful, we must be deeply devotional.

2. *Self-denial is requisite to usefulness.* This we learn from the reference to *fasting*. Where persons practise no self-denial, they have no heart, no power for doing good. These injure themselves, and stand in the way of others' salvation. We have a fearful example of the power of appetite in the person of Esau; his appetite

governed his conscience, impelled him to barter away his birthright for a mess of pottage, and "afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." In his foolish conduct you have the picture of many who are called Christians, and in his wretched destiny you may read their doom. Is it not a sad thing that people can desecrate the Lord's day, and neglect the house of God to pamper the appetite? Paul speaks of such persons with tears, "Their god is their belly, their glory is their shame, they mind earthly things." The great distinction between the *carnal* and the *spiritual* is this: "The spiritual attend to fleshly appetites as the necessity of their nature," but, "the carnal as the source of their pleasure." A man that will sacrifice nothing for God—neither time, nor talent, nor property, nor anything else—is not worth much to the church. If we would do good in a world like this, we must sacrifice much for others. "If any man will come after me," says Jesus, "let him deny himself, and take up his cross, and follow me." When the world sees this, they will think that there is some reality in religion. The church will then gain a power over her enemies, and devils will be subject to her through the word of Christ. Brethren, this is our work, and if this has not been done, then nothing has been done to purpose, and it seriously concerns us to ask with the disciples, "*Why could not we cast him out?*"

3. *Faith is necessary to usefulness.* The disciples were wanting in faith, therefore they could do nothing. "O faithless generation!" "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Matt. xvii. 20. The idea here expressed is that the smallest particle of genuine faith is sufficient for the achievement of the greatest works: "According to your faith, be it done unto you."

(1.) *Faith is necessary on the part of the Church that works for the regeneration of the world.* "*Why could not we cast him out?*" The Saviour's answer is significant—"Because of your unbelief." And one of the Evangelists assures us that even Christ himself could not do many "mighty works" in one city because of the unbelief of the people. Faith is a living, powerful element in the Christian character, and is needful for the salvation of the world. The world of the nineteenth century is very much like the world in the time of the Apostles; a bad, irreligious world; not so bad, however, but it may be made better, and this is to be done by faith. In proportion to our faith will be the energy of our actions. Simple faith in the truth has been the secret of success in all ages. Women, weak and feeble, out of weakness have waxed strong, through faith; by faith, children have "refused deliverance;" by faith, martyrs at the stake, in the dungeon, and on the scaffold, have been animated and sustained. Peter and John believed when they stood calm and self-reliant before the Jewish rulers. Paul believed when he asserted that the Gospel was true, and that if even an angel preached another Gospel let him be accursed. Luther believed when he said to his judge, "Here I stand; God help me: I can do no more, and I can do no less." Whitfield and Wesley believed when they aroused the

religious convictions, and awakened the dormant consciences, of thousands in the last century. To all these men the Gospel was a truth enshrined in their inmost heart; the vital element in which they lived, and moved, and had their being. For them to live was Christ; and the untiring energy of their labours, the uniform tenor of their lives, the calm manner with which they encountered difficulties, persecution, and reproach, evince the mighty faith they had in the Gospel which they preached. Would we be like them, then let us be clothed in their mantle of faith. "We believe," says Paul, "and therefore speak."

(2.) *Faith is indispensable on the part of the person who applies for salvation.* Jesus said unto the father, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, *Lord, I believe;*" then the devil was immediately cast out. From all this it is clear that personal faith is requisite to salvation. The church must have faith in the Gospel, and the sinner must have faith in the Saviour—faith in the sufficiency of his atonement, in the fitness of his truth, in the earnestness of his spirit, and in the love of his heart. Let the sinner have this faith, and though he may be possessed with a legion of devils, they shall all be cast out. This is the one condition without which nothing can be done, but the fulfilling of the condition lies with the sinner himself. The absence of faith on his part, and not the overmastering power of the devil, is that which straitens Christ. If the cure is hard, it is the sinner that renders it so. "If thou canst believe, all things are possible to him that believeth."

Brethren, we see our relation to the world, we see our responsibility to God. God has given the salvation of men, in a great measure, into our hands, supplied us with the Gospel, as the proper instrument with which to effect it, and is charging us to "cast out devils." Let us wait upon God in prayer, practise self-denial, exercise faith in the Saviour of men, then shall we fulfil our mission. All this must be done in humble dependance on God. It is not by human might or power, but by the Spirit of God that spiritual wonders will be accomplished. Around us are those that call daily for light and life, for they are sitting in darkness and in the shadow of death. To them we have a mission. Life and immortality are brought to light by the gospel, and this is the gospel which we preach, and which you believe. "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, shake thyself from the dust; loose thyself from the bands of thy neck, O captive daughter of Zion."

W. ROWE.

A METHODIST FAMILY IN THE LAST CENTURY;

BEING A SELECTION FROM THE DIARY OF MR. THOMAS HICKS AND MISS PATIENCE BROADWAY, AFTERWARDS MRS. HICKS. (1770-1793.)

IN most cases of distinguished excellence and exemplary piety in the church, first convictions of sin and strivings of the Spirit are realized in very early life. It was thus with Miss Patience Broadway; she had some

concern for her soul from her earliest childhood. She says, "I was about eight or ten years old when the Lord was pleased to convince me while reading a leaf or two of an old sermon-book; it was on time and the end of time; it showed forth the joys of heaven in a very forcible manner, and the misery of hell in the most dreadful colours. But all this passed away like the morning cloud and early dew. I was not, however, long without conviction. The Lord was still about to do me good, bless his holy name. When I was about sixteen I went to hear the Methodist preacher in company with two of my brothers, who had been in the habit of going constantly for two years. I had often been glad to receive the good instruction of my brothers, though it soon passed off my mind. But I no sooner heard this preacher than I became convinced of the truth of what my brothers had said to me. *Mr. Sampson* was the first I ever heard preach. My brothers, sisters, and I went constantly after this to hear the gospel preached in such a plain, familiar manner. It was new to me; and I was constrained soon to cry out in the bitterness of my soul, 'What must I do to be saved?' But what with my own weakness and Satan's temptations I soon lost this conviction also."

It appears that she did not obtain peace with God until about four years after this time, namely, when she was about twenty years of age. She alludes to the event of her conversion in her diary, under date of Thursday, 26th June, (1772), about six months after it occurred:—"When I awoke this morning, before I was scarce sensible, these words came to my mind,

'Awake, my soul! away thy fears,
Let every trembling thought be gone;
Awake, and run the heavenly race,
And put a cheerful courage on.'

These words brought much satisfaction to my mind. I was in a staid frame of mind all the day. It being our Quarterly Meeting, I was delighted in expecting to see the dear friends, and more so when I enjoyed their company. We had the pleasure of seeing Mrs. Parsons, Mrs. Dyer, and two preachers, namely, Mr. Furse and Mr. Briscoe. Mr. Briscoe was made the instrument of the conversion of my sister Grace* as well as of myself, though not at the same time. It was December 23rd, 1779, when the Lord spoke peace to my soul while this dear man of God was preaching. If I mistake not my sister was set at liberty the March following. But, to return, after the Quarterly Meeting in the evening Mr. Furse preached; his text was, 'And now abideth faith, hope, charity; these three, but the greatest of these is charity.' He spoke of faith as the substance of things hoped for, the evidence of things not seen; hope as the anchor of the soul; and charity, or love, as the greatest; for why? Because that will never fail. Mr. Wells was exceeding clear in exhorting the unawakened, those who were just awakened, the converted, and those who were going on to perfection. Mr. Hoskins spoke on death, judgment, and eternity."

After her conversion a steady and uniform desire to "die daily," and to "grow in grace and the knowledge of Jesus Christ" was characteristic of her. She constantly sought to render all things subservient to the high end for which she began now to live, and to become prepared for heaven.

* "Sister Grace" became Mrs. Merryweather. She adorned her Christian profession many years, and died in the triumph of faith in connection with the Bible Christian Society, Shepton Montague, June 26th, 1837, aged eighty-eight years. She was consequently twenty-three years of age when she experienced a change of heart. She, we believe, kept a diary as vigilantly as her sister; but it is in the hands of another branch of the family. We have heard those who knew her speak of her as a singularly devout and heavenly-minded woman. But we shall have occasion to speak of her again as one of the holy band which formed "the church in the house" of Mr. John Hertridge thirty-five years ago.

"Sunday, March 8th, 1773. When I woke in the morning I found my heart raised in thankfulness to God for bringing me to the beginning of another Sabbath. I went to church in the morning, but found little life there. Afterwards I employed some time in writing up my journals. In the evening I found comfort in meeting my class. It brought fresh views of the love of God to my soul to hear how graciously the Lord hath dealt with three young men, one of whom is my youngest brother. They were companions in the flesh; and it hath pleased the Lord to give them to see the necessity of seeking salvation. So now, blessed be God, they are companions in the Spirit.

"Monday, 9th. After breakfast I betook myself to private prayer, and found much enlargement of heart. Praise the Lord for this blessing, and every other that I enjoy. Afterwards the enemy strove with me, but, bless God, he did not prevail. O how ought I to praise God for the many discoveries of the snares of Satan. O Lord, show me more and more of my depraved nature that I may fly to thee for all strength.

'Every moment, Lord, I want,
The merits of thy death.'

"Wednesday, 11th. In the morning when I awoke these words occurred to me, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' I was in a serious frame all day. In the evening a young woman of our Society came to meet with us to sing and pray together. We felt a great backwardness, but the Lord gave us power to take up the cross, and we each received a blessing by waiting upon him.

"Thursday, 12th. I found my mind stayed on God most of the day. In the evening I went to a person on particular business, and I found that the enemy was striving to get me in a passion; but, blessed be God, he set up a standard against him, so that he did not prevail. I did not find so much life in prayer this evening. O Lord, stir me up to do thy will in all things.

'My drowsy powers, why sleep ye so?
Awake, my sluggish soul;
Nothing has half the work to do,
Yet nothing half so dull.'

"Sunday, 15th. I found my soul more alive to God than for some days before. In the morning I was prevented from going to meeting, which proved a cross to me, but the Lord enabled me to take it up. After we dined my two sisters, and two friends who came to see us, with myself, went to the preaching at one o'clock. The text was Matt. viii. 2, 3. 'Behold there came a leper,' &c. The preacher showed forth that we were all lepers by nature, that we cannot be cleansed unless we go to Jesus Christ, the great physician of souls. I stayed until the evening to hear Mr. Shadford, being his farewell sermon at Shaftesbury. His text was, 'How shall we escape if we neglect so great salvation?' He preached with great power; and told us he had not shunned to declare the whole counsel of God. Afterwards we came home and met our own class; and the Lord met with us there. Bless His holy name.

"Monday, 16th. Our house was alarmed in the morning about four o'clock by one of my brothers-in-law, who called us up, and told us his wife was dangerously ill. I rose and went with him, and found my sister very ill, and I stayed with her all day. In the evening I thought to have returned home to the preaching because it was Mr. Shadford's farewell sermon, but I could not. I was not willing to leave my sister. I sat up with my sister that night; and as she grew better I came home in the morning. When I got home my sister Grace took me by the hand and said, 'O, that you had been with us last night, we had a delightful meeting.'

Her eyes overflowed with tears, and she and I wept together sometime; our hearts were melted in love to God and all mankind. We could scarcely speak to each other that day of the goodness of God, but our hearts melted like wax before the fire. O Lord, melt my heart in love to thee day by day, for thy name's sake.

"Sunday, 22nd. I found my soul much blessed both in public and private prayer, especially in private. O Lord, what shall I render to thee for all thy lovingkindness to me? It is my desire to give thee all my heart, and all my soul; do thou make me as thou wilt have me be.

'Let me in thy footsteps tread,
Be to all thy creatures dead,
Dead to pleasure, wealth, and praise,
Poor and humble all my days.'

"Tuesday, 24th. I found my mind composed most of the day, though I was much worried in business. The Lord gave me comfort amid it all. Mr. B. C. came to our house to tea; afterwards we went to preaching; we had a lovely discourse on Isa. xii. 1, 2. 'In that day thou shalt say, O Lord, I will praise thee,' &c. O God, give me a thankful heart, and a meek and humble spirit.

"Wednesday, 25th. In the morning I had a conflict with the enemy of souls; but I was enabled to look away to Christ, and the tempter fled. In the evening I heard a very good discourse on 'Godliness is profitable to all things,' &c. O Lord, make this blessed discourse a source of profit to my soul.

"Sunday, April 11th. In the morning I found my heart much melted in reading. I felt a strong desire to devote myself wholly to Jesus. In the afternoon I went to church, and heard a tolerable sermon. In the evening went to Shaftesbury to hear Robert Dyer. His text was, 'Is there no balm in Gilead,' &c. He pointed out that Jesus was the true physician of souls, and that there was real virtue in His blood. How *precious* is the sound of Jesus' name. After preaching we met in class, and a delightful meeting we had.

"Sunday, May 2nd. Went to church, but I was very heavy, and we had a lifeless discourse. O Lord, do thou stir up priests and people and make us all alive to thee. When I came home I sought the Lord in private, and found him to the joy of my heart. O, how good it is to wait upon the Lord. O Lord, I will praise thee, for thou hast renewed my strength this day.

"Sunday, 9th. About ten I went to preaching. A stranger had come in the place of Mr. Shadford. We had a large congregation. The text was Ps. xviii. 35. 'Thou hast also given me the shield of thy salvation,' &c. The preacher was very lively; the word came with power to my soul. I felt my heart melted down before God in His house, especially when he was speaking to us young people. O Lord, give me a humble heart that I may always feel thy tender love. In the evening the text was, Deut. x. 12. 'And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God,' &c. I bless God that He has given me a desire to do as He requires me, and I pray that He will give me grace to walk in His ways, to love and serve him all my days, with all my mind, and soul, and strength. Amen.

"About a fortnight since my soul was greatly weighed down by a severe temptation. It pressed me very sore, and in a measure I gave way to reasoning with the tempter. But the Lord was pleased to show me my error, and I see where the tempter took advantage of me. Blessed be God for this discovery. The Lord has said, whosoever shall seek Him shall find Him; and I have found Him during the past week to the joy and comfort of my soul. This week we had fourteen join our society, which gave fresh life to my soul. It makes me rejoice the more because one of

MARCH, 1870. *i*

them was my mother, and two others my youngest sisters, and four of them were children. O, what hath God wrought! This same week I went to Foutmel meeting. Mr. Hutson, the new preacher, formed a society there. I found five more join themselves to the Lord's church. Blessed and for ever blessed be the name of the Lord.

"Monday, December 27th. I am once more enabled to write some of my experience, which for a considerable time I have omitted. I have found the Lord a present help in time of trial ever since I wrote last. I have had many struggles with the enemy, and with flesh and blood, but the Lord God of Jacob has set up his standard against them all. Hitherto hath the Lord helped me. Yesterday morning I went to preaching, and I found it good to be there. Mr. Bradford preached from Acts xxvi. 28, 'Almost thou persuadest me to be a Christian.' This was an excellent discourse, and profitable to my soul. In the evening I went again to hear the word of God, which is able to save the soul. O God, give me grace not to slight the blessed word. Text, 1 John, v. 1. 'Whosoever believeth that Jesus is the Christ is born of God.' This day I found my soul unusually drawn out after God. O Lord, do thou write gratitude upon the table of my heart, for all the mercies and blessings thou dost confer on me from time to time. I thank thee that thou hast brought me to see the close of another year. O that the new year may bring new life and love to my soul, through Jesus Christ our Lord. Amen.

"Saturday, January 1st, 1774. I awoke this morning with my soul full of devotion. I felt much love to God the whole of the day.

"Sunday, 2nd. I found my mind stayed on God all day. I waited on him in the public ordinances of his house. I trust the opportunities I enjoy will not rise up in judgment against me. O Lord, give me grace to make a right use of the means of grace, and in using them may I feel the blood of Christ applied to my soul. Mr. Burke preached on the barren fig-tree.

"Sunday, 9th. This day our family was prevented from going to meeting, the water being high. But the Lord met us at home. Four of us joined together in singing and prayer, and I found the Lord precious to my soul. Thou, O Lord, art, according to thy promise, 'Where two or three are met together in my name, there am I in the midst of them.'

'No further go to-night, but stay,
Dear Saviour, till the break of day.
Turn in, dear Lord, with me;
And in the morning when I wake
Me in Thy arms, dear Saviour, take,
And I will go with Thee.'

"Sunday, 16th. My sister Grace, my three brothers, and I, went to Shaftesbury to the preaching. Mr. Hutson preached an awakening sermon from 'Buy the truth, and sell it not.' After the preaching we had a love-feast, and I found it a feast of love to my soul.

'O dearest Lord, take thou my heart;
Where'er can such sweetness be,
As I have tasted in thy love,
As I have found in thee.'

"Sunday, 30th. At ten I went to preaching, and found the sermon very profitable. Afterwards I went to church, and from church I went to my brother's class, and therein found much satisfaction and comfort.

"Sunday, Feb. 13th. About ten I went to hear Mr. Hutson preach. The text was, Romans xii. 1. 'I beseech you therefore, brethren, by the mercies of God,' &c. I pray God to imprint this discourse deeply on my heart, for I believe if St. Paul were now upon earth he could not preach clearer doctrine. Blessed, and for ever blessed, be the name of the Lord, that I

ever had the opportunity of hearing the despised Methodists, and that I ever united with them. We had a friend come to see us who has lately been delivered out of a severe illness. This Miss S. M., my sister Grace, and I, had some comfortable conversation, and a few words in prayer together, which proved not in vain. In the evening we went again to hear the word of God, which I did to my great comfort. The text was, 'Be kindly affectioned one to another,' &c. It was a delightful discourse. After service we had a lovefeast, which was a blessed means to our souls. I was much blessed after I had spoken my experience; but I found it a great trial to break through, and arise and tell what God had done for me. After we came home, my mother was taken ill, which awoke in me very serious reflections; but I stayed my soul in confidence on the Lord. I sat up with my mother all night.

"Monday, 14th. About three or four o'clock in the morning, I found it profitable employment to write in my journal, and to meditate on the things of God. My sister Grace, Miss M., and I, found much profit in godly conversation this day."

WILLIAM REED; OR, EMINENT PIETY NECESSARY TO EMINENT USEFULNESS.*

JAMES THORNE'S "Memoir of WILLIAM REED" is more a record of soul conflicts and triumphs, than of circumstantial details and incidents. It will consequently be chiefly prized by persons profoundly interested in the study of character, and in the principles and manifestations, the "roots and fruits," of the "higher Christian life." By its aid, however, we can easily understand how Mr. Reed, with his naturally noble qualities of mind and heart, was fitted, in the good Providence of God, to render eminent service as a minister to an infant cause. To all persons interested in the history of the Bible Christian Connexion we may therefore safely commend this volume, and to those especially, ministers and others, whose love for their own church is such as to prompt them to seek the necessary qualifications that their unwearied labours for its prosperity may be crowned with success.

William Reed was born of respectable parents at Holwell, Buckland Brewer, North Devon, in October, 1800. The mental and spiritual condition of the neighbourhood at that time has of late been frequently depicted so that we need not attempt to describe it particularly. It is sufficient to state, that under the preaching of Mr. EVANS, a curate who came to Shebbear, an adjoining parish, in 1813, many were awakened, and subsequently, with multitudes besides in all the parishes around, converted under the preaching of Mr. O'Bryan. Several of Mr. Reed's relatives had sought and found "the pearl of great price," and in November, 1816, he obtained the same inestimable blessing. The earnestness of his prayers in public soon attracted attention; and he was impelled, notwithstanding his constitutional timidity and his excessive nervous sensibility, to attempt to persuade sinners to be reconciled to God. Sharp and terrible as had been his struggles before, when the conviction dawned upon him "that 'the Lord of the harvest' had designed him to be more fully engaged in the work," they increased a hundred-fold in intensity. One says he has known him pray and wrestle, roll on the floor in agony, and on rising exclaim, "O, I shall be damned after all my profession and enjoyments if I do not go into the Itinerancy and preach! But how can I go?" He sought the advice of his friends, still more earnestly by prayer to know the will of God, and, at length, with the consent of friends who had been

* Memoir of William Reed. By James Thorne. This work is embellished with a fine steel engraving, and is sold at 2s. 6d.

much opposed thereto, he came to the determination to sacrifice his comfortable home and good worldly prospects, and enter the ministry. His first Circuit was Luxillian, where he and his fellow labourers had the privilege of witnessing a glorious work of grace, the first-fruits of a great harvest of souls reaped during his ministry. Most details we purposely avoid, but we cannot help noting that at Brea, in 1824, on a Friday night while he was preaching a revival began, and continued until Sunday morning at six o'clock; at nine o'clock it began again, and continued until Tuesday morning at four o'clock; at noon it commenced again, and continued until midnight; so, on Wednesday and Thursday; and on the following Sunday between fifty and sixty were admitted on trial. At Hicks Mill and at other places in the Circuit similar results were witnessed, so that four hundred and eleven were added in one quarter.

"Haste again, ye days of grace."

In London, too, in 1830, Mr. Reed speaks of sixty or seventy attending a prayer-meeting every morning at six o'clock; whilst at various places in the Holsworthy Circuit, in 1838, especially at Ashwater and Whitstone, the power of God was manifested in a wonderful manner, in the conversion of sinners; it was generally acknowledged that Mr. Reed's "earnest and faithful ministrations, importunate prayers, and holy life" largely contributed to the blessed result. A single extract from his diary may be more instructive than these general statements.

"April 16th, 1823. This has been a high day to my soul. While preaching at Lake Chapel in the afternoon I was much assisted, and enabled to employ unusual plainness of speech; and before I had done, the Spirit of the Lord came like a mighty rushing wind on the congregation; some began to weep, others trembled all over; and I believe there was scarcely any but what felt more or less. Some were so deeply affected that I believe they felt they must either yield or fly; for they ran out of the chapel just as if the roof had been falling. This is the power I want to feel. O Lord, increase it in my soul. In the evening, at Bradford, the Lord was truly present. I felt while speaking to the congregation what I cannot describe; it was as though the Lord had given me a great power to break the hearts of the people, particularly while speaking on the 'terrors of the Lord.' I felt as if I wanted to cry as loud as thunder. I have since heard that one old sinner complained that it was too smart; and he thought there was not one in the chapel but was seized with shaking. This is the spirit I want to live and labour in, but with shame I confess I live too far beneath it. O Lord, humble down my soul, stir me up to be more in earnest, and fill me with the spirit of burning for thy Name's sake. Amen."

True is it, that nothing but the inward power will make us useful, and that a few words, spoken by one full of the Holy Ghost, will produce greater effects than the most finished sermon if the preacher has only the form of godliness. Not that Mr. Reed undervalued pulpit preparation, as all who ever heard him preach can testify. He studied hard—we should have been glad to know how he prepared for the pulpit—and he prayed hard. He lived continually in the Spirit of prayer. It was his "vital breath." In his journal there are references almost innumerable to faith, prayer, and holiness. A few specimens must suffice. At one time he "felt that faith 'which cannot ask in vain;'" at another he "received power to believe;" and then again, "I feel that I want that simple, powerful confidence that will help me to plunge myself into all the depths of God." At one time, while praying in the family, he says: "I felt that power with God in prayer which I cannot describe, and the Lord made bare his arm amongst us;" at another time, "My soul was enlarged to pray for a revival of the work of God, and suddenly my heart melted before him like wax melts before the fire, and a heaven of love indescribable overflowed my whole soul;" and yet again, he says, "he felt extraordinary power to plead the promises of God." And this might be said of him at almost any time with sincerity

and truth. Now he felt as if he could not give up until the answer came, and then that his soul "was on fire for the salvation of mankind." Sometimes he knew not how to rise from his knees, and at others the weight of glory resting on him seemed to sink body and soul into the very depths of nothingness before God, leaving unutterable sweetness behind. One incident, told by Mr. B. Dannell, is so remarkable that we cannot refrain from quoting it:

"When he travelled the Shebbear Circuit the first time, we had preaching at Cupland, near the cliff, in the parish of Woolfardisworthy. The cottage was occupied by John and Mary Braund. They had been both converted in old age, under the ministry of the Bible Christians, and were remarkable for their depth of piety. Mary was spoken of familiarly as 'the shouting Molly Braund.' In their cottage our brother Reed had to preach once a month only, through the great extent of that circuit. One night after preaching he retired to his room, but much of the night was spent in prayer. In the morning, as Molly passed his room door, she heard him praying, which touched a chord in her heart, always in tune for that exercise, and she ran down stairs shouting. She got breakfast ready and went up to call him, but he was still praying; she again caught the flame, and ran down shouting. Her shouting and praising lasted for some time; but by-and-by dinner being ready, she again ascended to call him, but found the groaning and crying after the living God was still going on. A spark from off the altar again touched Molly's tongue, and away she ran shouting the praises of the Lord. Tea in due course was ready, and it being nearly time for him to leave for his next appointment, she again went to his door, and found him still wrestling with the Angel of the New Covenant! She now called to him, told him the time of day, and that the tea was ready; and shortly he came down, took his tea, and departed for his next appointment."

Thus, living in the spirit of prayer, and knowing its value and power, he continually besought all his friends to pray for him, and no minister can succeed without the prayers of his people.

It is not marvellous that he made, it would be marvellous if he did not make, extraordinary progress in the divine life, or that his soul was a target nearly all through life for Satan's fiercest darts. If he can only strike down the leaders in Immanuel's army, whole hosts are thrown into confusion and dismay. But as often as he was tempted, and though the temptations might wax fiercer and fiercer, and he sometimes reasoned with his adversary when he should have resisted him, as often did he come off victorious through the Captain of his salvation.

The reader will anticipate the remark that while his preaching embraced a wide range of topics, the atonement by Christ was his central theme, and on that, as Mr. Vanstone says, "he was always peculiarly happy, aye, eloquent, magnificent, irresistible;" that his subjects frequently were so happily chosen as if the direct result of inspiration, and, at such times, he felt he was only a mouth for God; and that his expositions of Scripture doctrines and truth were peculiarly profound and discriminating. Thus, following Mr. Bramwell, he clearly saw that sanctification consists of two parts—being emptied of sin and filled with God. A distinguished preacher of quite another school of thought takes the same view. Mr. Maclaren, in his second volume of sermons, says:—

"There are two ideas in that [Paul's] notion of perfection. The one is extirpation of sin, the other is the attainment to the likeness of the infinite God. Sin may be extirpated, and yet the second process may be but in its infancy. A man may have no transgression, no blot, no stain upon his nature, and yet his nature may not have expanded to all the width which is possible for it. He may have 'a clean heart,' and yet the elastic walls of his heart may not have widened by their pulsations to their utmost capacity. He may be pure, and in that sense perfect, and yet may have lying before him a dazzling path of light along which he may travel through all eternity, and beyond its furthest bound he may know that there lie leagues, and that if he got to what now seems the furthest possible point, he will still have to say, 'Not as though I had already attained, either were already perfect, but I follow after.'"

Mr. Reed's depth of piety explains his *extraordinary humility*.

"The more thy glories strike my eye,
The humbler I shall lie."

A letter from Ann Mason makes him ashamed before God, because his enjoyment compared with hers was only like a drop compared to the ocean. Edmund Warne's heavenly-mindedness made his heart sink within him, just as though he had never known what true religion was. And entering as he did into the secret tabernacle of the most High, the effect on him was similar to the effect that the vision of God's exceeding glory had on Isaiah. After preaching like an angel, Mr. Bailey says, he would cry like a child. His own judgment was that he was the most unfaithful that ever received God's grace; and that if he got safe home, he would be of all others the greatest monument of mercy. But his own emptiness was but a capacity to hold the Saviour's glorious fulness, and constrained him the more urgently to seek that help which cometh from God alone.

His *extreme conscientiousness* is traceable to the same source. He trembled at the thought of indulging in the least thing that did not glorify God. His spirit was sensitive to the smallest "approach of ill." If he could not clearly determine whether a spoken word was right or wrong, darkness overshadowed his soul, and dulled his purer enjoyments. He seemed partly aware how this might become a snare unto him; but he, notwithstanding, often unnecessarily yielded to tormenting fears. But some of the manifestations of this grace are to us beautiful exceedingly. Thus, in conversation about a certain family, the thought occurred, that they were speaking rather depreciatingly of the absent, and he had a hard struggle to hold fast his enjoyment. And again he was led to pray, if he had no business in the pulpit until more fully endued with power from on high, that the Lord would, by affliction or some other means, prevent him from proceeding further. What a holy, restless anxiety must he have had to make full proof of his ministry. What a commentary on his own expression, "Rather than build up a great organization without the presence and blessing of God, let us come to nought; and the sooner we are scattered in that case the better."

But we must hasten to a close. Our object has not been to sketch Mr. Reed's history, nor to estimate his character and abilities, nor note the development and maturity of his character as a Christian, and his usefulness as a Pastor; nor yet to trace, except incidentally, his mighty influence as a preacher and a legislator to its sources. We must refer our readers to the volume for further information on these and other points; but we are desirous of stirring up our own mind and the minds of others to emulate his zeal, and devotedness, and faith, so that one of the results of the publication of this volume may be a general revival of religion in the Denomination. Many of us may be destitute of the feeling that Mr. Reed frequently had, that the work of God would never revive till he was more alive to God; which may be our weakness and misery, and explain the comparatively dull state of the churches, and the little aggression she makes upon the world. Satisfied are we that preachers of William Reed's stamp do not, any more than the mountains, shoot up from the earth to the sky from a low level; and it is therefore true that "a revived church" is the only hope of "a revived ministry."

IS IT WORTH WHILE TO BE CONNEXIONAL?

No, say some, no Connexionism for us. We prefer to be independent. So be it. Let those good friends enjoy their opinion.

Yes, say others; if we will do great good in the world, we must organize ourselves, and be, and work together as a Connexion. This, Mr. Editor, is my opinion.

1. *It is oneness that secures the talent.* Where, or in what way, could we secure the highest talent, without Connexionalism? Where, in voluntary churches would enlightened, sanctified, well-tested talent be found, so as to secure universal approval, without Connexionalism? The Independents, in Scotland, soon found that they could not work extensively and effectively without a congregational union. This led to a common understanding and action. So in England. Where would their power for good on a magnificent scale be without it?

It is in this way that we awaken a common interest, and secure that variety of talent necessary to carry on our part of the Lord's work in the world.

2. *It is oneness that secures the moral power to impress and bless extensively.* Let a thousand societies exist independent of each other, having no common tie, and knowing little of each other's history, and how long would they live? Where would be their strength for common action on the world? Where would a pure and uniform ministry come from? Where would law and order come from? By what means could they resist an enemy's encroachments on their liberties? Let them be one, in understanding, and aim, and faith, and action, and what a sense of their existence is felt in a land.

3. *It is by oneness that we secure the material contributions, by which the various Institutions are sustained for carrying on Church work in the world.* What is the Bible Society, but a grand organization, whose influence for good is extending to every part of the earth's surface? Were not Methodism organized, where would be its power at home, and its missions in heathen lands? Whence would come its £150,000 per annum for sending the Gospel to many nations? If not organized and Connexional, what should we do? A Connexion makes room for good men, and encourages them to labour for the salvation of souls; secures the confidence of our friends and draws forth their generous contributions.

Here, then, we see, too, what can be done by united effort. Much is said about our new chapel in London. It is to be, and it must be Connexional. What then? Why only let twenty-five thousand of our members, to say nothing of congregations, and those who can and will give liberally, give one shilling each towards the object; and how easily we get two thousand pounds! Could we do this without being Connexional? It is when friends are Connexional, that they know what they are doing. Let us be Connexional, and we can secure order, peace, support, and extend the Gospel in the world.

How shall we become really and truly Connexional?

1. *Be diligent all the year round in attending the means of grace.* Neglect these, and you are as a plant drooping and feeble for want of water. Do this, and you may resemble the palm tree. Do you say, why, I attend every Sunday. Is that all? Do you attend the prayer meeting, the class meeting, the lovefeast, the sacrament? Do you ever miss them? Are you really connexional by this diligent attendance on the means of grace? then, I think you will agree with me, that in the next place we must be Connexional.

2. *In reading and supporting our Connexional literature.* Next to the Bible, and a Gospel ministry, is a truly spiritual literature for blessing the church and the world. It will be readily assented to, that in order to have strong sympathy with any object or institution, we must be familiar with its sayings and doings. Now, how can we be familiar with our Connexional movements? not by good sermons, not by prayer meetings, not by Christian intercourse, but by reading its literature, and especially the *Bible Christian Magazine*. Let any good friend read this organ of the Connexion one year, and, besides the great spiritual benefit he will have received, if he be Connexional, it will make him more so; and if not, it will incline him to be so.

If you agree with me on those two points, I think you will come to the third, viz.,

3. *In generously supporting every institution which is organized amongst us for Connexional and universal good.* I know not one without its value. Do you say all this may be true, but how many are so poor that they can do nothing. No doubt you are near the truth; but how many are there who can do something?

Who was it that cast her two mites into the treasury, and secured the Lord's approval? Is not that recorded to encourage the very poor to give something? Could anybody be poorer than that poor woman?

Who was it that took care of Elijah in the time of famine, when she had only a handful of meal and a little oil left in the cruise? Could anybody be poorer than that poor widow? Did she take care of her family, or the Lord's servant first? Had she taken care of her family first, what a loss she had sustained! May it not be so now in many cases, that even the poor lose much, by keeping back a little, even a penny?

Whose house was the ark lodged in, and brought down the blessing of God on it?

Ask the poorest man, who, with a sincere and loving heart, gave one penny to the cause of Christ, if he has not had returned to him, in some way, fourfold? Had the thousands of Israel in the land of Canaan done wisely, what a rich and glorious land it might still have been!

My friends, let us be Connexional every way, adhere rigidly to all the means of grace, read the Magazines constantly, support every institution amongst us heartily according to your means; do all the good besides we can, and we must have blessing from God, and the luxury of doing the most extensive good. While this is a year of affliction and death amongst brethren, I trust that it will be also a year of rich spiritual good.

PRESBYTEROS.

CHOICE READINGS FROM NEW BOOKS.

ERRORS AND CONTRADICTIONS OF THE POPES.*

It is necessary for illustrating the question of Infallibility to recall some of the historical difficulties it is beset with.

Innocent I. and Gelasius I., the former writing to the Council of Milevis, the latter in his epistle to the Bishops of Picenum, declared it to be so indispensable for infants to receive communion, that those who die without it go straight to hell. † A thousand years later the Council of Trent anathematized this doctrine.

* * * * *

In contrast to Pope Pelagius, who had declared, with the whole Eastern and Western Church, the indispensable necessity of the invocation of the Trinity in Baptism, Nicolas I. assured the Bulgarians that Baptism in the name of Christ alone was quite sufficient, and thus exposed the Christians there to the danger of an invalid baptism. The same Pope declared confirmation administered by priests, according to the Greek usage from remote antiquity, invalid, and ordered those so confirmed to be confirmed anew by a bishop, thereby denying to the whole Eastern Church the possession of a sacrament, and laying the foundation of the bitter estrangement which led to a permanent division. ‡

* From "The Pope and the Council," translated from the German, and published by Rivingtons, the most complete exposure of the pretensions of the Church of Rome with which we are acquainted. The anonymous author has shown, in a most careful and learned manner, how, by fraud and force, the Romish system was gradually elaborated into its present shape. The work that has hitherto devolved on Protestants is now being done more effectually by members of the Church of Rome, such as our author and Mr. Ffoulkes.

† S. Ang. Opp. ii. 640; *Concil Coll.* (ed Labbé), iv. 1178. ‡ *Id.* vi. 1548.

Stephen II. (III.) allowed marriage with a slave girl to be dissolved, and a new one contracted, whereas all previous Popes had pronounced such marriages indissoluble.* He also declared baptism, in case of necessity, valid when administered with wine.†

Celestine III. tried to loosen the marriage tie by declaring it dissolved if either party became heretical. Innocent III. annulled this decision and Hadrian VI. called Celestine a heretic for giving it. This decision was afterwards expunged from the ms. collections of Papal decrees, but the Spanish theologian Alphonsus de Castro had seen it there.‡

The Capernaite doctrine, that Christ's body is sensibly (*sensualiter*) touched by the hands and broken by the teeth in the Eucharist—an error rejected by the whole Church, and contradicting the impassibility of his body,—was affirmed by Nicolas II. at the Synod of Rome in 1059, and Berengar compelled to acknowledge it. Lanfranc reproaches Berengar with afterwards wanting to make Cardinal Humbert, instead of the Pope, responsible for this doctrine. ||

* * * * *

After the Papal claim to infallibility had taken a definite shape at Rome, Sixtus V. himself brought it again into jeopardy by his edition of the Bible. The Council of Trent had pronounced St. Jerome's version authentic for the Western Church, but there was no authentic edition of the Latin Bible sanctioned by the Church. Sixtus V. undertook to provide one, which appeared garnished with the stereotyped forms of anathema and penal enactments. His Bull declared that this edition, corrected by his own hand, must be received and used by everybody as the only true and genuine one, under pain of excommunication, every change, even of a single word, being forbidden under anathema.

But it soon appeared that it was full of blunders, some two thousand of them introduced by the Pope himself. It was said the Bible of Sixtus V. must be publicly prohibited. But Bellarmine advised that the peril Sixtus had brought the Church into should be hushed up as far as possible; all the copies were to be called in, and the corrected Bible printed anew, under the name of Sixtus V., with a statement in the Preface that the errors had crept in through the fault of the compositors and the carelessness of others. Bellarmine himself was commissioned to give circulation to these lies, to which the new Pope gave his name, by composing the Preface. In his autobiography this Jesuit and Cardinal congratulates himself on having requited Sixtus with good for evil; for the Pope had put his great work on controversies in the Index, because he had not maintained the direct, but only the indirect, dominion of the Pope over the whole world. And now follows a fresh mishap. The Autobiography, which was kept in the archives of the Roman Jesuits, got known to Rome through several transcripts. On this Cardinal Azzolini urged that, as Bellarmine had insulted three Popes and exhibited two as liars, viz., Gregory XIV. and Clement VIII., his work should be suppressed and burnt, and the strictest secrecy inculcated about it. §

ANCIENT INTERPRETATIONS OF THE SCRIPTURES ON WHICH PAPAL INFALLIBILITY IS BASED.

OF all the Fathers who interpret these passages in the Gospels (Matt. xvi. 18, John xxi. 17), not a single one applies them to the Roman bishops as

* S. Aug. *Opp.* ii. 640; *Concil Coll.* (ed Labbé), vi. 1650. † *Id.* vi. 1652.

‡ *Adv. Hor.* (ed Paris), 1565. Cf. Melch. Canus, p. 240.

|| Lanfranc, *De Euch.* c 3 (ed Migne), p. 412.

§ For, thought Azzolini, what shall we say, if our adversaries infer "Papa potest falli in exponendâ Ecclesiæ S. Scripturâ"—the Pope can err in expounding Scripture—nay, hath erred, "non solum in exponendo sed in eâ multa perperam mutando," not only in expounding it, but in making many wrong changes in the text? *Foto nella causa della Beatif. del Card. Bellarm.* (Ferrara, 1761), p. 40.

Peter's successors. How many Fathers have busied themselves with these texts, yet not one of them whose commentaries we possess—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas,—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter! Not one of them has explained the rock or foundation on which Christ would build His Church of the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself, or Peter's confession of faith in Christ; often both together. Or else they thought Peter was the foundation equally with all the other Apostles, the Twelve being together the foundation-stones of the Church. (Apoc. xxi. 14). The Fathers could the less recognise in the power of the keys, and the power of binding and loosing, any special prerogative or lordship of the Roman bishop, inasmuch as—what is obvious to any one at first sight—they did not regard a power first given to Peter, and afterwards conferred in precisely the same words on all the Apostles, as anything peculiar to him, or hereditary in the line of Roman bishops, and they held the symbol of the keys as meaning just the same as the figurative expression of binding and loosing.*

Every one knows the one classical passage of Scripture on which the edifice of Papal Infallibility has been reared: "I have prayed for thee, that thy faith fail not: and when thou art converted, confirm thy brethren.† But these words manifestly refer only to Peter personally, to his denial of Christ and his conversion; he is told that he, whose failure of faith would be only of short duration, is to strengthen the other Apostles, whose faith would likewise waver. It is directly against the sense of the passage, which speaks simply of faith, first wavering, and then to be confirmed in the Messianic dignity of Christ, to find in it a promise of future infallibility to a succession of Popes, just because they hold the office Peter first held in the Roman Church. No single writer to the end of the seventh century dreamt of such an interpretation; all without exception—and there are eighteen of them—explain it simply as a prayer of Christ that His Apostle might not wholly succumb, and lose his faith entirely in the approaching trial. The first to find in it a promise of privileges to the Church of Rome was Pope Agatho in 680, when trying to avert the threatened condemnation of his predecessor, Honorius, through whom the Roman Church had lost its boasted privilege of doctrinal purity.

Now, the Tridentine profession of faith, imposed on the clergy since Pius IV., contains a vow never to interpret Holy Scripture otherwise than in accord with the unanimous consent of the Fathers—that is, the great Church doctors of the first six centuries, for Gregory the Great, who died in 1604, was the last of the Fathers; every bishop and theologian therefore breaks his oath when he interprets the passage in question of a gift of infallibility promised by Christ to the Popes.

PAPAL INFALLIBILITY IN ITS INFLUENCE ON THE POPES.

ALL absolute power demoralizes its possessor. To that all history bears witness. And if it be a spiritual power, which rules men's consciences, the danger of self-exaltation is only so much the greater, for the possession of such a power exercises a specially treacherous fascination, while it is peculiarly conducive to self-deceit, because the lust of dominion, when it has become a passion, is only too easily in this case excused under the

* Döllinger might therefore have spared himself the trouble of trying to show that the power of the keys differs from the power of binding and loosing, so that the former extended over the whole Church, and passed to Peter's successors. (*First age of the Church*, pp. 29, 30, 2nd. ed.) This contradicts all the patristic interpretations, and the exegetical tradition of the Church.

† Luke xxii. 32.

plea for the salvation of others. And if the man into whose hands this absolute power has fallen cherishes the further opinion that he is infallible, and an organ is the Holy Ghost,—if he knows that a decision of his on moral and religious questions will be received with the general, and, what is more, *ex animo* submission of millions,—it seems almost impossible that his sobriety of mind should always be proof against so intoxicating a sense of power. To this must be added the notion, sedulously fostered by Rome for centuries, that every conclave is the scene of the eventual triumph of the Holy Ghost, who guides the election in spite of the artifices of rival parties, and that the newly elected Pope is the special and chosen instrument of Divine grace for carrying out the purposes of God towards the Church and the world. The whole life of such a man, from the moment when he is placed on the altar to receive the first homage by the kissing of his feet, will be an unbroken chain of adorations. Everything is expressly calculated for strengthening him in the belief that between himself and other mortals there is an impassable gulf, and when involved in the cloud and fumes of a perpetual incense, the firmest character must yield at last to a temptation beyond human strength to resist.

It is related of Marcellus II. that at his election he was full of alarm, lest that should also happen in his case, which had been observed in most of his predecessors, who had been completely changed after their accession, and had carried out nothing of their previous good intentions. So injurious, he thought, was the influence on a Pope's character of the change of position, the swarm of sycophants, and the spirit of partisanship.* Even the Jesuit General Oliva, about 1670, observes that the character of the newly elected Pope is generally so deteriorated by his elevation, that no one desires such an elevation for a good man, and no one expects that the very best cardinal will retain as Pope the good and holy resolutions he cherished at the time of his accession.†

Cardinal Sadolet, who was his intimate friend, said of Clement VII., that he had the Bible constantly in his hands, and thus entertained good resolutions, yet his pontificate was but a series of mistakes, a perpetual dodging to evade the Council which he hated and feared. Sadolet is obliged to admit that Clement, "misled by his minister," departed widely from his former character, and the goodness of his nature.‡

Paul IV. (Caraffa) before his election was a warm friend of Church reformation, and left the Papal Court because there was no hope of obtaining any help towards it under Clement VII. When he became Pope himself nothing was to be seen of his former zeal for reforming the Church. At a time when almost every post brought fresh news of the advance of Protestantism, he left the Church in its helpless condition; he did not so much as think of continuing the Council which had for some years been suspended. His chief concerns were for the advancement and enrichment of his nephews; his favourite institution, the Inquisition; and the quarrel with the only two champions the Papal system then had, Charles V. and Philip II., for it is the office of the Papacy to tread under foot kings and emperors.||

His contemporary, Onufrio Panvinio, paints in the most glaring colours the complete transformation which took place in Pius IV. (John Angelo de Medici, Pope from 1559 to 1565). Before his elevation he had shown himself humane, tolerant, beneficent, gentle, and unselfish; but as Pope he was just the reverse—passionate, covetous, and jealous. Especially after he had freed himself from the hated Council of Trent, he abandoned

* Pollidor. *De Vit. Marcell II.* (Rome, 1744), p. 132.

† *Lettere.* (Bologna, 1705), ii. 214.

‡ *Epistolæ Sadoleti Omphalii et Sturmii.* (Argentorati, 1539), p. 9.

|| *Relaz di Bernardo Navagero in Relazioni degli Ambasciadori Veneti,* VII. 380.

himself to vulgar sensuality and lusts, ate and drank immoderately, became imperious and crafty, and withdrew himself from Divine service in the chapel.*

So was it afterwards with Innocent X. (Pamfilì), who had previously passed for a blameless and honest man, but who as Pope gave the world the spectacle of an administration guided and made pecuniary capital out of by an imperious and covetous woman, his sister. So again with Alexander VII. (Flavio Chigi) who as Cardinal was an able and gifted man of business, but as Pope soon let himself be readily persuaded by the fawning Jesuit Oliva that it was a mortal sin not to bring his nephews to Rome and make them rich and great.† His chief care was to get rid of all business, and lead an easy and quiet life. Of later Popes we say nothing here.

SHOWERS OF BLOOD.‡

At various times and in various places popular superstition has been excited by the occurrence of what have been called showers of blood. The destruction of cities and of kingdoms has been, according to historians, preceded by this awful omen. Yet this has been explained by a very natural and accountable phenomenon. In the year 1553, the hedges and trees, the stones of the pathway, and the clothes of many persons, were sprinkled copiously with drops of red fluid, which was supposed to be blood, till some observant person noticed the coincident appearance of unusual swarms of butterflies, and marked that the colour drops proceeded from them. Again, at Aix la Chapelle, in 1608, the same awful appearance occurred, especially on the walls of a particular churchyard. M. Peiresc, an able naturalist, residing at Aix, traced the phenomenon here to the same cause. Just before, he had found a large chrysalis, which he had enclosed in a box, in order to identify the species to which it belonged. A few days after, hearing a rustling, he opened the box, and discovered a beautiful butterfly evolved from the pupa, which had left upon the floor of its prison a large red stain. He saw that the character of this deposit agreed exactly with that of the ominous drops abroad, and remarking an unusual abundance of the same kind of butterfly, he conceived that he had revealed the cause of the terrific phenomenon. He was confirmed in this belief by the circumstance that the supposed blood drops were not found in the streets of the town, nor upon the roofs of the houses, where they must have occurred had they fallen from the sky; and, moreover, that it was rare to see any on the exposed parts of stones, walls, etc.; but rather under the protection of angles, and in slight cavities—which agrees well with the habits of the insects in question. No doubt this was the true explanation of the phenomenon, but it does not say much for the powers of observation that attributed it to blood, for the colour is by no means that of blood, especially *dried* blood, but much more crimson; and the earthy deposit, resembling chalk, which copiously remains after the fluid part has evaporated, would in a moment convince any one who was in the habit of comparing things which differ, that, whatever the substance was, blood it certainly was not.

I myself not long ago met with an appearance which bore a much closer resemblance to drops of blood than this, and which yet was referrible

* Panvin. *Vit. Pontif. post Platinam*. (Colon, 1593), pp. 463, 477. With this agrees the statement of the Venetian Ambassador, Tiepolo, *Relazioni* X. 171.

† What as so often been observed of the Popes, that in audiences and official intercourse they had behaved without any scruple, and with habitual dissimulation, the Florentine ambassador expresses shortly in these words in his report about Alexander VII.: "We have a Pope who never speaks a word of truth." See the *Chronol. Hist. des Papes* of the Benedictines of St. Maur. (Paris, 1783), p. 344.

‡ "The Romance of Natural History," by Philip Henry Gosse, F.R.S. Second Series. London: James Nisbet & Co.

to a widely different origin. In the neighbourhood of Ashburton, in Devon, a quarter of a mile or so from the town, there is a shallow horse-pond, the bottom of which consists of an impalpable whitish mud, much indented with hoof holes and other irregularities. In these, the water being dimly clear from settlement, I observed what looked exactly like blood, in numerous patches, the appearance being as if two or three drops of blood had fallen in one spot, half-a-dozen in another, and so on. The colour was true; and even when I alighted, and looked carefully on the spots, they had just that curdled appearance that drops of blood assume when they fall into still water. But there appeared on minute examination a constant intestine motion in each spot, which caused me to bring my eye closer, when I discovered that I had been egregiously deceived. Each apparent drop of blood was formed of a number of slender worms, about as thick as a hog's bristle, and an inch and a half long, of a red hue, which protruded the greater part of their length from the mud, in a radiating form, each maintaining a constant undulatory movement. There were more or fewer centres of radiation, the circles frequently interrupted by, and merging into others, just as drops of blood crowded together would do. On the slightest disturbance the little actors shrank out of sight into the soft mud; but by scooping up a little of this I contrived to get a number of them into a phial, which, as the sediment settled, were seen at the bottom playing as if in their pond. On examination of the specimens with a microscope, I found them to be minute Annelids, such as I have described, apparently of the genus *Lumbriculus* of Grube, with two rows of bristle-pencils, and two bristles in a pencil. The body was transparent and colourless, and the red hue was given by the great and conspicuous longitudinal blood-vessels, and by the lateral connecting vessels, which, viewed sidewise, took the form of loops. The animals soon died in captivity, but I kept some for three or four days alive.

THE BLIND MAN'S SERMON.

In these days converted weavers and blacksmiths preach the Gospel with great power, and the common people listen to them gladly. A certain blind beggar, who used to sit by the highway of a country town, has a brief discourse to those of our readers who are seeking the salvation of their souls; and I will be his "reporter." His discourse runs thus:—

"I was born blind, and lived in the town of Jericho. My father's name was Timeus, and he was a blind man before me. My friends, you have been blind of heart ever since your birth; and your fathers before you were naturally blinded in sin from the days of Adam. One day, as I sat by the wayside begging, I heard the tramp of a crowd going by, and the sound of voices. I inquired who they were, and I am told that it was Jesus of Nazareth passing by. I had heard wonderful things about Him; and I said to myself, *Now is my chance.* I called out to Him in a loud voice, 'Jesus, Son of David, have mercy on me!' Some of the crowd said, 'He is only the old beggar; tell him to keep still.' So it will be with you, friends; as soon as you begin to be anxious about your souls, your ungodly acquaintances, and your sins too, will try to keep you from praying. But I was not to be stopped. I shouted louder than ever, and I repeated the same words. When you are in earnest, don't pray the whole Prayer-book; tell God just what you want. I wanted help, and I felt that if I didn't get it right away I never would. So I cried louder than at first, 'Thou Son of David, have mercy on me!'

"The crowd all stopped, and my quick ear caught a clear, sweet voice, that said, 'Tell him to come to me.' It was the first kind word I had heard in many a day. Several of the people stepped up to me, and said, 'Be of

good cheer, old man. Get up; He is calling you.' If I had no sight, I had a good pair of legs, and I determined to use them. That's the way with you sinners. You have got the natural power to obey the Lord, and you must use it. You must do just what He tells you. All I cared just then was to *mind Jesus*; and I did it. I threw off my old cloak in my joy and haste to get to Him. And you had better throw away the old mantle of self-righteousness when you come to Christ; it is only a rotten rag. He wants you, not your sins.

"I jumped up, and came to the place where the voice was calling. I could not see Him, but something within said, This must be the man. He said to me in a kind, pleasant way, 'What do you wish I should do for you?' I did not want but one thing, and I told Him that in a modest way such as a beggar should use. I said to Him, 'Lord, give me *my sight*!' He did not give me any eye-salve, such as an old Pharisee neighbour once coaxed me to try. He just spoke to me as if I was his brother, and said, '*Go thy way; thy faith hath made thee whole.*' There was a sharp tingle in my eyelids, and in an instant the old darkness was gone! I looked up, and saw the bright sun in the sky, and the palm tree whose leaves I had heard rustle so often, and the town of Jericho close by. But the most beautiful object I saw was the good, kind Jesus, who had had mercy on me. He looked just as I suppose God would look if He were to come down here to live. In fact, I believe He was God in a human shape. I dropped down on my knees, and caught hold of the hem of His robe, and kissed it, and cried for joy. Some of my neighbours laughed at me, and the old Pharisee who gave me the eye-salve came up and whispered, 'He's only an impostor.' But I knew better. I once was blind, and now I could see. I remembered that there was another blind man just down the road, who had been suffering as long as I had. So I ran down and told him of the way that I had been restored, and I led him up to Jesus. He was cured in the same way; for as soon as he heard my story he *believed it*, and as soon as he came before Jesus he *believed in Him*. We both felt ourselves so drawn to our Healer that we ask to go along with Him, and we have followed Him ever since.

"If any of you, brother sinners, want to be saved, you must do for your souls just exactly what I did for my eyes. I found that I could not open my eyes; and you have found that you cannot change your wicked hearts. When the Son of God came near to me, and called me, I seized my opportunity. It was the accepted time, and the day of salvation—*now or never*. Christ is calling you; and when He calls the door is open; when that voice ceases, the door is shut. I believed in Jesus when He called me, and I came to Him as He told me. I put myself in His hands; I submitted my diseased eyes to Him, and made no conditions with Him. I did not help my eyelids open. I *let Jesus have His way*, and my sight was given! All I did was to come; He did all the rest. My faith brought me to Him, while His voice of love was ringing in my ears like a bell. When I got to Him, my faith stood still and let the Lord Jesus work. *How* He worked I cannot tell. This only do I know: that, whereas I once was blind, now I see! I know too whom I have believed, and I follow Him in the way. When I get to Heaven, I shall see Him in His glory, and know even as I am known. 'The Lamb is the light thereof!' And there will be no blind men there!"

Such was the simple sermon as it came to me from the lips of old Bartimeus. It was deeper than all the philosophy of the schools, for it went to the very bottom of human guilt and human need. It was wiser, too, than the philosophers, for it tells me how to be saved. Every great vital doctrine is in the poor blind man's sermon. Human depravity that cannot purify itself without God's help. Then comes the acknowledgment of sin and the desire to be made better. This sense of sin cries out for help to the Divine Jesus; this is prayer. The world opposes and tries to silence

the prayer. The awakened heart *prays on*; here is perseverance. The voice of Jesus invites; this is effectual calling. The sinner throws away his garment of self-trust. He rises and goes to Jesus, because he *has the ability to go*, and Jesus gives him the argument for coming. This is practical obedience. *When he obeys*, Christ Jesus forgives him, accepts him, and gives him the new heart. Up to this point of submitting himself to Christ, the penitent sinner is active; but in the work of regeneration the Divine power *does all*, as it did for Jericho's blind man. Faith brings to Christ, but Christ does the vital work on the heart. Love prompts the converted soul to "*follow Jesus in the way*;" and this is the sum of all practical Christianity in the after-life. I commend the blind man's experience to every sinner who honestly desires to be saved. Go and do likewise! And what thou doest, do quickly.—*T. L. Cuyler.*

Memiors and Obituaries.

JOHN HODGE

Was born at Trenower, Manaccan, Cornwall, in 1820. His parents were moral, but strangers to a work of grace in the soul; they could not therefore exert a religious influence in rearing their family, although there was hope in their death. John was a most affectionate child, and if he did not know that God required "children to obey their parents in all things," he proved his love to his parents by obeying this Scriptural precept. He was a dutiful child, affable, gentle, and kind. His brother informs me that he never saw him out of temper. As he advanced to manhood, he was very lively, vigorous, and active; not vicious, but full of fun, and, to a certain class, an agreeable and pleasant companion. At the same time he was firm and courageous, ever ready to defend, without bluster or rage, what he believed to be right.

In due time he became settled in life, and proved himself to be one of the kindest of husbands, especially after his conversion. He lived in an unconverted state for some years, but it pleased the Lord to pour out his Spirit at Tregidden, and a gracious revival was realized; many felt the force of conviction, and were subdued by the power of truth; among the number was our late departed brother. He was admitted on trial by Br. John Maynard, March 19th, 1848. The genuineness of his conversion was proved in after life. The good seed, in his case, did not fall "on stony ground," hence he did not resemble those who having "no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." Nay! but he counted the cost, and determined to be faithful to his trust to the end of his stewardship. He stepped out with a firm step in the road to heaven at the commencement, and he continued to walk with a sure step to the end of his journey.

As a parent of a large family, he interested himself in behalf of his children, temporally and spiritually. He did not waste his time in murmuring at the dispensations of Divine Providence—complaining of hard times, or in repining at his lot; but he was industrious and frugal. He did his duty faithfully, and it was thus easier for him to retain an unshaken confidence in the God of providence; his language was, "The Lord will provide." Nothing afforded him greater pleasure than to see any of his children walking in the truth. He could say with Paul, "For God is my record how greatly I long after you all in the bowels of Jesus Christ." Some of his children afforded him joy by walking in the truth; others caused him great grief by walking contrary to the truth. But he was a

most affectionate parent, and loved his children devotedly: if there was any fault, it was in being over-indulgent.

About three years after his conversion, a brother of his, the leader of a large class at Tregidden, left for Falmouth, and Br. John was appointed to succeed him. As a class-leader, he was affectionate and kind, punctual and faithful. His brother says: "Never were members more attached to a leader than his were to him, and he to them; they have lost a faithful leader in the church." He continued in office up to the time of his decease. He was earnest and zealous in the discharge of his duties, and exceedingly useful in visiting the sick, in which he took great delight; his whole soul was in the work, and he would therefore frequently go many miles to visit those in affliction, and his services were so much appreciated that many times he has been called out of bed to see the dying. He was the man of the neighbourhood in that respect. On whom will his mantle fall? How desirable to have persons of this description in all our societies. The first time I went to Tregidden Chapel, after my appointment to this circuit, Br. Hodge attracted my attention; on my giving out the first hymn, he, with others, struck off singing in a bold and cheerful strain; as I turned my eye upon him, I was strongly impressed with his earnest and cheerful countenance. He delighted in singing the praises of God, and he engaged in this exercise with all his might, earnestly, and evidently in the Spirit. How different is this to the cold and formal singing of many, however systematic it may be. We want the *heart* to sing. But our late departed brother will sing no more in the church militant; God in His infinite wisdom has taken him from us, and left others that we sometimes think we could better spare. How mysterious the dispensations of Divine Providence! But we will not complain, because God sees not as man sees; rather, we would bow submissively to His will, knowing that "the Judge of all the earth will do right." Yes! our brother is gone where his song will never be interrupted. He is now singing "the song of Moses, the servant of God, and the song of the Lamb," which will never end. His affliction was not long, but severe, and terminated in death August 3rd, 1869, in the forty-ninth year of his age.

In life he was much respected, and in death deeply lamented, by a large circle of friends; but they anticipate meeting him again on the other side of the cold stream, where death is unknown. May it be so. Amen.

R. WESTINGTON.

GRACE GOODMAN

Was born at Lifton, in the Launceston Circuit, March 29th, 1832. She was sent, when very young, to the Bible Christian Sunday School at Tinney, where the Holy Spirit enlightened her mind. After a short period of conviction, she believed the promise, and knew of a truth that God had power on earth to forgive sins. Shortly afterwards she became a Teacher in the same school, in which work she greatly delighted. She frequently spoke afterwards of this as being the happiest period of her life. She lived in the sunshine of heaven.

The time arrived when it was necessary for her to leave home, her father having a numerous family and being only a labouring man, to get her own living. She lived in service in Tavistock, and subsequently in Bath and London. At her parents' earnest request she returned home for some months, and finally she settled with her sister at Gunnislake, where they earned their living as dressmakers. Here I became acquainted with her, and after two years' correspondence we were married.

During her absence from home, partly through being deprived of the means of grace, and partly through the influence of ungodly associates, she, alas! lost her confidence in God and her hope of heaven, still retaining, however, a love for the house of prayer. As she was very fond of singing, she joined the choir, and remained a member up to the time of *our marriage*,

Soon after our marriage, she spoke to me of her former enjoyments. Her language in effect was :—

“What peaceful hours I then enjoyed!
How sweet their memory still;
But now I find an aching void
The world can never fill.”

“If I had a pious husband I should soon be pious too,” was a rather common remark of hers, and produced some effect on my mind. Later, Mr. W. B. Lark preached at Gunnislake, and I became the subject of a saving change through faith in the Lord Jesus Christ. This aroused in her a spirit of opposition, notwithstanding that she had before often thought and said that it was necessary for me to become a Christian in order for her to become one also. The Spirit of God was all the time working upon her mind; soon she became a humble suppliant at the throne of mercy, and shortly after she was able to rejoice in God’s pardoning love. Of a somewhat calm and equable temperament, she did not often experience ecstasy of joy; but she did subsequently realize a settled peace, and maintain a strictly consistent character. Her love for the ministers of the Gospel, and the means of grace, especially the class-meeting, was very great. Nine years passed happily away, when, in June, 1867, she offered to remain through the night with a beloved friend who was ill. The air being hot and sultry, it was necessary to open the window. My wife took cold, which ended in consumption, and beneath its influence she gradually wasted away. In the winter of 1868 she became very feeble, but lingered on till March 1st, 1869. The visits of the friends were a great comfort to her. “All is well,” “Christ is precious to my soul, but I want a greater fulness, a clearer manifestation of His love, for I dread the thought of dying, although I know that heaven is my home,” were some of the expressions she frequently used. This “fulness,” this “greater manifestation,” God graciously favoured her with about a fortnight before her death. While meditating on his love, joy filled and overflowed her heart, the fear of death was removed, and she joyfully anticipated the time of her departure to the better world. “This is what I have wanted to feel for a long time,” she shouted as well as she was able. In this happy frame of mind she continued, freely conversing about the necessary preparations for her funeral.

“One more precious saint’s ascended,” &c.

and

“How happy believers who die,” &c.

were the hymns she desired should be sung.

Thus died my affectionate wife. May my life and my death be like hers. She was not faultless, but she was a sincere Christian, and much desired that her neighbours and friends should be made partakers of “like precious faith.” Her earnest exhortations to them to give their hearts to God were very touching, especially to my aged mother, to whom she said, “As you will have the care of Polly, it is necessary that you should experience the love of God in order to train her for heaven.”

She was buried on the Sunday after her death in Calstock Church-yard, a large concourse following her remains to their last earthly resting-place. In the evening of the same day Mr. Lockwood improved her death in our spacious chapel, which was literally crammed.

WILLIAM GOODMAN.

JAMES SHORT.

JAMES, the son of JAMES and THOMASINE SHORT, was born at Langtree, Devonshire, April 14th, 1844. At an early age he attended the Sabbath school, and subsequently became a teacher. Whilst very young he was the subject of religious convictions, but having removed to Bideford, he was led astray by his cousin and other young men; there also he was for a time infatuated by the intoxicating cup, which has been the ruin of thousands, and sent them *down, down, down* to the depths of dark despair; but, thank God, it did not become James's ruin, for finding it was taking him the downward path, he returned home, where the temptations were not so great. In the early part of the year 1865, in a dream, all the horrors of the bottomless pit were pictured to his imagination; this led to his conversion; for he could not rest until he gave his heart to God, which he did a few nights afterwards, and joined the Bible Christian Society. Although naturally of a reserved disposition, which made him "slow to speak" of his religious attainments, he was no stranger to experimental godliness. He exemplified "the law of kindness," and was a pattern of filial regard. In October, 1865, he left home, for Neath, Glamorganshire, where he married a member of the same church; but he was soon taken ill, and never recovered. In his long and severe affliction, he frequently spoke of his confidence in God. To cling to life is natural; and, in Mr. Short's case, there were many circumstances fitted to sharpen that instinct, and until the last day of his life he cherished the hope that, by God's blessing, he might recover. A few days before he died, he asked a friend if she would meet him in heaven. "Yes," she answered. To another he said, "I cannot praise the Lord as I wish to, because my tongue is so sore;" but the Lord removed this affliction before he died, and he was enabled to praise the Lord with a cheerful voice, as well as with his whole soul. Another friend, while praying with him, spoke of getting home to heaven, and that there would be no more sorrow there. "No," cried the dying Christian, "there will be no more sorrow there, bless the Lord!" Frequently while persons were praying he would exclaim, "Bless the Lord, O my soul," and, "Oh, the joy when we get there!" The writer of these few lines visited him the night before he died. He asked him if all was right between his soul and God. "It is," he said, and added that his prospects were bright for the better land. He is doubtless entered upon that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who love the Lord Jesus. Thus died a humble follower of the Lamb of God, deeply regretted by all who knew him, August 27th, 1869.

"How blest the righteous when he dies;
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves the' expiring breast."

DIED, at Guernsey, January 28th, 1870, in the sixty-sixth year of his age, Mr. JOHN THOMASINE. For about two years, Br. Thomaine suffered great affliction in his head; and although not deprived of reason, yet his peculiar affliction prevented him from holding intercourse with his Christian friends who visited him. When questioned relative to his prospects, his answer would be, "All

right," or, "I'm on the Rock," or, "Waiting to go."

He bore his affliction with great patience and resignation, without a murmur. A few hours before his death, he charged those around him to meet him in heaven, adding, "I shall soon be there." And soon his spirit took its flight to mingle with the happy ones above. C. B.

DIED, at Falmouth, of fever, on

the 2d of February, 1870, AMY KING, aged sixty years. She had been a member of our society at Falmouth forty-three years, and three years elsewhere, prior to her residence in Falmouth. She was decidedly a religious person, and strong in her attachment to her Saviour and his people. She always exhibited great force of character, and was able to give a reason of the hope that was in her. She was not faultless, but her general conduct was exemplary; in every sense she was a plain, unostentatious follower of Jesus Christ, "a pattern to them who believe on Christ to life everlasting." Her body was conveyed to the beautiful little cemetery at

Falmouth, on Sunday morning, Feb. 8th, and deposited in its last earthly resting place in the presence of a large number of Christian spectators, who, notwithstanding the extreme unfavourableness of the weather, were there to pay this last tribute of respect to one whom they loved. In the evening a lovefeast was held at our chapel, and it was exceedingly touching to hear one after another bearing testimony to her worth. Her aim in life was to seek the erring ones, to counsel the halting, and to help bear the infirmities of the weak, and "so fulfil the law of Christ." She died in peace. It may be truly said of her, "*Dead, yet speaketh.*" W. ROWE.

The Gleaner.

THE SALVATION OF OUR COUNTRY.—A prominent member of one of our New York churches told me last evening that Daniel Webster related to him, a short time before his death, the following incident: He was visiting Thomas Jefferson, at his superb residence at Monticello, in the Shenandoah valley; one of the most beautiful spots in our land of beauties. Said Mr. Webster to Mr. J.: "What is to be the salvation of our country?" After a few moments' thought, said the deep thinker; "Mr. W., this nation will be saved (if saved) by the *training of her children to love the Saviour;*" and, oh! what a part the Sabbath school must take in it. This, Mr. Webster cordially endorsed.—*Ralph Wells, quoted in Sunday School World.*

APPARENTLY USELESS KNOWLEDGE.—Daniel Webster once told a good anecdote in a speech. When asked where he got it, he said: "I have had it laid up in my head for fourteen years, and never had a chance to use it till to-day." My little friend wants to know what good it will do to learn the "rule of three," or to commit to memory a *verse of the Bible or the catechism.*

The answer is this: Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit just in the right place, but it will be just in place some time, and then if you don't have it you will be like the hunter who had no ball in his rifle when a bear met him. "Twenty-five years ago my teacher made me study surveying," said a man who had lost his property; "and I am now glad of it. It is just in place. I can get a good situation and high salary." The Bible and catechism are better than that. They will be in place as long as we live.—*Christian Enquirer.*

POWER OF MUSIC ON SERPENTS.—Chateaubriand has drawn a graphic picture of the power of music on the American Rattlesnake. A serpent happening to enter the encampment of his party in Canada, a Canadian who could play on the flute advanced, by way of diversion, with his magic pipe, against it. On his approach the haughty reptile coiled itself into a spiral line, flattened its head, inflated its cheeks, contracted its lips, displayed its envenomed fangs and bloody throat;

its double tongue glowed like two flames of fire; its eyes were burning coals; its body, swollen with rage, rose and fell like the bellows of a forge: its dilated skin assumed a dull and scaly appearance; and its rattle, which sounded the denunciation of death, vibrated with extreme velocity. The Canadian now began to play upon his flute: the serpent started with surprise, and drew back its head. In proportion as it was struck with the magic effect, its eyes lost their fierceness, the vibrations of its tail became slower, and the sound which it emitted gradually became weaker, and ceased. The folds of the fascinated serpent became less perpendicular upon their spiral line, expanded by degrees, and sank one after another upon the ground, forming concentric circles. The colours recovered their brilliancy on its quivering skin; and, slightly turning its head, it remained motionless in the attitude of attention and pleasure. At this moment the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile inclined its variegated neck, opened a passage with its head through the high grass, and began to creep after the musician, stopping when he stopped, and following him again as soon as he moved forward. In this manner, to the astonishment both of Europeans and natives, he was led out

of the camp; and it was unanimously decreed that the life of a creature so sensible of the concord of sweet sounds should be spared. —*P. H. Gosse, F.R.S.*

THE LIGHTNING TREE OF MADAGASCAR.—But the most magnificent objects were the fine trees of *Astrapæa Wallichii*, or *viscosa*. The name of this Malagasy plant was derived from the word for lightning, on account of the brilliancy of its flowers; and Sir Joseph Paxton and Dr. Lindley have thus spoken of *A. Wallichii*: — "One of the finest plants ever introduced; and when loaded with its magnificent flowers, we think nothing can exceed its grandeur." I had seen a good-sized plant growing freely at Mauritius, but here it was in its native home, luxuriating on the banks of the stream, its trunk a foot in diameter, its broad leaved branches stretching over the water, and its large pink, globular, composite, flowers, three or four inches in diameter, suspended at the end of a fine down-covered stalk, nine inches or a foot in length. These, hanging by hundreds along the course of the stream, surpassed anything of the kind I had seen, or could possibly have imagined. I frequently met with the *Astrapæa* afterwards, but always growing near the water, and its branches frequently stretching over a lake or river.—*Ellis's Madagascar.*

Brief Notices of Books.

Serving the Lord. Brief Memorials of the Rev. J. P. Lewis. By one of his daughters. 12mo. London: Jarrolds.

A KINDLY written sketch of the life of a Baptist minister who served God and his generation with zeal and fidelity, in connection with the Baptist church at Diss, in Norfolk. He was early converted to God, entered the ministry in 1836, and for twenty-eight years, whilst health

was continued to him, he was the honoured pastor of a loving church.

s.

Merry and Wise, January.

The Bible Student, do.

The Mother's Friend, do.

London: Hodder and Stoughton.

THESE serials are all excellent. "Old Merry," the editor of "Merry and Wise," is already famous with the youngsters for his "Wit and Wisdom;" "The Bible Student," a new

magazine, promises to occupy a useful and honoured place in our periodical literature; and "*The Mother's Friend*" is an old favourite, which is prized wherever known.

Christ and His Work: An Exposition of Psalm xl. By JAMES FRAME. London: J. Snow & Co.

WE have had much quiet satisfaction in the perusal of this work. It is evangelical in sentiment, devout in spirit, and elegant in style.

The Hero of the Peninsula. The Character and Career of Wellington. By THOMAS HUGHES. Second Edition. London: Simpkin, Marshall, & Co.

CONTAINS many noble ideas forcibly expressed.

A Defence and a Plea. Being some Remarks on the Criticism made by Rev. W. Arthur, M.A., and in the "*Methodist Magazine*," on the book, "*The Condition of Membership in the Christian Church*," etc. By T. H. Marshall, & Co.

OUGHT to be read by all persons before they pass judgment on Mr. Hughes for writing a book condemning the class-meeting as "the condition of membership in the Christian Church." He certainly has something to say for himself as against his critics, and though persons may greatly differ from his views on the point in dispute, they must acknowledge he has written in a temperate, manly, Christian spirit.

The Creation. A Lecture on Genesis I., II., delivered in London, May, 1869. By W. H. KELLY. London: W. H. Broom.

CARE has been bestowed in preparing this lecture. The author states his object to be to vindicate the Word of God. In doing this, he notices many of the theories of the day, which seek to overturn the Divine authority of the Bible, and uses considerable skill in trying to make the Scriptural record consistent with the generally received opinion of the work of Creation. He looks upon the second chapter of the Book of Genesis as setting in order the things which seem to be stated confusedly in the first chapter. The six days of creation are con-

sidered to be six periods—but why? The power that could make light, that could give back life to the dead body of Lazarus, that could stay the storm on the Sea of Tiberias, that could restore the flesh of Naaman, could also make all the geological strata, hard or soft, heated and in fusion, crystallized and cold, as well in one day as in one period of a thousand years. God's Word will live, when all the theories have passed away and are forgotten.

G. J. S.

The Royal Guide to the London Charities, for 1869-70. By HERBERT FRY. Or. 8vo. Hardwicke.

THE fact that there is seven millions of money annually expended in London on charitable purposes, much of which is realized from vested property and real property, is beginning to excite inquiry as to where that large sum comes from, and how it is expended. This very useful Handy Book affords most reliable information respecting these charities, of which there are about two thousand in London. Many of them are local in their character, but a large number are national. The description of each charity is given under one alphabet, including name, when founded, where situate, objects, last year's receipts, how to obtain information respecting each, and the name of the chief official. Its price is only a shilling.

Chequer Alley; A Story of successful Christian Work. By the Rev. FREDERIC W. BRIGGS. 2nd and enlarged edit. London: Hamilton.

THE narrative in these pages is one which will excite devout gratitude to God for his mercy vouchsafed to a whole neighbourhood, where for years sin and wickedness reigned supreme, but where now, through the labours of one devoted godly woman, scores of the worst characters have been converted, a chapel built, a school in full work, and in the additions made to this edition we have a sketch of Miss Macarthy, the founder of the mission, and details of the varied "godly activities" which are now in full operation. Some of the success is traceable to the admirable sketch of Mr.

Briggs, which has led many to aid a work as important as any of the varied evangelistic efforts now being carried on in London.

A Handy Book for Life Assurance Agents. By H. RINBOROUGH SHARMAN, Esq. Cr. 8vo. Allen.

In a very short time this most useful, comprehensive, and valuable Handy Book has been adopted by

most of the chief Assurance offices, and this is the tenth edition. For canvassing agents and district managers it is indispensable, or, we would rather say, a careful study of the work is likely, with ordinary energy and activity, to lead to a doubling of the amount of business which they may have done in the past. s.

Connexional Intelligence.

SOUTHAMPTON.

During Christmas and the New Year, Tea Meetings have been held in various parts of the Southampton circuit. On Christmas day at Colden Common; on the Monday following at Shirley, in connection with the Quarterly meeting, and circuit bazaar; on Wednesday at West End, where a tea was given gratuitously to the Sunday school children; and on Friday at Bishopstoke. Meetings were held at the various places, and addresses delivered by local preachers and other friends. At the anniversary of the chapel in Melbourne Street, Southampton, two excellent and appropriate sermons were preached by Messrs. S. Higman and W. Heaton, the former in the morning from the first two verses of the 84th Psalm—"How amiable are thy tabernacles," &c.; and the latter in the evening from Matthew vi. 33, "But seek ye first the kingdom of God," &c. An afternoon service was also held, when Mr. D. Cruikshank addressed the Sunday school children on "The miracles of Christ;" and Mr. T. Powell addressed the members on "The Christian duty of self-sacrifice." Appropriate hymns were sung at this service by the children and the choir. The annual tea took place on the Monday, in the school-room, and was numerously attended. The public meeting was afterwards held in the chapel, Mr. T. J. Trippe in the chair, when addresses were delivered on various subject by Messrs. W. Heaton, J. Prescott, H. H. Carlisle, S. Higman, and J. Finch. Anthems were sung by the choir at intervals during the meeting, and at the Sunday services, and very ably accompanied on the harmonium by Miss Clapp. The contributions were liberal, and the anniversary, as a whole, was highly successful and satis-

factory. It may be observed that the platform of this chapel has been recently painted and otherwise very much improved by the exertions of two of the oldest members of the congregation.

BRISTOL MISSION.

The annual bazaar in connection with Prince's Street chapel was held at the Temperance Hall, Bedminster, on Monday, Dec. 27th, 1869.

The hall, decorated with flowers, evergreens, mottoes, &c., presented an attractive appearance. Exquisite taste was also manifested by the stall-holders, in the selection and arrangement of the "useful and fancy articles" for exhibition and sale. The following ladies presided at the stalls:—

1. Mrs. Jory and Miss Luscombe.
2. Mrs. W. Babbage, Mrs. J. W. Cooksley, and Miss M. J. D. Babbage.
3. Mrs. W. Terrett and Miss H. Terrett.
4. Mrs. R. T. Babbage and Mrs. Horrill.
5. Mrs. Collings, Mrs. E. Cooksley, and Miss Furze.

These ladies legitimately deserve our sincerest thanks for the heartiness and co-operation shown by them from the beginning of the bazaar to its end.

The afternoon and evening passed most pleasantly, while the "buyers and sellers" were enlivened by a few kind ladies who favoured us with some choice selections on the pianoforte. A Magic Lantern, exhibited by Mr. E. Collings, and a Post Office, under the management of Mr. H. Babbage and Mr. J. Collings, were sources of amusement and of pecuniary profit.

A public tea, under the skilful and economic superintendence of Mrs. Collings, was numerously patronized and thoroughly appreciated.

The monetary result of the day's sale, &c., exceeded both the anticipations of the most sanguine well-wishers, and all former kindred attempts in conjunction with this society. After deducting the expenditure, we have placed, on behalf of the bazaar committee, in the hands of Mr. W. Terrett, the Treasurer, over £70, the principal portion of which is to be appropriated to the support of the ministry in this station.

May I venture to suggest the propriety of other circuits in the denomination, actuated by a worthy rivalry, "doing likewise?" J. BOTHERAS.

SUNDAY SCHOOLS.

DRAYCOTT.—The anniversary was celebrated November 14th and 16th, 1869. The Sunday services were conducted by Mr. T. Wooldridge. The congregations were large, the influence was rich, and the collections were liberal. At the close of the evening sermon the senior scholars were examined by Mr. E. Spencer, on the "Holy Scriptures." The examination reflected credit on teachers and scholars.

On the following Tuesday a goodly number of parents and friends partook of tea.

The evening service was truly a profitable one. After singing a hymn, and prayer offered by the writer, our respected friend, Mr. R. Tyley, was voted to the chair, and filled his office with acceptance. The report was presented by Mr. E. Spencer. It was stated that, through removals, the number of scholars was not so many as last year. However, it was pleasing to hear that a spirit of unity is dwelling among teachers and scholars, as without it we cannot succeed. Increasing interest is manifested by our young people in the temperance cause; we pray that the interest may be deepened and the numbers increased. The library established twelve months ago has worked well; it is very important, in these days of impure literature, that we should direct the attention of the young to books calculated to enlighten the *mind* and purify the *heart*.

Suitable addresses were delivered by Capt. Bray, Messrs. E. Rogers and T. Wooldridge. On the following day (Wednesday) the children received their annual treat of cake and tea. A public service was held in the evening, when several of the teachers delivered addresses. Our prayer is that we may realize a blessed revival that shall draw the youth to God.

Looking at the youthful countenances we were forcibly reminded of the words—

"We shall be whate'er ye make us;
Make us wise, and make us good;
Make us strong for time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude."

E. ROGERS.

CHAPELS.

PENANCE.—Services in connection with the anniversary, were held on Sunday and Monday, January 30th and 31st. On Sunday three sermons were preached; in the morning by Mr. A. Stone; in the afternoon by Mr. W. Trevail, (Free Church); and in the evening by Mr. W. B. Lark.

On the Monday about 100 took tea in the school-room. In the evening there was a public meeting very ably presided over by the Mayor, and addressed by Messrs. W. B. Lark, A. Stone, S. Mann, (Baptist), R. G. Williams, (Independent), J. Gilbert, and J. Tancock. Attendance and collections good.

The chapel is undergoing some alterations, and a very nice harmonium has recently been purchased. The congregations are also improving. Altogether things look cheering. We urge our plea with greater importunity: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

A. STONE.

BRADFORD.—This chapel has undergone a thorough renovation; new seats, rostrum, and lamps, have been supplied, and all the wood-work has been grained or beautifully varnished.

The re-opening was on Thursday, Oct. 14th, 1869. The services of Mr. H. Ellis, of Kilkhampton, were secured. In the afternoon there was an excellent congregation; the sermon was original and striking. The bazaar, in the school-room, was closed during the time of service. All parties were anxious to make it a success. The tea and bazaar were carried on at the same time with great cheerfulness and vigour; the former, of which about 400 partook, was held in Br. Slogget's house and barn. The provisions were all given.

The evening's meeting was crowded; the chair occupied, with great ability, by Mr. R. Penhale; addresses by Messrs. Hawkey and Ellis.

On the following Sunday, sermons were preached by Mr. R. Blackmore, President of the Conference, and on the next by the writer.

Some bazaar things were left; these were used to deck a Christmas Tree early in January, when again there was a tea, followed by a public meeting. The chair was taken by one of the senior members who is a trustee. Mr. Chowings, of Holsworthy, had done the work so satisfactorily to the friends and trustees that they presented him with an electro-plated tea-pot; a paper was read by the chairman expressive of the high appreciation of the work. The testimonial was suitably acknowledged by Mr. Chowings; addresses were also given by Messrs. Bailey, (Wesleyan), S. Sillifant, and Rounsefell.

The financial statement is as follows:

RECEIPTS.		£	s.	d.
By Balance in hand	21	1	5	
„ Seat Rents	5	18	3	
„ Re-opening, Donations, Tea, and Bazaar	76	5	4	
„ Christmas Tree	9	13	9	
		£112	18	9
DISBURSEMENTS.		£	s.	d.
To Alteration of Chapel...	93	3	4	
„ Lamps, &c.	11	11	8	
„ Expenses of Christmas Tree	3	14	9	
		£108	9	9
Surplus	4	9	0	

Here we have a large society and good congregation. We have much cause for gratitude to God for the past, and to hope in him for the future.

P. ROUNSEFELL.

HARROWN.—In the year 1868, this chapel was renovated at a cost of £70, towards which the sum of £20 10s. was raised at the re-opening services.

The last anniversary was held in the last week of 1869. Sermons were preached on the Sunday by Mr. James Thorne; and on Friday at 3 o'clock p.m. Mr. John Thorne occupied the pulpit, and preached a good sermon.

There was a public tea at five, provisions given by several deeply interested friends. A Christmas Tree was exhibited in the school-room, to which many persons repaired, some to see, and others both to see and purchase the articles which adorned the tree.

The evening service was presided over by Mr. John Thorne, and speeches were delivered by Messrs. P. Rounsefell, R. Hawkey, Saunders, and Fulford. The service was enlivened by the choir singing several appropriate and charming pieces. Before the meeting was brought to a close, the chairman proposed a subscription for the reduction of the chapel debt, so that some of its receipts might be contributed to the quarter board. With what success this proposal was met the subjoined list shews. Mr. John Thorne £1, Mr. W. Newcombe £2, Mr. Harris £1, Mr. John Cleverdon 10s., Mr. Yeo 10s., a Friend 10s., Mr. Hutchings 10s., Mr. Avery 10s., Mr. Branham 10s., Mr. Cruse 10s., Mr. Furze 10s., Mr. Hancock 10s., Mr. Tucker 5s., Mr. Manning 5s., Mr. Ayers 5s., Mr. Welshford 5s., Mr. W. Darnell 5s., smaller sums 7s. 6d.

Subscriptions	10	2	6
Receipts of Anniversary	24	8	11

£34 11 5

An harmonium has been purchased at a cost of £14. The present debt is £90. R. HAWKEY.

JUBILEE MEMORIAL CHAPEL.

	£	s.	d.	£	s.	d.
Amount previously advertised	1551	12	1			
(Through Mr. James Thorne.)						
Mrs. Reed	12	0	0			
A Sister, who desires the conversion of her Brothers in London	0	10	0			
South Australia District Meeting	10	0	0			
Mr. Ward	10	0	0			
Mr. W. Ellis	0	10	0			
Mrs. Griffin	1	0	0			
Mr. Dark	0	10	0			
Mr. R. Burston... ..	10	0	0			
John Pearse, Esq.	1	0	0			
Mrs. Bell	1	1	0			
Messrs. Abbott	0	10	0			
Mr. Samuel Keen	25	0	0			
Mr. W. Burston	2	2	0			

	£	s.	d.	£	s.	d.
Mr. James Guard	1	1	0			
Mr. R. Grose	1	0	0			
A Friend by Ditto	1	0	0			
Mr. W. Mantle... ..	0	10	0			
				77	14	0
Collection, Chagford... ..	0	14	3			
Mr. Jeffery, donation	0	5	0			
				0	19	3
Collection at Providence	0	16	6			
Mrs. Brock, donation	0	10	0			
Miss Crocker, do.	0	5	0			
Mr. and Mrs. Crocker, do.	0	10	0			
				2	1	6
Collection at Hittisleigh	0	11	5			
Mr. Ponsford, do.	0	10	0			
				1	1	5
Collection at Hele Lane	0	16	10			
Mr. G. Baker, donation	1	0	0			
Mr. B. Fowler, do.	0	2	6			
				83	15	6

SHEBBEAR DISTRICT. (Through Mr. W. Gilbert).
Kilkhampton Circuit.

Mrs. Ching, Atworthy	1	0	0			
Mr. Fry, Providence	1	0	0			
Mrs. Crocker, Woodford	0	10	0			
				2	10	0

Shebbear Circuit.

Mr. W. Dennis	0	10	0			
„ R. Allin	0	2	6			
„ W. Allin	0	1	0			
				0	13	6
Hatherleigh Circuit	0	10	6			
				3	14	0

Exeter Circuit. (Through Mr. J. H. Batt).

Mrs. Mock	0	10	0			
Miss Ray... ..	0	10	0			
Miss Venn	1	0	0			
Mr. Bradford	0	5	0			
Mrs. Bradford... ..	0	5	0			
				2	10	0
Mr. A. Wittey, London	2	0	0			

Ashford Circuit.

Mr. and Mrs. Charles Dening	4	0	0			
Mr. G. A. Joslin	1	0	0			
				5	0	0
Mr. S. Shortridge	1	0	0			

EDUCATION AND DRINK.—“Professor LYON PLAYFAIR has sounded the alarm on the subject of Education in Scotland, by giving forth the statement that there are 90,000 children receiving no education at all, and 80,000 receiving a very poor education indeed. The pressure of the agitation on the liquor traffic makes such a statement from such a quarter inexpressibly acceptable to a certain class of men. When you tell that class to suppress the infamous robbery of licensed liquor selling, they swear at you, and cant about ‘making people sober by Act of Parliament.’ ‘No,’ say they, ‘you must *educate* the people and they will sober themselves.’ The time has come when this sham must be fought and slain, as other shams have been. It is nothing but a dream. We say so advisedly, because those who are moving heaven and earth about education are licensing liquor shops wherever they can find the slightest pretext for doing so, and in this they cannot but know that they are putting greater barriers in the way of education than all others put together.”—*Christian News*.

Missionary Chronicle.

MARCH, 1870.

FIRST IMPRESSIONS OF VICTORIA.

(Continued from page 96.)

In due course we reached Sandhurst, and found a neat town well laid out, bearing signs of activity and prosperity; the same incongruities as we noticed in Melbourne were found here also. As my mission was a religious one, I soon found that the town was provided with several commodious and elegant churches, but that we have no church in Sandhurst, only a small one in the suburbs. Presbyterians, Wesleyans, Episcopalians, Independents, and Baptists are well accommodated, to say nothing of the United Methodists and Primitive Methodists, who have a stand in the town also. But we have been hindered hitherto from so bold a venture, and have laid our foundations in the localities around and beyond. I also found a good Temperance Hall and Mechanics' Institute with free reading rooms; these are flourishing institutions in the colony.

It was not long before I heard highly gratifying accounts of the enterprise of the pastor on this station; and it is really astonishing that he has been able to extend the borders of our church so widely within so brief a space; his energy and courage could have known no limits. In the new places opened there is already the nucleus of good societies, and every one of these openings is highly encouraging. In some places the tone of piety is deep and strong. We pray and hope for the real extension of Christ's kingdom here. May it soon come with power and grace!

There is positively *nothing* inviting in the locality; the soil is turned up in great barren heaps, and burrowed into ten thousand holes like cesspools and graves, testifying to the vast numbers of diggers who were once employed up and down these gullies. The principal part of the gold seeking now is done in Quartz Reefing, similar to tin mining on a small scale in Cornwall. As those reefs are very extensive in Bendigo there is a strong probability that in the future large companies will work the mines on a more extensive scale, and then there would be far less fluctuation in the district. There is one advantage in gold mining, if the mineral can be obtained an ounce of it is always worth

£3 17s. to £3 18s. Since affairs have become more settled, and religious services have been regularly established, the people have wonderfully improved in their habits and morals. Temperance has taken a deep root and will help to elevate the people in a degree second only to the Gospel.

Schools are well-sustained and the system of education is liberal. The young people are precocious to a faulty degree and have an intelligent, free, colonial *dashiness* which makes it difficult to control or direct them. I think the advice of Paul needs to be followed here very strictly, "Young men, likewise, exhort to be sober-minded." Altogether the colonial manners do not agree very well with the nervous system and staid ideas of new arrivals from the "old country." Everywhere you miss the signs of age and stability. In the bush, on the towns, on the gullies, all the same; signs of hurry, feverish thirst for gold and novelty, are observable. No old ancestral hall, no grey ivy-grown church, no smooth deeply-worn pavement, no broken stile leading into a clover field, surrounded by hedges many generations old; to many this would be no loss at all, as they are not necessary to the conveniences of life, but to others it is a very great loss, and I confess my heart is often heavy in consequence. I think poetry will never flourish here, for one feels when he takes up Cowper or Thomson as if the whole place was a great yawning caricature.

The appellations given to natural objects and to places seem at first vulgar, but when you witness the reality it is plain the names are not ill-chosen. Gully is more expressive than valley would be; ranges than hills; creeks than streams or brooks, for the uglier the name in most cases the truer is the designation. Native names are characteristic and very apt descriptions in their jargon, such as Yarra-yarra, Bet-bet, Goornong, Digorra, &c.

Many places are named after some characteristic object or the person who opened it. Wattle Gully, because wattle trees grew there; Ironbark, after the tree of that name; Sailor's Gully,

opened by a sailor; California Gully, Old Man's Gully, White Hills, Lake Cooper, &c., were similarly named. Some names testify to the wickedness of the old colonists and their familiarity with the devil and his angels.

In our midst are hundreds of Chinamen, a patient, toiling people, employed in washing auriferous dirt that others have rejected, and cultivating vegetables which they take around to sell from door to door, carrying their load in two baskets at the ends of a warping bamboo. A few days ago I went into their camp. It consists of some score or two of the most miserable hovels crowded together, with pigsties in the squares sending forth their peculiar odours in astonishing abundance. One or two moderately comfortable places were occupied by the head man and storekeeper. It is quite amusing to see the skill displayed in erecting (Save the mark!) the hovels of these people with all imaginable and unimaginable materials; large and small poles, split rails, thin boards, corrugated iron, bark, tin, stones, mud, brick, and sackcloth may be seen composing one of these edifices, which probably is finished off and ornamented with a small powder barrel, *minus* both ends, for a chimney. On each door post is a Chinese character, whether a prayer or the name of the occupant I could not ascertain.

I was privileged with a visit to their church. I was told upon inquiry that was their *Jout* or *Joss House*, pointing to a building something like a close, rough van, or carriage house. A crooked high flagstaff outside marked it as a notable building.

On entering from a rude vestibule, I found myself in a room that would hold fifty people, closely packed. In the sacristy or altar were the Joss and its faded trappings done up with some degree of elegance. A coarse square table stood in front, which I learned was placed for the convenience of worshippers who chose to lounge with their arms on it rather than sit on the rude benches along the two sides. In the middle there were no seats. Two upright boards were covered with gilt Chinese characters cut or carved, and similar boards were suspended all over the ceiling diagonally, so as to form a kind of broad lattice work. The place was in good repair for such a building, it is kept by each worshipper a week in succession. Very little regard was paid to the sanctity of the place, for John

(the common cognomen of Chinamen) leisurely struck a match and lighted his pipe before the Joss. I thought I saw a twinkle in his eye when he perceived me standing bare-headed while he wore his hat, but their eyes are so peculiar and expressionless that I could not be sure.

I turned away in sadness from these idolaters, who are mere infidels after all, and hoped the day is near when we, as a Denomination, may do something, directly, for these people and through them for the Celestial Empire. An agent was long employed by the Wesleyans but has recently been withdrawn, I don't know why.

S. BRYANT.

QUEENSLAND.

On Thursday evening last, a congratulatory tea-meeting was held in Indooroopilly, on the occasion of the completion of a neat and convenient Bible Christian Chapel in that locality. The land, a quarter-acre, on which the chapel is built, was cheerfully given by the Hon. T. L. M. Prior, and a large part of the labour of its erection and surroundings, such as fencing in, &c., was performed by the farmers living about. It is a sawn timber building, 17 feet by 22 feet, and, neatly painted and enclosed as it is, is a substantial testimony to the religious enterprise of the farmers living in the neighbourhood, who have also raised nearly the whole of the money required. The preparations for the tea spoke just as favourably for the heartiness and liberality with which the farmers' wives and daughters entered into the spirit of the auspicious event. Clearly all concerned appreciated the advantage and value of having a place of worship and Sunday school within easy reach. When about two hundred persons had taken tea, a public meeting was held, Mr. W. Brookes in the chair. Mr. Woolcock, the Bible Christian Minister of this district, and the Rev. C. Ogg, with a long list of laymen friends, gave short and interesting addresses; and, after the doxology and benediction, the proceedings terminated about ten o'clock. Remembering, that not a very great many years ago, Indooroopilly was merely a name given to a large tract of land lying absolutely waste and useless, unless half-starving a few straggling cows and lost horses be deemed answering a useful purpose, it is most cheering to visit the locality now, and witness

the agricultural life and industry evident all round. Trade may be very bad, and more fortunes are probably being lost than made just now in this way, but from what we saw on Thursday night, the colony is more than compensated by the growth of agricultural settlement as we saw it. Eighty years ago Dr. Franklin recommended half the storekeepers in America to abandon shops, which were so numer-

ous that none of them paid, and go farming, so making themselves "generally useful" to the body politic. Like good wine, the philosopher's advice has improved by age; at least, there is no impertinence in saying that it has a plain and palpable applicability to Queensland. Anybody who does not "see this" should make an effort and be present at some similar gathering on a similar occasion.—*The Queenslander*.

NOTES ON UNION.

It is with no reluctance that we pen a few "Notes on Union," as it is a duty we owe to our readers to keep them well informed on all matters relating thereto. It is hardly possible to conceal one's own strong predilections and ardent desires for Union; but we should like to chronicle with absolute impartiality all noteworthy utterances on both sides.

Mr. Hulme had in the January number of the *Methodist New Connexion Magazine* a long and able article, which we should gladly reproduce *in extenso*, if space would permit. Mr. Hulme starts with the assertion that "divisions in the Christian Church are its weakness and dishonour," and then proceeds to trace out their causes. "The scriptural ideal of a church" is next sketched; and it is maintained that the "principles of faith and love which unite believers to Christ and each other, naturally produce that fraternal sympathy which takes outward and visible shape in a homogeneous society or Church." The grand, the "divine spectacle of the unity of the Church was endangered in the lifetime of the apostles, and even broken in its essence, by a variety of causes;" and "descending the lines of history, we see these divisions becoming more and more numerous, more and more scandalous." "That the great family of Methodism should have been again and again agitated from centre to uttermost circumference" "on the very secondary, yet not unimportant question of church polity," Mr. Hulme deeply deplores, and still more the fact "that while several, and very large secessions, have been made from the parent body, all more or less relative to polity, the seceders, though agreed on fundamental principles, have refused to coalesce into one;" but "have set up separate organizations, to the great waste of means and agency, as well as to the disparagement of liberal principles, and injury of the sacred interests of Christianity."

Under this view, "the steps taken by the Methodist New Connexion," are considered "as honourable to its intelligence and Christian principles." Things favourable to the Union of the Methodist New Connexion and ourselves are then passed under review, and the conclusion is reached, "that no great, much less insuperable obstacle, to union exists in the principles and general organization of the two bodies." The salary difficulty, Mr. Hulme believes, "admits of a satisfactory solution;" but "whatever plans may be adopted by the Bible Christians to increase the salary of their ministers, time will be necessary to work them out." "Amalgamation must wait until this difficulty is adjusted, but a *Federal Union*, as preliminary to amalgamation, may take place immediately." One important declaration is made, that neither the Methodist New Connexion nor ourselves "desire union as necessary to self-preservation." Mr. Hulme further declares, "that Union is due to the Bible Christians on the ground of the proposal we have made to them in common with other Methodist denominations, and it is due to ourselves on the ground of consistency;" that it "will lessen the dishonour attaching to liberal

Methodism, that it is factious and divisive, having no cohesive principle within itself; that it "will increase our power for good in the world;" and that it "is in harmony with the will of God concerning his Church."

The same number of the Magazine contains also the scheme of the Annual Committee recommending "*Federal Union*."

In the next number, Mr. Alfred Ramsden, an influential layman, and the Secretary of the last Conference, informs us that he read Mr. Hulme's article, and the scheme of the Annual Committee, "with no little dissatisfaction and surprise, as well as with much pain." He alleges that the Committee had no authority to make such a proposition, and that the time was ill-chosen, both of which allegations most will, perhaps, consider the Editor has satisfactorily rebutted. In opposition to Mr. Hulme, Mr. Ramsden considers that the "lines of history" "teach us that great, powerful Church organizations have often been productive of great evils in the world," which, as more than one of our own correspondents has pointed out, is as forcible an argument against the growth and extension of the two denominations as their Union. Mr. Ramsden also makes the affirmation, that "true religion has been promoted, and the Christian zeal and self-sacrifice of pious people developed and exercised," by divisions. Mr. Hulme had said, "If the internecine wars and divisions in the Church have not resulted in its overthrow, it is not because they do not tend to such a result, but because Jesus Christ, as 'Head over all things to his Church,' has controlled their natural tendency, and even made them to some extent subservient to the fulfilment of his own glorious purposes. Yet these divisions cannot be vindicated on the ground that good comes out of them, for in themselves they are evil, and tend to evil, while whatever good is connected with them is due to the corrective and controlling power of God, who is wonderful in working, and who has made even sin, the greatest evil, redound to his own glory and the happiness of the universe."

Mr. Ramsden ridicules the idea that Union will secure any pecuniary advantages. Further, in the event of Union, the Methodist New Connexion laity would feel bound, in Christian honour, "to put forth sufficient effort" to make the salaries of the Bible Christian ministers, if possible, equal to those of their own, and that this burden would "fall mainly" on them. However much our ministers may desire Union, we think they would unanimously reject it, if it can only be effected by their becoming pensioners on the bounty of the Methodist New Connexion laity. It is also right to state that our preachers are by no means unanimous in favour of Union. Mr. Ramsden also says that if certain sentences in Mr. Hulme's letter "mean anything, they mean that the Bible Christians are not so much to be amalgamated with us as absorbed by us." As the same remark has been made by others, we are sure Mr. Hulme will allow us to say that that is not what he intended to express, though Mr. Ramsden says his sentences can have no other meaning. In all negotiations, formal or informal, a generous construction, by those who differ in opinion, of each other's words and conduct is a Christian duty. Our denomination is not likely to take offence by the use of a few unhappy sentences in the course of the discussion on Union, if such have been, or should be, used.

From our own friends, also, voices in dissent have come. The Editor of the *Observer* thinks that matters so far as they have yet proceeded have been one-sided, and that the wisdom of our proceedings is open to grave doubt. The reason for this opinion is the fact that our Committee had prepared a paper which fairly set forth their case, which was read at the meeting of the United Committees in London, and subsequently printed, and our Methodist New Connexion friends had prepared no such Document. The object our Committee had in view in preparing the paper was to impart precision and comprehensiveness to the deliberations. It may at least be asserted that that object was secured. This was quite as much

for their satisfaction as for the satisfaction of our Methodist New Connexion friends. And we may confidently ask if any harm has arisen, or is likely to arise, from the publication of the paper in question? We are bound also to state that the officials of the Methodist New Connexion have never manifested any disposition to conceal any matters respecting its history, working, and present condition; and that the materials exist, and are accessible to all the world, for forming an accurate opinion on these points; but as the desire has been strongly expressed in different quarters to have this information summarised for our people, we hope the Methodist New Connexion authorities will supply this deficiency.

It is still more necessary that we should offer a few brief remarks and explanations on a leading article in the *Observer* on the "Address on Union" inserted in our January number. A sentence or two from that address may be quoted. "If our Ministers as a Body insist, if Union be effected, on their salaries at once, or within a short time, being made equal to the salaries of the Methodist New Connexion Ministers; or if these decline to unite with a body of ministers receiving a lower stipend than themselves, then, and then only, is union impracticable. But surely it is not necessary, perhaps it is neither just nor wise, to secure absolute equality, however desirable it may be to make continuous efforts to lessen the inequality that now exists." On this the Editor says: "We confess that the way in which the Brethren put this question of Salary strikes us as being rather significant, and but for the confidence in the men over whose signature it appears, we should conclude that some undue influence had been brought to bear upon them; and that being well assured of their position, their minds were made up to a certain course. Where the injustice or folly is of seeking an equality in the salaries we are at a loss to discover. It may be just and wise so to arrange this matter as to allow of the majority of the ministers of the Bible Christian Denomination acting the part of Gibeonites to their more favoured brethren, listening meanwhile to the honeyed plans of our friends on the advantages of Union; it may, we say, be just and wise, but perhaps we may be allowed to say, we fail to see it in that light." We will say nothing about the delicacy and generosity of the personal allusions in this extract, especially as we have had no opportunity to consult with the honoured Brother associated with us. But we may say, that in the document to which we have already referred, it was distinctly stated that our brethren would not be long content to receive a lower salary than their Brethren in the United Connexion; but the opinion was also expressed, as many of our Circuits are country circuits, and the expense of living, etc., less than in the large towns, that substantial justice could possibly be secured and general contentment diffused without securing absolute equality. That opinion we still entertain. And as our late legislation has allowed one minister to receive more than another, is it not reasonable to suppose that most of our preachers and people do not believe that it is either "just or wise" to secure absolute equality? We need only add, that if the majority of our ministers must act the part of Gibeonites to their more favoured brethren if Union be effected, "let the very thought thereof perish;" but as the additional sum required to equalize the salaries is so large, and is not likely to be raised at once, Union is impossible if that be insisted on by our Brethren.

The "Federal Union" proposal is not presented as a perfect scheme; and is, of course, subject to modification, alteration, or rejection; but it does not, if we understand it aright, ask us to give "up our periodicals and general literature, and accept, in lieu thereof, the periodicals and general literature of the Methodist New Connexion." We know, it is suggested in the scheme, that "it is thought our own cheap and incomparable Hymn Book might well serve the two Bodies when united;" but if "one name" were adopted, as first recommended, the Hymn Book, if thought suitable, would be then our own, and whatever the result of the scheme need not afterwards be discarded.

The paragraph which speaks of the longing for Union in Canada and Australia refers, we suppose, more particularly to our Methodist New Connexion friends in the Colonies; but Resolutions in favour of Union have, if we are not mistaken, passed our own District Meetings in Australia, and our Canadian Conference, though Mr. Barker knows of only a few "who have spoken favourably of Union with some other branch of the Methodist family."

The objection to the Home Circuits of the United Denomination being worked in two sections is, that the "flower of the Bible Christian Ministry would very soon be found in good fat Circuits in connection with the one Conference, [the Methodist New Connexion Conference, of course, is meant,] which would monopolize the talent of both denominations." If that be an inevitable result of the scheme, it would indeed be a suicidal course to adopt it; but *why* these changes must follow, and *how* they are to be effected, we confess our inability to understand, until every spark of Christian manliness and honour has been extinguished in both denominations.

We will not presume to anticipate what answer the Connexional Committee may return to the claim which Br. Barker sets up in behalf of our Canadian friends, but, with a slight exception, the right insisted on, seems unquestionable, viz., that as our Canadian friends are financially independent of the English Conference, "they have a right to be consulted, even in the preliminaries of a movement of so great moment as this." That exception is, when, as in this case, "all that has been done is merely preparatory," having no other object than that of guiding and eliciting the views of our friends, when it is surely unnecessary. The "Federal Union" proposal was launched by our Methodist New Connexion friends without consultation with our Committee, and that appears to us to be a mistake, but it is attributable probably to the opinion many persons had felt and some had openly expressed, that their action at the last Conference was retrogressive in its character, and intended to prepare the way for quietly dropping the subject at no distant date.

We have received other communications taking for the most part the same line as that on which we have now commented. It is thought by some that it would have an unhappy effect on the minds of our young men if they were fellow-students with those whose prospects on entering the ministry would be much better than their own. It is also considered by several correspondents that the fusion of our Missionary organizations is impracticable so long as our Home Mission Circuits form so large a proportion of the whole, and after mature reflection we incline to that opinion.

Some brethren have requested that the proposals we had committed to paper before "Federal Union" had been formally mooted should be made public; but this course would, for many reasons, be inexpedient. It would appear as if we were opposed to the scheme already made public, when the truth is, our opinion is that it might be so modified as to obtain general approval, and that when thus modified, it would be, if heartily adopted, of immense benefit to both denominations. Our paper made proposals in the same direction, far less bold and decisive. "*Federal Union*," without the actual incorporation of any of our institutions, but to include the amalgamation of societies, on the principle of exchange, in places where any considerable saving would be effected, is what some think the best and the only safe course at present.

Discussion, if conducted in a proper spirit, can do no harm, and may do much good. The subject cannot be ventilated too much, if angry passions be not thereby excited. Many circumstances seem providential and hopeful; and we can only again express our earnest desire and hope that the Lord's will may be done in the matter, and that He may direct our steps. The position we have from the first taken up as a Denomination has been, we believe, the right one. Union to be of any value cannot be forced, it must be a growth. Come it may, come it will, if in the order of God's

Providence; and those who will be grateful if it be, will surely be content if it be not. Let us be careful to avoid the extremes into which all are liable to be betrayed, either thinking too little of the advantages of Union, or expecting too much therefrom.

MONTHLY RETROSPECT.

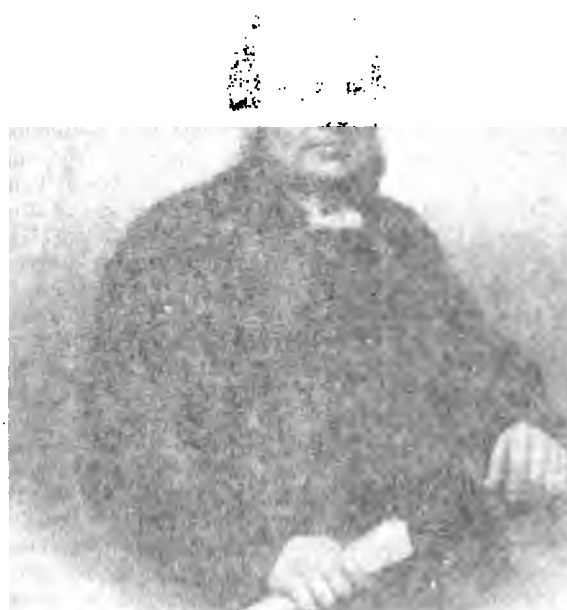
THE OPENING OF PARLIAMENT was again devoid of the interest which always attaches to the presence of Her Most Gracious Majesty among her noble Lords and faithful Commons; and the regret inevitably felt at the absence of the Head of the State from a ceremonial of so much importance, or rather significance, in a Constitutional State is heightened at this time by the intelligence that the Queen's indisposition renders it unsafe for her to take the exertion of opening Parliament in person. The Queen's Speech, however, is almost everything that could be desired. The Government, trusted and we had almost said beloved, as never Government was before, has amply redeemed its pledges, at least so far as the programme for the session is concerned.

THAT THE LAND QUESTION IN IRELAND is not to be treated as a party question every lover of his country must rejoice at. But touching, as it must do, so many principles in relation to landed property hitherto held sacred by the proprietors and Constitutional Statesmen it cannot fail to provoke keen investigation and sharp discussion. It will hardly excite so general an interest in England as did the great instalment of justice paid to Ireland last year; yet it ought to be narrowly watched by all parties in England, for unless we misread the signs of the times, a measure affecting the holding and acquisition of land will some day be necessary here as well as there.

EDUCATION is the next most prominent topic of public interest. None can deny the existence of ignorance or the necessity of urgent effort to overcome that ignorance, but we still hold to the traditional reluctance of Englishmen to admit the premature interference of government in domestic and social questions. We have always consistently opposed State-aided Denominational Education. We are equally certain that Education unaided by Religious influences will not overcome the social evils which its advocates predicate of it that it shall. And, again, we have no sympathy with the handling of the Bible as a mere text-book, expounded for the Head, with no reference to the Heart. National Education must come to us in a scheme workable; reasonably economical; embracing the public charities, now so often misused, in its resources; and above all things secured from the danger of becoming an engine of priestcraft, or ministering to the interest or the self-importance of dominant Religious Bodies. One thing is tolerably certain, the Romish priesthood of Ireland is bent on obtaining the control of Education in Ireland. *The Government will need their assistance to carry their Land Bill, and cannot now afford a rupture with them on any other question.* The question is of sufficient importance to demand a national verdict at the polling booths of a General Election; and Public Opinion is not matured in England. On these grounds it may not be a matter of regret if Mr. Forster's measure is shipwrecked before Easter.

For the rest—numerous, varied, and important as are the subjects to be dealt with—what shall we say but that our trust is in the all-wise Disposer of Events, the gradual yet perceptible preparation of the means of access to all parts of the earth for the Christian missionary, the triumph of the Christian Faith, and the consequent glorifying of Christ in the peace, prosperity, and salvation of the world.

Several paragraphs in our Monthly Retrospect have been unavoidably crowded out.



THE
BIBLE CHRISTIAN MAGAZINE,

APRIL, 1870.

THE LAMB OF GOD.

At this season of the year, the minds of all Christians are turned to Jesus, the world's Saviour, and the world's Saviour because He made a full atonement for the world's sin. All that Christ is, and ever did or said, is worthy of our profound attention and admiring study; but his Person, Character, and Work are the chief points of attraction and interest.

1. *Christ's Person is Wonderful.* It is His glory, His distinction, which He shares with no other, that He is both one with God, and one with men. That he is one with God none can seriously doubt who have properly considered His own words, "I and my Father are one." "He that hath seen me hath seen the Father." The beloved disciple declares that "whosoever abideth in the doctrine of Christ, he hath both the Father and the Son." The meaning of these sentences can be scarcely mistaken. The great God is our Saviour.

But Christ is also one with men. He is one with men at the same time that He is one with God. He not only bears some resemblance to us, but He is actually one of us—"bone of our bone, and flesh of our flesh." He throbs all over with the joys and griefs of humanity. He has a real human body, and a real human soul. His own personal experience of sorrow and difficulty is His grand qualification to be our sympathizing High Priest. He felt the pangs of hunger and thirst as keenly as any of us feel them. Sleep was as refreshing and welcome to His wearied frame as to ours. His hands tired with labour just as our own do. He shrank from pain and suffering and death just as we shrink from the same things. He had to resist temptation just as we have to resist it. "In all points he was made like unto His brethren, yet without sin." The Saviour was like, and yet unlike all others, for He was without sin. It is His glory, His distinction therefore, that—

2. *His character is perfect.* This perfection of character was secured by His miraculous conception and birth. Infidels in all ages have ridiculed the plain and decisive teaching of Scripture on this point; but there are facts in Christ's history, which all persons admit who acknowledge that he was an historical person, which His miraculous conception and birth only can explain. The holy thing that was born of Mary was to be called the Son of God. The uniform testimony concerning Christ is, that "He was holy, harmless, undefiled, separate from sinners." Brought into actual contact with sin and sinners, He himself remained as pure as when He dwelt in the bosom of His Father. His unanswered and unanswerable challenge to all men demonstrates the infinite superiority of

APRIL, 1870. L

His character. "Which of you convinceth me of sin?" No selfish motive ever stained the purity of His conduct. No revengeful thought or feeling ever took possession of His heart. No unholy passion ever ruffled the calmness of His soul. No angry word ever passed His lips. No ray of malice ever darted from His eye. "He was *full of grace and truth.*" Love without weakness, and truth without severity, were perfectly united in Him. He was *full* of grace, so full indeed as if in His heart there dwelt not aught besides; and yet He was so *full* of truth, that He may fitly be denominated *the truth*. The evidence as to the perfection of Christ's character is indisputable. Judas after he had betrayed his Lord would have been glad of any excuse to justify his conduct. If there had been any secret faults which his close intimacy with his Master had discovered, Judas doubtless would have gratefully remembered them, and used them as his apology, in his utter misery and despair. But Christ's innocence constituted the very sting of his remorse. "I have sinned in that I have betrayed the innocent blood." Pilate was a heathen judge, most anxious to please the people, and not over-scrupulous in such matters; but he was obliged to acknowledge, "I find no fault in Him." The consciences of Christ's bitterest enemies were on His side. He was a perfect example of obedience to God, and love to men. His meekness, His gentleness, His purity are all indicated by this most glorious and expressive of His titles, The Lamb of God. But this name is chiefly appropriate because of,

3. *Christ's sacrificial work.* The Jewish economy, as is so forcibly taught in the epistle to the Hebrews, had its deepest and ultimate fulfilment in the Person and Work of Christ. The most wonderful part of that most wonderful system of prefiguration was the Paschal Lamb. And it is most remarkable that the time—the very month and day and hour—the manner, and the circumstances of Christ's death, literally corresponded with the most suggestive and significant of all the types. We cannot err in declaring with the apostle that "Christ, our Passover, was sacrificed for us." To use language, which we should shrink from using, if it were not inspired, we may boldly assert, that "*He was made sin for us,*" i.e., either treated as a sinner, or made a sin-offering for us; but "He was made sin for us"—and without becoming, as Luther says, "the greatest sinner in the universe"—"that we might be made," or rather that we might become, for so it is in the original, "the righteousness of God in him." The Lord laid on him the iniquities of us all. He was stricken that He might be omnipotent to save. "He was wounded for our transgressions, He was bruised for our iniquities." He bore our sins in His own body on the tree. Man's Saviour, because man's surety. Man's hope, because man's substitute.

Christ is the Lamb of God. He was divinely appointed to make an atonement for sin. That atoning work has all the value of his own infinite nature. It eternally secures for Him the Father's brightest smile. It makes Christ the centre of heavenly attraction and joy.

* See Dr. Cooke's Sermon in our January number.

It is our duty to *behold* Him. "*Look unto him, ye nations.*" The blood of the Paschal Lamb had not only to be shed, but to be sprinkled on the lintels and on the posts of the door, and Christ's blood must be sprinkled on our hearts and consciences.

But while Christ must be believed in to be our Saviour, we have only to believe in Him in order to be saved. The sacrifice of the mass has no place in the Christian system. If it be, as the Council of Trent asserts, "*a proper and propitiatory sacrifice for the sins of the living and the dead,*" then Christ must often have suffered since he entered into his glory; but "*once in the end of the world he put away sin by the sacrifice of Himself.*" It is only necessary therefore for the sinner to believe in Him to be saved; to say from the heart,

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come."

THE STRAIT GATE AND THE NARROW WAY.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—MATT. VII. 14.

Why is the gate "*strait*," and why is the way "*narrow*?" Why? emphatically, as the result is that few find the way of life. Is not this strange, mysterious, inexplicable? So strange, mysterious, and inexplicable is it, that we are led to ask, Are the words of the text the words of Jesus, man's merciful and compassionate Saviour? Has He imposed such hard conditions as these? Has He made the way of salvation thus difficult? These questions suggest the thought, whether our usual conceptions of Christ's character and the teachings of the New Testament be correct. Shall we have to modify, or reject as false, however painful that may be, the views that we have hitherto held on these points? Is it our duty to re-examine, with greater care and minuteness, the foundations of our faith? If God requires all men to enter by one gate, and to walk in one way, why has He made the gate "*strait*," and the way "*narrow*?"

If we can answer these questions satisfactorily, we may be rendering some perplexed and anxious soul valuable and necessary service.

It is plain that Christ cannot have intended, in the words of our text, to *exclude multitudes of our fellow-men from every chance of salvation*. The love of God for the whole world, the nature of the atonement offered by Jesus for the sins of men, the universality of the Spirit's operations, and of the Gospel's adaptation, promises, and obligations, and even the arrangements and events of Providence, and a thousand things besides, forbid us to entertain such a supposition as that for one moment. It may be hard for men who have not mastered some of the most difficult problems of God's moral government to believe that a God of Infinite Wisdom, Holiness, and Power, loves every sinner with Infinite Love and wills his salvation: but if we believe the Bible we must believe it, for it is

revealed there with startling distinctness and force. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" "The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." That the men of Jerusalem did not know the time of their visitation filled the eyes of the Divine Man with bitterest tears, and His heart with deepest sorrow. Such passages as those to which we have referred are only specimens of a large class, and which are so important that if they were eliminated from the Bible it would not be the same Bible, but another.

Nor can Christ have meant to *teach that only a few persons would be saved*. The text is rather to be regarded as the statement of a fact concerning the men of his generation (alas! unhappily, too true concerning the men of every succeeding age) than a prediction of what must necessarily happen. If all men are alike in ruin and redemption, and Experience proves the one and Revelation the other, then the salvation of one man is a pledge that all men may be saved. The following illustration is not perfect, but it is sufficiently accurate for our purpose. If one vessel has passed through the famous Suez canal, all vessels of the same size and kind can do so also. If one army has threaded its way through narrow defiles and over precipitous cliffs from one country to another, it is easier for other armies, with commanders equally skilful and troops equally courageous, to follow in its track. It is a simple historical fact that great multitudes have been saved, and therefore the text cannot mean that only a few will be saved. Perhaps in the end it may be found that more will have entered by the "strait" gate than the "wide" one, and have come by the "narrow" way to heaven than gone by the "broad" way to hell. Christ never intended to be the Saviour of a "chosen" few, or of one favoured nation exclusively. Very early in his public ministry Jesus declared, and the announcement must have been a terrible shock to the pride and prejudices of many of his hearers, "that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." There have been grand and beautiful illustrations of this divine announcement, but none perhaps more grand and beautiful than the events that are now transpiring in Madagascar. The people there, with one consent, are yielding to the influence of the Gospel, and proffering their allegiance to King Jesus. The idols are being utterly abolished. The inhabitants are flying as a cloud, and as the doves to their windows, almost darkening the sun at noonday. What has occurred in many nations, and is now occurring in Madagascar, shall yet occur, if the Bible be true, in every nation under heaven. We must not therefore fix upon any narrow interpretation of this text, and hastily conclude it is the right or only one.

Once more, Christ cannot have intended to teach *that his salvation is not a "common" as well as a "great" salvation, or that its benefits are not to be enjoyed upon the easiest conditions*. In a perfectly plain and intelligible sense, it is easier for a man to be lost than to

be saved, to find his way to hell than find his way to heaven. On the other hand, it is equally true, that, in another sense, it is easier for a man to be saved than to be lost, to find his way to heaven than to find his way to hell. The Bible teaches that there is salvation in a *cry*, in a *look*. To be *saved*, men have only to open their mouth, and *cry*; their eye, and *see*; their ear, and *listen*; their hand, and *accept*; their heart, and *believe*. Since Christ has made a full atonement for the sins of all mankind, it has only to be "received," penitently and believingly, by men, for them to be put in immediate possession of its saving benefits, and the right to anticipate all its prospective advantages. The only conditions of salvation are "repentance toward God, and faith in our Lord Jesus Christ." And these conditions are not arbitrary. If there was not in the Bible any specific command to men to repent or believe, they must both repent and believe in order to be saved. The salvation of a moral being without penitence or faith is a simple impossibility. But if sorrow for sin, amendment of life, the acceptance of Christ as a Saviour, be hard and difficult conditions to men, it must be owing to the state of their own mind and heart, and therefore they have themselves only to blame. If the dumb will only open their mouth, they shall learn to sing God's praise; if the deaf will only put themselves into a listening attitude, they shall hear God's pardoning voice when they cannot hear any other sound; if the blind will only look in the direction of Calvary, they shall "behold the Lamb of God" when they cannot descry any other object; if the most sinful and degraded will only confess with their mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead, they shall be saved.

"Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy."

But it may be said that these remarks, however important in themselves, have only a slight connection with the text, and do nothing towards removing the difficulty of which we spoke in the beginning. Let us re-state this difficulty in the simplest and broadest terms. Have we not got in the Bible, and especially in the teaching of Christ and his Apostles, two wholly distinct and widely different representations on the subject of salvation. Is not salvation spoken of as both "easy" and "difficult?" Is it not said in one place that only a "few," and in another that "many" shall be saved. Nothing is easier than to make Scripture appear to contradict itself, or more common than to quote text against text, book against book, prophet against patriarch, and apostles against both. But if the Bible be the Word of God, it cannot contain any real contradiction. There is none in God's works, and there can be none in God's word, for He "is of one mind, and who can turn him." "He cannot deny Himself." We expect to discover errors in the writings of men, but none in the "*Oracles divine*;" we expect to find marks of *imperfection in the works of men*, but none in the works of God. If *there be contradictions in the Bible*, it must have had a lower origin

than the throne of Jehovah, and a later date than the councils of eternity. We may boldly challenge opponents to point out any imperfections in God's works, and, allowing for the mistakes of copyists and transcribers, any error in His word. Is not the tinting of the flowers perfect? The organization of animals perfect? The composition of the light or the air perfect? The succession of the seasons perfect? But to man's imperfect knowledge there are many anomalies, mysteries, and apparent contradictions in nature. A better acquaintance with the works of God does much to remove the difficulties which all uninstructed minds see and feel; and the conviction is produced on the mind, that if our acquaintance with our Maker's works were perfect, we should readily acknowledge, that His works were absolutely perfect.

"All discord is but harmony not understood."

So is it with God's word. Every one who has given the slightest attention to the subject knows that it is easy to array text against text, doctrine against doctrine. In the parable of the "Prodigal Son" not one word is to be found about the "one Mediator between God and men, the man Christ Jesus;" while in Romans iii. the righteousness of Christ is spoken of as the only foundation of a sinner's hope. The atonement by Christ may be so propounded as to cast a dark shadow on the mercy of God; while the mercy of God may be so exhibited as to supersede the Saviour's finished work. Paul declares that "a man is justified by faith without the deeds of the law," and James, that "as the body without the spirit is dead, so faith without works is dead also." And not to multiply examples unnecessarily, does not Christ tell his "little flock" not to fear, while his beloved disciple speaks of the same company "as a great multitude, which no man could number."

We shall not resort to one common method of reconciling these discrepancies, because it appears to be as objectionable as it is common. No truth that God hath revealed must be evaded, or softened down by man's opinions and explanations. Some do, however, almost entirely conceal the doctrine of God's foreknowledge because, in their view, it interferes with the doctrine of human freedom and responsibility; and others keep the fact that man is free and responsible out of sight because they cannot harmonize it with the fact that "known unto God are all his works from the beginning of the world." Some seem almost afraid to enunciate the grand doctrine that a sinner is justified before God by faith alone lest men should pervert it to their own destruction; and others seem half afraid to insist on the importance of good works as evidence of our justification lest they should obscure and dishonour the sovereign, saving grace of Christ.

But may not the whole "truth as it is in Jesus" be taught without fear of consequences? Truth is neither dangerous nor contradictory. The Pharisee is not more right than the Antinomian. One *truth*, taken out of its connection, and inflated into undue prominence, may become a positive falsehood. The "pillar of the cloud" which "came between the camp of the Egyptians and the camp of Israel" was both light and dark, a joy and a terror. If an Israel-

its had said that the "cloud" was a light and a joy, he would only have said what he knew to be true, but if he had said that it was *only* a light and a joy, he would have said more than he knew to be true, and which the experience of the Egyptian host would have flatly contradicted; on the other hand, if an Egyptian had asserted that the same "cloud" was a darkness and a terror he would have spoken the truth, but if he had added that it was *only* a darkness and a terror, the Israelite would, from his own glad experience, have contradicted his testimony. The "cloud" was both light and dark, a joy and a terror.

The Gospel, in its God-ward aspects, is without limits. We cannot fix a boundary that his mercy cannot pass, or find a place where his truth does not shine. But the same Gospel, in its human aspects, may be "cribbed, cabined, and confined" within the narrowest possible limits. What can be more free, or more universal than the sunlight, but its overflowing plenty, to be had "without money or price," is of but little or no benefit to the man who builds his house without windows. "The Gospel is worthy of all acceptance," but many men would reduce it to a mere nonentity. What is easy to divine power or mercy is hard, difficult, even impossible, to human ignorance, pride, or unbelief. Sin makes God's gate of mercy "strait," and His way of life "narrow." Sin darkens the glory of the brightest day, and dulls the joy of the grandest hope. What is hard to pride is easy to humility; what is difficult and even impossible to unbelief, a child's faith may grasp, and a dying thief embrace. Pride, prejudice, passion, unbelief, impenitence, are the things that make the way to heaven so difficult for multitudes. Man's pride of reason finds fault with God's method of salvation, and his pride of heart often leads him to regret the blessing when it is proffered him. If a man can only be induced to accept eternal life as God's free gift through Jesus Christ his Lord, his self-righteousness and pride have already received a mortal blow. A man has only to take upon him Christ's easy yoke, and learn of him, to find rest to his soul; but any other yoke, though infinitely more burdensome, most persons prefer to wear, and at the feet of any other teacher to sit. Men have only to follow after Christ to find their sure way to heaven, because they that follow Him shall not walk in darkness; but other lights, which can only lead them astray, seem to possess a greater attraction. God requires of men who will enter into life, that they should sacrifice everything sinful, and every other thing that divides their allegiance with Himself, even though it be precious as a right eye, or as useful as a right hand; but ought not this to be easy when the alternative is, "to be cast into hell, into the fire that never shall be quenched?"

The context supplies us with illustrations which set this point in a clear and striking light. "Ask," says the Saviour, "and it shall be given you." How easy the duty, it is only to "ask;" how sure the result, "for every one that asketh receiveth." But to be suppliants like others, to cry for mercy, to sue for salvation as a favour, to disclaim all merit of their own, to acknowledge their *helplessness and sin*, is to many a "strait" gate and a "narrow" way. "*Seek*," the Saviour continues, "and ye shall find." How

easy also is this! The least child, the poorest beggar, the oldest man can seek for lost treasures. The honest seeker cannot fail in his search, for *every* one "that seeketh findeth." But "seeking" is thought by many to be an inglorious proceeding. It is not the way to personal distinction and honour; and to all who think more of the *method* than the *prize* it is a "strait" gate and a "narrow" way. "Knock," the Saviour adds, "and it shall be opened unto you." To knock requires no special gift, no eminent personal qualifications. The door of mercy can only be opened from the inside, but a child's feeble, and a beggar's trembling knock will secure for such respectively gracious acknowledgment and speedy admittance. Nothing depends upon human ingenuity and accomplishments. If some could only open the door by some skilful contrivance; if they could only fabricate a key that would fit the ward of this lock; if the Master of the house, as he saw them approach, would only throw open the door, and in the most gracious manner beseech them to enter, what a proud satisfaction they would feel, poor as it might be; but to "knock" simply, to "knock," just like others, is to such a "strait" gate and a "narrow" way. Self-righteousness slays its thousands in our midst every year. If men will only stoop, how easy is it for them to be saved; but stoop they must, bow low in penitence and humility, or be for ever shut out of the kingdom of heaven.

But are not Christ, and salvation, and heaven, worth the sacrifice and effort required. If it were not a "strait" gate, would it be a privilege to enter it, and if it were not a "narrow" way, would it be a blessing to walk therein. If the kingdom of heaven is greater than all other kingdoms, must not the entrance to it be more difficult than all other entrances? Would it be the greatest of all kingdoms if the gate to it were not the straitest of all gates? Has not the law student who becomes the Lord Chancellor to enter by a "strait" gate and to walk in a "narrow" way? Has not the clergyman also that aspires to be Archbishop of Canterbury, or the statesman that hopes to be chosen Prime Minister? Must not the sailor whose ambition is to be promoted to be the Admiral of the Fleet, or the soldier who cannot rest satisfied with any rank in the army lower than that of Commander-in-chief, enter by a "strait" gate, and walk in a "narrow" way. It is easy enough to decry the distinctive principle of the text; but in every department of secular life its justice and reasonableness are universally acknowledged. Can a large fortune be made, or worldly distinction achieved, or profound scholarship acquired, without much labour, dogged perseverance, and great self-denial? "They do it to obtain a corruptible crown; but we an incorruptible." The prizes of Christianity are the grandest imaginable. Would it be just or wise if every indolent, unprincipled person could obtain easy possession of them. The value of our holy religion may be measured by the greatness of the sacrifices it requires, the perfection of the obedience, and the thoroughness of the consecration, that it demands. If Jesus permitted any rival to *dispute the supremacy* with Himself, would that be meritorious to His *subjects*, or *honourable* to His government. If men could escape

* A single sentence in "Ecce Deus" has suggested this paragraph.

from the City of Destruction and reach the Heavenly City without leaving their sins behind, in what respect would the New Jerusalem be better than the City of Destruction itself? It is the fairest city in the universe, because "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." If men could be saved from hell without being saved from sin, whichever way they turned would be hell, themselves would be hell. A Gospel without repentance, and faith, and holiness, would be indeed a Gospel of despair.

Bless God that the gate is "strait," and that the way is "narrow." It does not exclude any but those that ought to be excluded. The "highway" to heaven knows no class distinctions; but it is the "way of holiness" over which the unclean are not allowed to pass. Linger not around this gate, on the threshold of the kingdom of heaven; loiter not in the way to life, for the way is only useful and blessed as men by it come to heaven. A child-like simplicity and sincerity and earnestness of faith and character will make everything plain and easy. What is hidden from the wise and prudent has often been revealed unto babes. Out of the mouth of babes and sucklings God has in multitudes of instances perfected praise.

"HALF-HOURS WITH THOMAS DE QUINCEY."

No. 2.

THE life history of any man is ever full of interest, and calculated to awaken profound sensations of sympathy in the reader with the successive situations of difficulty, perplexity, sorrow, joy, or agitation which it reveals. This is true of *all* men more or less, specially does it apply to those whose peculiar tendencies or characteristics of mind have made them to differ essentially from their fellows. Thus, as we pursue the accounts which we find recorded by the inimitable pen of De Quincey relative to his boyhood and youthhood, we cannot but thrill with intense and fervid interest in his career, so marked and singular in connection with the writings he has left us. In our last we were compelled to close at what appeared to us the most appropriate chapter—viz., that which substantially finished his infant sorrows, and first mighty apprehensions of misery and death as peculiar to our present state. Let us pursue his wondrous narrative, and humbly look within the secret chambers of that sensitive being, with their treasures of deep and tender emotions. Our glances must be rapid, for space forbids that we enlarge upon the life of De Quincey, his writings being so voluminous and teeming with valuable matter for expansion and criticism.

One chapter of De Quincey's life had closed. Before the end of his sixth year, the events which we briefly commented upon had left their mark upon him, had rudely awakened him from an infant dream of pleasure to the stern realities of everyday life. The next chapter in this volume opens with some of those exquisite sentences which are peculiar to the pen of the writer we are examining. Their beauty and elegance are only surpassed by the delicacy and subtlety of the thoughts they express. The final chord of this early music of his life had been rendered up, it had sunk into silence. The gentle, loving heart would fain have regarded the whole of the past as a dream, a pageant, but the substantial evidence of misery could not be refused. And thus, De Quincey, at this early age, *was forced to wean himself from sorrow, and assume, as he says, "the harness of life."* The sorrows of the past, so disproportioned as they seem

to the tender, refined spirit that was agitated by them, were indeed enough to weigh down the young creature into an early grave. But this was avoided by the harsh awakening that the jolts of life gave to the sensitive nature.

De Quincey has remarked that he was trained, in the first budding of childhood, amongst the gentlest of sisters, and we have already seen how great was his affection for them. He now begins to recount the series of mortifications, irritations, and miseries which befel him as a result of his brother's overweening conceit, and haughty, overbearing manner to him. The story is one which we can hardly read without tears of real and earnest sympathy. Touched as it is in parts with that exquisite humour of De Quincey's, painted also with that power which strikes us so forcibly in his works at every turn, we cannot disregard its claims upon our attention. The history of the petty selfishness, the intolerance, the rough carelessness, and the pride of the brother of our author, reminds us of the numerous instances which doubtless occur of similar warfares, which are unknown to the world, but which are working their silent effects on those engaged. Ever it must be so. The sensitive and the refined, the child of exquisite mental sensibilities, suffers, in a measure totally unappreciated by the masses, through the overbearing tyranny of the rough and unfeeling around at its early expansion of mind and soul. This brother of De Quincey's was a stranger to him in early days from causes which it is interesting to trace. When just entering on his school career, we read that he had proved totally unmanageable. "His genius for mischief amounted almost to inspiration, it was a divine afflatus, which drove him in that direction, and such was his capacity for riding on whirlwinds and directing storms, that he made a trade to create them, in order that he might direct them." From this cause, then, the refractory young gentleman had been sent to the Grammar School of Louth in Lincolnshire. Here De Quincey alludes to the beneficial effects which, as he rightly says, must follow, at least to *most* boys from such modes of discipline. With his customary fairness and liberality, though disqualified by natural temperament from reaping the good of these public schools, he yet declares that "in conscience he is compelled to give his vote for the same." In reference to his brother, he further tells us, that, fresh from the above training, he naturally looked upon De Quincey with something like contempt. This, it is singular to find, had the opposite effect upon our gentle youth to what might have been anticipated. He tells us he doted with eagerness upon contempt, as a kind of luxury which prevented him any anxiety as to the expectations which might be formed of his doings. Undoubtedly this was a morbid feeling, we are not disposed to deny it. But we *do* assert that it reveals the exquisite nervous constitution of De Quincey's mind. He was sensitive to an extent rarely seen, but he was mentally endowed also in a manner which accounts in a great measure for that sensitiveness. And possessed, as he was even then, of powers which could have crushed and floored this bragging brother of his, the spectacle of his humility, and his submission to the taunts and ill treatment of this haughty lad strikes us with profound admiration.

De Quincey's brother was, we read, a remarkable boy. He was conceited and overbearing, fertile in resources, and as full of quarrel as it is possible to imagine. He detested books, one and all, excepting, it appears, those which he happened to write himself. And humorously De Quincey relates how this inventive young fellow favoured the world, (i.e. the nursery of the family), with his opinions upon nearly all subjects known to man. The accounts which De Quincey proceeds to give of the doings of this brother of his are highly interesting, but we must forbear to notice them all. One or two incidents may be alluded to as proving how depressing an influence must have been produced upon so sensitive a spirit by the daily asperities and assumptions of such a brother. Well indeed has this

chapter been termed, "Introduction to the World of Strife." Those first visions of which the previous chapter tells us were deepened, were strengthened by the events which followed. One instance of the sway and power exerted by the brother of De Quincey over him is to be found in the sketch he gives of successive hostilities to which he was forced to be a party, though inwardly loathing all participation in the warfare. It arose thus: Greenhay, the country house built by De Quincey the elder, was at the time of these autobiographies, a clear mile from the outskirts of Manchester, and subsequently it gave rise to the name as applied to a region of that town. At Salford, nearly two miles from Greenhay, resided a guardian of the lads, to whom they daily went over to benefit by his classical instructions. One sole cotton factory had risen along the line of Oxford Street, as it was called, and this was close to a bridge, also a new creation at that time. This factory became a cause of endless warfare to the youths who passed it in order to reach their destination. The bridge was the incessant arena of combat, and stones were the implements of war, both parties becoming expert in throwing them, after long practice. It is unnecessary to retrace the particular origin of the feud thus carried on, sufficient to hint that it arose from some insult offered to the fiery young brother of the author of the tale, not from any retaliation that *he* would have suggested, for he was an unwilling party to all that followed. However, the hostilities were long protracted, trivial though the cause was which produced them. The natural despondency which led De Quincey to a gloomy sense of obscure duties attached to life that he could never fulfil, led also to his submission in effect to all that his brother dictated. The tyranny which was exercised by this brother upon the yielding, sensitive being before us, is a picture of what follows in many families from the inequality and favouritism displayed towards children in early years. Allowed to rule, sanctioned and countenanced in overbearing lordship, what wonder that at length the disgusting spectacle of a selfish, unfeeling, proud and tyrannizing youth appears before us? Thus it was with De Quincey's brother, and it is painful to read the successive trials and heart-sorrows which were the results to him of that tyranny which was so unfeelingly exercised over his actions. The battles between the factory-boys and themselves were of every-day occurrence, and therefore it was continually a source of anxiety to pass the fatal bridge. Still, the truthfulness of De Quincey shines forth even here. His obedience to his brother did not involve a coincidence of opinion. The war deepened in bitterness, but De Quincey uttered his protest against the falseness of the brother's actions, and humorously tells how he refused to join in "*Te Deums*" of victory, because *he* knew that they had run away from their enemies.

To many, these chronicles of the boyhood of our author may be apparently somewhat tedious and trivial. They are not so. They evidence how deep were the perceptions, the subtlety of which appeared in the writings of the man in the future. And the humour pervading the whole account, the delicate touches of pathos which occasionally appear, these justify us in glancing briefly at it. Three times the sensitive little fellow was taken prisoner by their enemies of the factory, and the first time was saluted with kicks. De Quincey says:—

"On returning to our own frontiers, I had an opportunity of displaying my exemplary greenness. The message to my brother which had been delivered to me, I repeated, as faithfully for the spirit, and as literally for the expressions as my memory allowed me to do, and in that troublesome effort, simpleton as I was, fancied myself exhibiting a soldier's loyalty to his commanding officer. My brother thought otherwise, he was more angry with me than the enemy. I ought, he said, to have refused all participation in such *sans-culotte* violence, to carry it was to acknowledge it as fit to be carried. One grows wiser every day, and on that particular day, I made a resolution, that if again made prisoner, I would bring no more jaw (so my brother called it) from the Philistines. If these people would send jaw, I settled that henceforth it must go through the post office."

Such is the language of De Quincey in reference to one of the little episodes connected with this warfare of his boyhood. From this we must pass, as also we must skim over the series of episodes which are related in connection with this part of the author's life. They all materially go to prove how detrimental to his depressed habit of mind was the rough contact and the still rougher tyranny of the brother to which we have alluded. The distress of the childhood of De Quincey, the blight of mortification and despondency, was incident to a morbid temperament, circumstanced in the manner related.

There are some exquisite gems of thought, some specimens of keen subtle analysis of Truth, which appear in this chapter of experiences before us that ought not to be overlooked. Let us cite one case. The word "pariah" occurs in the course of the description, and suggests to De Quincey that it might be expatiated upon with advantage. The marvellous tenderness and delicacy, and yet the power of the manner in which he unfolds to us the deep, hidden meaning of this expression, cannot be understood unless we give his own words:—

"The pathos of the great idea conveyed by the word 'pariah,' has probably never reached the reader. Did it ever strike you how far that idea has extended? Do not fancy it peculiar to Hindostan. Before Delhi was, before Agra, or Lahore, might the pariah say, 'I was.' The Jews, that in Deuteronomy, were cursed in a certain contingency with a sublimer curse than ever rang through the passionate wrath of prophecy, and that afterwards in Jerusalem cursed themselves voluntarily, taking on their own heads, and on the heads of their children's children for ever and ever the guilt of innocent blood—they are pariahs to this hour. Yet for *them*, there has ever shone a sullen light of hope. The gipsies, for whom no conscious or acknowledged hope burns through the mighty darkness that surrounds them—they are pariahs of pariahs. Lepers were a race of mediæval pariahs, rejected of men, that now have gone to rest. But travel into the forests of the Pyrenees, and you will find there modern representatives of the Cagots. Are these Pyreneean Cagots Pagans? Not at all. They are good Christians. Wherefore, then, that low door in the Pyrenean churches, through which the Cagots are forced to enter, and which, obliging them to stoop almost to the ground, is a perpetual memento of their degradation. Wherefore is it that men of pure Spanish blood will hold no intercourse with the Cagot? All this points to a dreadful taint of guilt, real or imputed, in ages far remote. But in ages far nearer to ourselves, nay, in our own generation, and our own land, are many pariahs, sitting amongst us all, but yet not recognized for what they really are. How general is that sensuous dullness, that deafness of the heart, which the Scriptures attribute to human beings! In the very act of touching or facing a dreadful object, they will utterly deny its existence. Men say to me daily, when I ask them in passing, 'Anything in this morning's paper?'—'Oh, no, nothing at all!' And as I never had any other answer, I am bound to suppose that there never was anything in a daily newspaper, and therefore that the horrible burden of misery and of change which a century accumulates as its *facit* or total result, has not been distributed at all amongst its thirty-six thousand five hundred and twenty-five days, every day it seems was separately a blank day, yielding absolutely nothing, and yet the total product has caused angels to weep and tremble."

This is a specimen of that graphic language which in passages of this chapter leads us to such clear views of truth, and reveals to us how subtle was the thinking faculty, how acute the judgment of De Quincey, in all things relative to human interests, desires, and emotions. Let our readers ponder over what we have already said about De Quincey, and follow his works with an honest desire for knowledge, and they will not be disappointed. Meantime, let us also pursue, as briefly as may be, some of the interesting anecdotes which illustrate De Quincey's introduction to the world of strife. His exquisite mode of narrating an incident relative to the young girls who were apparently 'pariahs' deserves a comment or two at our hands. This narrative is the outcome of his previous remarks about the carelessness and want of observation so prevalent amongst that great and honoured

body—the public. He tells us that he was at the early age of seven or eight years brought into the company of these two gentle beings, and sensitive as he was, naturally felt his curiosity aroused as to their nature and characteristics. They were obscurely reputed to be idiots. But aware instinctively that to put the question whether this were the case or no might seem coarse and personal, he wisely refrained from so doing. With a gentle touch of humour, says he, "Perhaps they were not idiots, and only seemed to be such from the slowness of apprehension naturally connected with deafness." De Quincey saw them but at certain intervals, and then, as he tells us, with feelings of intense pity and love from the desolate condition in which they seemed placed. Let us hear what he says of their appearance.

"The poor twins were undoubtedly plain, to the degree which is called by unfeeling people, ugliness. They were also deaf, and they were scrofulous. They had glimmering eyes, red, like the eyes of ferrets, and scarcely half-open, and they did not walk, so much as stumble along. There, now you have the worst of them. What first won my pity was, their affection for each other, united to their constant sadness; secondly, a notion which had crept into my head, that they were destined to an early death; and lastly, the incessant persecutions of their mother."

Proceeding to the interesting facts of this episode in the life of De Quincey, we remember that they reveal to us in a wonderful way, how intense was his sympathy with those in suffering and sorrow. None, even of those who will not, or cannot, see the power of De Quincey as a writer, can fail to thrill with emotion as they watch how naturally the heart of him flows out to meet those in sorrow, darkness, or misery. It is as natural to him as breathing. And, whilst he thus indulges in these little reminiscences of the past, it is not so much to exhibit himself in a favourable light, as it is to give vent to his natural feelings. So he goes on with his history. The mother of these twins, as he has already said, took no pains to hide her dislike of her unfortunate daughters. On the contrary, we read that she took a spiteful pleasure in exhibiting it. But evidently, the poor creatures suffered much from this thoughtless behaviour, and we may judge that this was the cause of their sensibility to kindness. With a touch of tenderness, De Quincey says, that he always felt inclined to tell them, if they were idiots, not to mind it, or he, at least, should not love them any the less on that account. He had the satisfaction, which is most sweet and welcome to a feeling heart, of seeing his own sympathy reflected on their beaming, joyous countenances. This outline of the position of the parties to this dumb show, makes the tragic end of it not the less touching and impressive. After a striking description of the impression left on the mind of our author, when each hurried to their respective labours, on a certain day he saw them, at the sound of the angry voice, after a mute embrace, he beheld them no more. Both died of scarletina, and very nearly at the same moment. Let us quote De Quincey's reflections on the whole affair:—

"Surely it was no matter for grief that the two scrofulous idiots were dead and buried. Oh, no! call them idiots at your pleasure, serfs, or slaves, or *strubbrugs*, or *pariahs*—their case was certainly not worsened by being booked for places in the grave. Idiocy, for anything I know, may, in that vast kingdom, enjoy natural precedence, scrofula and leprosy may have some mystic privilege in a coffin, and the pariahs of the upper earth may form the aristocracy of the dead. That these idiots, real or reputed, were at rest, that their warfare was accomplished—might, if a man happened to know enough, be interpreted as a glorious festival. The two sisters were seen no more on staircase or in bedrooms, and deadly silence had succeeded to the sound of continual uproar. Memorials of them were none remaining on earth. Not *they* it was that furnished mementoes of themselves. The mother it was, the father it was—that mother who by persecution had avenged the wounds offered to her pride—that father who had tolerated this persecution—she it was, he it was, that by the altered glances of her haunted eye, that by the

altered character of his habits, had revived for me a spectacle, once real, now visionary, of two sisters moving for ever up and down the stairs—sisters, humble, patient, silent, that snatched convulsively at a loving smile, or living gesture from a child, as at some message of remembrance from God, whispering to them, 'You are not forgotten,'—sisters, born apparently for the sole purpose of suffering, whose trials, it is true, were over, and could not be repeated, but (alas! for her that had been the cause) could not be recalled."

How beautiful is the idea of the phrase, "snatching convulsively at a smile as at a message of remembrance from God!" Poor sorrow-stricken idiots. Fierce was the fire of affliction that burned around your two devoted heads, but even in the thick of your desolate misery, God did not utterly forsake you. There was a loving heart that longed to give you comfort and solace; there was sometimes a smiling face to look at even in that desolate home of yours! And though the anger and reproach preponderated over the geniality of your pathway, still the darkness has departed *now* for evermore, and all is an eternal light of love. You snatched eagerly at the rays of light that lit up the face of your little play-fellow, but now that light shines fully forth, without any intermixture of sorrow to shade it. And thus it must ever be. Bitter are the cups of sorrow swallowed by millions, of whom we, living in ease, know and care very little—to our shame be it said. But it is not with God as with man. He does not desert or leave those who have no helper, whom man delights to crush and trample in the dust, from whence ever and anon they lift a hopeful eye to the clear azure above—where dwells the one Father of us all. But we must not pursue the train of thought which these delightful reminiscences of De Quincey are calculated to awaken. Passing hastily over these anecdotes, we speedily pursue his remembrances to the end of the present chapter.

After some reminiscences in connection with one of his guardians, and the old feud with the factory boys already alluded to, De Quincey proceeds to the relation of an incident which must close our present paper. The brother of our author, who so long had proved a petty tyrant to him at home, was removed at length to Hammersmith as a pupil under M. de Loutherboug, who pronounced a very flattering opinion upon his future promises of excellence. De Quincey describes his departure as being a separate revolution in his life.

"A new date, a new starting-point, a redemption, (as it might be called), into the golden sleep of halcyon quiet, after everlasting storms, suddenly dawned upon me; and, not as any casual intercalation of holidays that would come to an end—but for anything that appeared to the contrary, as the perpetual tenor of my future career. No longer was the factory a Carthage for me: if any obdurate old Cato there were who found his amusement in denouncing it with a daily '*Delenda est*,' take notice, (I said silently to myself) that I acknowledge no such tiger for a friend of mine. Never more was the bridge across the Irwell a bridge of sighs for me. And the meanest of the factory population,—thanks be to their discrimination—despised my pretensions too entirely to waste a thought or a menace on a cypher so abject."

De Quincey observes farther upon this turning-point in his memoirs of the past, that it virtually forms a commensurate break in his narrative. Much interesting matter of his own speculative thinking and reasoning is introduced in the chapter upon which we have commented, that we are unable to give a fair amount of consideration to for want of room. And the startling anecdote of the closing page or two we must omit for a similar reason. In concluding we may remark, that the whole series of incidents narrated is described with a brilliancy and pathos not discernible in very many autobiographies, and that De Quincey has the rare power of introducing gracefully and easily the deepest philosophy along with the most trivial of memories, displaying and blending them with a genius that at once astonishes and delights the reader.

THE VISION OF ELLJAH.

THE prophet had obeyed the voice which spake to him: "Go and stand upon the mount before the Lord." Standing on the summit of Horeb from whence his view embraced the desert and the sky, he waited, for the Lord was to appear and speak with him. He looked and saw far as the horizon ascending clouds of dust; it was a wind of the desert rising rapid and impetuous, as in the East. Soon the sky was covered with a sombre and livid veil. To prolonged squalls succeeded the fury of a thunder-storm, trees were twisted and uprooted, even the rocks were shaken, the sand was drifted and tossed like the waves of a tempestuous sea; the hurricane passed,.....but the Lord was not in the wind.

He looked again, and to his eyes the horizon itself seemed to move, the rocks trembled, the earth opened, the mountain, as if taken with giddiness, shook to its foundation: it was an earthquake, creating gaps in which it appeared as if all must be swallowed up: for some moments nature was a prey to this terrible convulsion.....but the Lord was not in the earthquake.

Again Elijah looked, and beheld a strange brightness illumine the landscape, fire from heaven had descended and kindled the earth. The ruddy flames shining amidst the night of the tempest spread rapidly, as lightning they ran, they leaped up the sides of the mountains, kindling the dried grass and trees uprooted by the wind. Soon a deluge of fire all-encompassing, sent up its whirling eddies of waves to the black vault of heaven. Elijah intimidated, shrunk back.....but the Lord was not in the fire.

The terrible vision of the storm has passed. The blast of the tempest is stilled. Calm has succeeded convulsion, the clear, fresh light of day, the fearful thunder glare. The Eastern sky is re-clothed with its deep transparent azure, nature has revived in serener loveliness, and from the depths of the valleys ascends to the top of Horeb and to the cave where Elijah has taken refuge, a low gentle sound, the harmonious utterance of nature blooming afresh under the breath of God. Elijah came forth from his retreat. His soul which had been overwhelmed by terror was seized by inexpressible emotion, a sentiment of ineffable peace, of gladness and joy entered it. Neither the tempests nor the earthquake had moved him thus. In this still small voice he has recognised the presence of God, and wrapping his head in his mantle he bows down and worships.

Is there not in this Old Testament scene a sublime foreshadowing of the grand revelation which God should give to humanity by the Gospel? That God who maketh winds his messengers, and flames of fire his ministers, is yet neither in the overthrowing tempest nor the consuming fire, and if the law of Sinai and the Jewish theocracy have revealed to the world his holiness and justice, He must one day reveal that His name is love.

Elijah did not yet comprehend the profound signification of this vision, and in what followed the Almighty revealed it to him only in part. Let us contemplate the revelation. What is this good news prefigured by that still small voice which the prophet heard. Listen, and in the stillness of the night let your ears catch that song of the angels who from the heights of heaven descend over the plains of Bethlehem: "Glory to God in the highest, peace on earth, good will towards men." Draw near that cradle where the majesty of God is disarmed, gaze on that little child born among the lowliest; no splendour surrounds him, nothing is here to intimidate or keep you at a distance; all is simple and unostentatious; nevertheless, it is here that the God of heaven and earth is truly revealed, and from the humble Bethlehem cradle is to go forth the salvation of the world. He will grow up—He whose birth passes almost unperceived, He will show himself a feeble shoot according to the word of the prophet, with no external glory, nothing to recall the terrible majesty of that God of vengeance invoked by Elijah; in place of the iron sceptre of the Messiah dreamed of by the Jews he will bear a reed, instead of the conqueror's

diadem a crown of thorns; his voice will be never threatening like the thunder and the tempest, it will announce pardon, peace, and salvation. To all the sorrow-stricken ones of earth will he say, "Come unto me, for I am meek and lowly in heart." For his enemies he will have only prayers, for his murderers blessings. He shall be degraded, covered with insults, overwhelmed with ignominy, nailed at last to the accursed wood; but in this excess of humiliation he will reveal to the world a grandeur before unknown, that of conquering love, of the charity that stoops to sacrifice. A majesty which nought can approach will surround his bleeding head, and in this defenceless victim humanity will recognise her King. That which force, terror, and violence could not do his cross shall accomplish; consciences will be moved, hearts touched, the church founded, a new life commencing for humanity shall inaugurate the kingdom of God upon earth, and growing, invade all nations, having for a device faith, hope, and love; after eighteen centuries the good news of salvation shall be met with on all parts of the earth preparing for and hastening on the day when there shall be but one fold under one Shepherd. In the presence of this marvellous triumph of redeeming love, should we not, as Elijah, bow the head and worship, for truly the Lord is here?

The true sense of the sublime vision, the signification of that still small voice which filled the soul of Elijah with a holy trembling, we have seen; we know that God is love.—*Translated from a discourse by M. Bersier.*

SALVATION IN A LOOK.

"Look unto me, and be ye saved."

How easy, how simple is the plan of salvation! What a proof that God loves us! If salvation, needful as it is, was difficult to be obtained, we should doubt the kindness of our Creator toward us. But He has devised the plan by the gift and death of His Son, brought it to perfection, and now will bestow it upon every one that will only look to him for it. "Look unto me, and be saved." Saved! What a delightful thing to feel safe. How often a person when brought out of temporal difficulty will refer to a circumstance or a person and say, "That saved me," "He saved me." A person has been ill, and is now recovered; with what joy and gratitude will he refer to the means of his restoration, or to the physician that did him good, "He saved my life." No wonder that a Christian experiences much joy and thankfulness, because God has saved his soul. He was in danger of hell, but now he is on his way to a "better country," and rejoices in "hope of the glory of God."

Salvation includes the forgiveness of all sins, however numerous and aggravated in their character, the justification of the person, the regeneration of the soul, the witness of the Spirit, adoption into the Divine family, the love of God in the heart, a peace that passeth understanding, joy in the Holy Spirit, and a blessed assurance of heart that the persons enjoying these blessings are on their way to be saved for evermore.

To be saved is to be received into heaven, when the redeemed will experience all that heaven can furnish, all that Christ purchased and desired, all that God can give, and all for ever and ever. Blessed be God that it is possible for men to be saved!

And mankind can be saved on the simple condition of "looking to God." What a proof it is that God wills "all men to be saved, and come to a knowledge of the truth." When the Israelites were bitten by the flying serpents that were in their midst, Moses was commanded to make a brazen serpent, to lift it on a pole, and every one that looked was healed. Men are diseased by sin; God has provided a remedy in the Gospel, and every one who will look to Christ shall be healed, shall be saved. A short time ago I

heard of a man who said, after the plan of salvation had been explained in its simplicity, "Blessed be God, I understand it now. It is life for a look." "Yes, there is life for a look, for a *look* at the Crucified One, there is life this moment for thee." He that refuses to look must perish; but he that looks to Christ shall be saved.

Seeking soul, look to Christ. The other day I went to see two persons who were both advanced in years, and both, apparently, in dying circumstances, and when I inquired into the state of their mind, both said "they had a great deal of work to do yet." One died soon after, had not time to do much work. I endeavoured to show them that they had but little to do. If they were willing to confess and forsake their sins, and look to Christ, there was nothing to prevent their being saved at once. Christ had done the work for them, and now they were only required to give up their sins and to believe in Christ, and they would be saved. Reader, you may think you have much to do. I wonder what you can do to be saved? What *can* a sinner do? Salvation is to him "that worketh not, but believeth on Him that justifieth the ungodly." You may be desirous of doing "some great thing," seeing some "great sight;" but salvation is to him that looketh. "He that believeth hath the witness in himself." Look, and you will be saved; believe, and you will receive the blessing.

Believer, continue to look to Christ. If you look within, you will be downcast. If you look to others, you may be disappointed. If you look to the world, you are sure to be deceived. It is only as you look to Christ that you will be satisfied, safe, and happy. No doubt you have many times experienced that as you have looked to Christ you have been happy, as you have looked away from Him you have been unhappy. Peter while he looked to Christ walked upon the sea, but when he looked away from Him he began to sink. You may have storms, the best thing you can do is to look to Christ; you may be tempted, still look to Christ; you may have trials, still look to Christ. In your Christian walk you may be discouraged; look to Jesus, look to Him at all times, look to Him constantly, look to Him believingly, look to Him prayerfully. Look to Jesus, for from Him only cometh help, succour, and deliverance. Look to Jesus, look, look, for still He is saying, "Look unto me, and be ye saved."

"Look unto Him, ye nations; own
Your God, ye fallen race;
Look, and be saved through faith alone,
Be justified by grace.

"With me, by faith, ye then shall know,
Shall feel, your sins forgiven,
Anticipate your heaven below,
And own that love is heaven."

S. H.

ON THE SEA.

If our ship were the first that ever burst into these silent, silent seas, and if life at sea had not been printed 1001 times for the delectation of readers on shore, I might reasonably hope to produce a readable paper. I am a gleaner on well-picked stubble, and though I have seen many things novel and delightful to me, I don't think for one moment our discriminating Editor would put my impressions about these things into print, or that they would at all worthily fill the valuable space of our Magazine.

The Irish orator wanted to say a few words before he began to speak—I want a few words introductory. Between the Bristol Conference, and our departure from Plymouth Sound, two or three things connected with my leave-taking I would jot down here, that are quite as much related to

APRIL, 1870. M

the subject of my paper as introductions generally are. Words that pre-
cede a declaration of love—the words that a man jerks out before he tells
you he has come to ask you to lend him £5—those prelusions called
“introductions” to sermons—are not always pertinent. I want to speak of
two or three visits I made. First to my home in the Chepstow circuit, for
that is whence I hail. “Can any good thing come out of Nazareth?”
Ask the friends of Mr. J. Moxley. I preached twice at Trelleck. The
chapel is sadly out of repair, and the society is nowhere. Those who
never saw its brief prosperity will say, “All things continue as they were
from the beginning,” but those who remember the “times of refreshing”
that came to us before Mr. J. Hopper left that station, may well weep over
its present desolation. At Whitelye I preached and assisted Mr. Banwell
at the anniversary of the chapel. It was there I first exercised my gift at
speaking. There is fire on the altar at Whitelye yet, though it burns very
low or has altogether gone out on several surrounding altars. We want a
day school in that neighbourhood. There is but one apology for a school
in the whole of that large parish of Trelleck. The people are deplorably
ignorant, and at the bottom of the pit of political degradation. I know
the sons of farmers in good position, who are hardly able to write their
own names. This state of things has, I presume, never given our worthy
vicar a moment's unrest, or the endowments were there to give a defrauded
people educational facilities; and hitherto we have done nothing in this
matter. So, against ignorance, poverty, drunkenness, political degradation,
ourselves and the Wesleyans have toiled, and I question whether our hold
upon the people was ever looser than now. I left my friends, and knew
not how hard it was to part from them till the last adieus were taken.
Those farewells produced—

“A heart-sick yearning for the time
When they shall never more be spoken.”

I could not leave England without going to Woolwich. The executive
arranged for a valedictory service there, which was attended by the
Foreign Secretary of the Missionary Society. His speech on that occasion
was *very fine*. Our prospects at Woolwich are not encouraging *at present*.
I want “at present” printed in italics, because unless London has passed
the zenith of its greatness, such a suburb as Woolwich cannot long be
depressed. Well situated for commerce, and for the crowded-out popula-
tion of London, it must soon right itself, and become such a town as we
shall wish to hold a place in. We have a remnant of friends there, tried
and true. Exeter, too, I visited, but the *vale* was private. However,
good-byes can never be without feeling when parting from such friends as
are in that station, and from such an excellent super. as Mr. Mountjoy.
On the ground of my first labours in the regular ministry (the Liphook
circuit) I spent a short time. I took that opportunity of visiting the grave
of P. M. R. Beswetherick. In his death our pulpit lost a preacher of
great promise. The story of his life has been made familiar to us by the
memoirs written in so much affection by Mr. J. Kenner, and something of
his power as a preacher, from those sermons published with the memoirs.
The ministerial life so brief and brilliant—the illness so painful and
lingering—the sick chamber darkened by the presence of the tempter,
who came hissing his doubts into the ear of the distressed soul—the
strength that was made perfect in weakness, the tried spirit leaning unfa-
lteringly upon the Arm that had ever been about it—all was full of
impressive lesson. His grave is in the old burying-ground of Bonchurch.
The ancient shrine that stands in the ground is now deserted. The
surrounding country is beautiful exceedingly. Right below the sleeping-
place the ocean pours in his tides, and threatens to bear away much of
that part of the coast, so that when the sea gives up the dead that are in
it, those peaceful sleepers in Jesus may come from that vaster cemetery to

meet Him who watches over their dust. The little maid in charge of the gate showed us the nameless grave, at the head of which some one who cherishes his memory has planted a cypress. I think it is better to heed and honour living prophets than to build the tombs of dead prophets, but might not the one be done, and the other not left undone? and in this instance should not some monument mark our appreciation of genius and goodness?

His sun too early set;
The boon was barely given;
We had hardly learned to prize him here,
Ere he was claimed for heaven.

The stalwart soldier fell
In the battle's opening fray;
With the wide, white field near, all unrecapd,
We heard him called away.

In that self-chosen grave,
O'er which a cypress weeps,—
To the ceaseless requiem of the wave,
His weary body sleeps.

On the 7th of October, with a fair wind, we moved out from Plymouth. Mr. Bourne, Mr. John Thorne, and several other kind friends, came to see us on board. But they have left us, the pilot has left us, rapidly the homeland is fading in the grey October evening, and our life at sea has begun. Of few things can it be said with greater emphasis than of a sea voyage, better is the end of a thing than the beginning. If you have a boy you want to cure of a mania for going to sea, send him on a *short* voyage. If that does not cure him he is an ocean child, and will make out more at sea than ashore. Strange faces, strange sounds, strange motions—everything cramped, everything in the way—a universal conspiracy to destroy your equilibrium, till the climax is reached in sea-sickness; then, firstly, you are afraid you will die, and, secondly, you are afraid you will not die. Oh to be laid on some bank, or in some shed, anything that wouldn't rock, and you feel you could die without a murmur. But that kind of thing soon passes, and you wonder you were ever so humiliated.

At the commencement of our voyage we sighted several ships—some days a small fleet would flock the circle that bound us. Surrounded by these companion-ships we can hardly feel we are so many leagues from land, when we reach the circle we shall see it. Yes, *when* we reach that circle we shall see land. But we move on, the steady centre of an ever-shifting circle, and our ship must dip her breast in many a foaming wave before its line is broken by the land. That horizon line is like many of our earthly hopes, beckoning us on, to recede from us when we reach out to grasp them. And how much these companion-ships are like our life-companions. We sight them to-day, some of them we shall sight again in a few days, some we shall meet in harbour, and some we shall never meet again. Some persons take a companion course with us across life's stormy sea—some we meet to meet no more till we furl our sails in the harbour of destiny—and some we meet to be separated from them by the gulf that is never crossed.

Our Sabbaths are not pleasant. Not a delight to but a small moiety of our company, they are not holy and honourable unto the Lord. When the weather permits we have two services, the Episcopalian prayers in the morning and our service in the evening—either Mr. Piper or myself gives a sermon. I hope future Missionaries will not forget to fortify themselves with a stock of small hymn books. One hundred of such as Mr. Tabb's would have been most useful to us. We had a number of a collection bearing the promising title of "*The String of Pearls*," but many on

the short string are commonest glass—sheer doggerel. We could make little use of them. What stuff has come to us in the name of "Revival Hymns!" They are frequently and appropriately wedded to the vilest tunes—vilest because of vilest associations. This thing has descended so low as to attract the attention of the secular press, and a revival party in London received a castigation from the *Daily Telegraph* for adapting some sacred theme to the tune of "Tommy Dod." Another band was shown up for perambulating the street bawling a pious parody on "Not for Joe," one classic stanza of which I remember—

"I've given my heart to Jesus,
And mean to keep it so;
And if the devil wants a part
I'll tell him, 'Not for Joe.'"

No doubt these good people are animated by the best intentions, but all thoughtful and reverent people are scandalized by such proceedings, and when the sneering sceptic ridicules, we can only pray, "Save us from our friends."

A great many discussions, enlivening if not profitable, are got up among the passengers. As usual, the subjects are chiefly religious. Unbelief is fully represented with us. One evening, a gentleman who prides himself upon his astronomical and geological attainments, assailed the authenticity of the Pentateuch. The New Testament was reliable, but really, you know, it is no use pleading for the Old Testament. Moses was not to be trusted—he knew more about astronomy and those things than Moses. Certainly! it was a case of Moses *versus* science. He was not aware that there was any space left in the history of the creation for those long periods that geology claims. Understood that it taught that the earth and all the host of heaven were created in the six days, and that the earth was the centre of the system—the sun, moon and stars bowing down to it like the sheaves in Joseph's dream. Had not noticed that it simply stated that "In the beginning God created the heaven and the earth"—understood it taught the stars were created the fourth day; had not noticed it was simply a parenthetic statement that God's hand had kindled them, or that it was taught in the matchless poetry of the volume of the book that those same stars had jubilated when the corner-stone of the young world was laid. How absurd it is to hold to Jesus and discard Moses, seeing the Son's qualification of the servant is unexceptionable. And what a trick of unbelief it is to represent that they are the only true expounders of the Bible, who take the same position in relation to scientific discovery that an ignorant priesthood assumed towards Galileo. Joshua also was assailed. He speaks of the sun as if it were one of earth's satellites, circling round it every twenty-four hours. That is saying that Joshua spoke what harmonized with the uninstructed sense of the world, and just as men have spoken from the days of Copernicus to the present time, and though I have not yet seen the English almanacs for 1870 I daresay in those the sun will be spoken of as "rising" and "setting." But then the thing was altogether impossible—it would have deranged the order of the universe. Impossible? If these men know the Scriptures, they do not know the power of God. Has He set machinery in motion that is beyond his control? Reason wants no aid from faith there. But then he was prosecuting a work to which the God of love could never lend his sanction and support. The jealousy of these persons for the Divine mercy would be amusing if the subject were not so grave. After denying that there is any certainty whether God has spoken to His children or no, after denying that He exercises over them a special Providence; calling faith fanaticism, and prayer a delusion: to come forward after all this as champions for the love of God against those who believe that all Scripture is given by *His* inspiration, is really too much. "A God all mercy were a God unjust."

"Except ye repent, ye shall all likewise perish." Those nations had filled up the cup of their iniquity, and Israel's sword was the rod of God's chastisement.

There is more variety on the sea than some dwellers on shore may imagine. There is variety of climate—temperate, torrid, and frigid. There is variety in the moods of the sea. Now it is calm,—calm as the sea can be; literally, the sea is "never at rest;" there is always a swell like the breathing of some mighty giant. The rest of ocean is the rest of sleep, not the rest of death. Its mighty pulse will never fail a single throb till time shall be no more. Now the wind rises, and it looks like a wide prairie, the waves gambolling over it like lambs over summer meadows; now lifting up its awful voice in a wild chorus of storm, tossing the ship from billow to billow, an exultant mocker of human power. What manner of man could He be at whose voice these winds held their breath, and at whose frown these wild waves, with a few sobs like those of a rebuked child, smoothed themselves into "a great calm." We have variety in the sky above as well as in the sea around. It is almost worth the journey to Australia to witness sunset in the tropics. But it is no picture that will linger while you paint it. The sun sinks suddenly, and immediately the sky is flushed with a splendour to which the dweller in northern climes is quite a stranger. Rapidly the high colours soften; the light gauze-like clouds that towards evening spot the deep blue sky, are first scarlet, then a bright magenta, then a dappled purple, then fantastic shapes of black and grey mist, and then it is night, with stars instantly in the sky flinging long pathways of silver along the inky sea. The face of the sea is as much affected as the sky by this departure of the sun. Blushing in the same deep hues, which soften to a rose colour—then undulating like a vast expanse of molten bronze—then every colour fades from her, even her own blue, and in jets of phosphorescence below, she mimics the flashing stars above. Our nights in the tropics were most enjoyable. Nowhere does night bind such a coronal of stars around her dark temples as in the tropics. And whether it was the latitude, the season, or that I was doing a greater amount of "star-gazing" than is usual with me, it is long since I have seen so many meteors flash across the sky, leaving their long-fading trails of light, and then rushing back into the darkness from which they came, like

"Starry brands,
Flung at night from angel hands,
At those dark and daring sprites
Who would climb the empyreal heights."

While I am speaking of night and her revelations, I may note that since coming into the Southern sea a long-felt wish has been gratified. I have had the opportunity of looking upon the fairest gem in the diadem of night—the *Southern Cross*. I bargained with the watch to call me the first night it was visible. One morning I was knocked up about three o'clock, and there in the south, near the horizon, I saw, for the first time, the constellation that God has so arranged as to resemble the symbol of our faith. "You must see it at midnight, sir," the boatswain said, "it is bending now, but at midnight it is quite erect." I have seen it in every watch of the night since, but I never look upon it without thinking of that other cross on which our Saviour died. When will the midnight of some lands be past, and the cross in which Paul gloried bend over them blessing and saving their peoples? This cross will never shine but over one hemisphere, that will illuminate and save both. The cross of Jesus is the only lever that can raise humanity from its degradation—the only magnet for the world's heart—the only sufficient motive to move it to penitence—the only balm for its festering wounds. There is no lever so powerful, no magnet so attractive, no motive so influential, no balm so soothing as the cross of

Christ. It is a tree of life before which no angel stands with flaming sword. The guiltiest hands may cling to it without repulse. It is God's highest expression of love, and man's only ground of hope.

"O, 'tis a pillar propping up God's throne;
It is a mirror shadowing God's face;
It is a finger pointing to God's home;
It is a magnet, trembling with God's love,
And drawing, by a slow resistless power,
Men of all nations and all kindreds near,
And charming angels down from heaven high."

We sighted three islands on our passage, St. Antonio, of Cape de Verde group, was the principal. Amid those fields of brine it stands an impressive monument of the Creator's power. Its cloud-capped brow is about 4000 feet above the level of the waves that beat around its base. I cannot speak of the numerous birds that were our almost constant companions—birds of unwearying wing; of fishes great and small, from the whale to the flying fish; of shells, weed, and jelly-fish; but unless it is a case of "eyes and no eyes," no person would find a voyage monotonous. And had we facilities to instruct our wonder, the telescope that explores the heavens, and the microscope that shows every drop of water a peopled world; works on ornithology that would teach us about those strange ocean birds, and works piscatory that would introduce us to some of the inhabitants of the sea, the three months' voyage would be a valuable term of study.

We must, for a moment, go before the mast. Let us enter the fore-castle. Yes, it is a wretched place, but it is better than many fore-castles. Had I space I would give you a personal introduction to each man. With many faults, our crew were a worthy set of fellows. Their worst fault, however, drunkenness, was more indulged in by the passengers than by them. Our doctor died soon after we passed the tropics. His death was the one sad incident of a pleasant voyage. But our doctor was a Christian, and though death has crushed his professional hopes, and the hopes of the strongest and tenderest human affection, it has brought the fruition of aims far outreaching those of his profession, and the full summer of love that is above all other loves. The night we were watching him in the struggles of death some of the *first-class* passengers were making themselves very drunk; and above the sweep of winds, and the splash of waters; the prayers of the living, and the sighs of the dying; rose the boisterous revelry of those drunkards, hellishly discordant, making night hideous, with emphasis. Why does not society treat that foul sin with the execration it deserves, and treat the drunkard as it does other immoral men—thieves and adulterers? I saw or heard from the sailors nothing so revolting as I heard from those who ought to have shown them an example. In a future temperance paper I may tell you something about drinking customs afloat. I took eight pledges among the men, seven of which were kept.

I must now close suddenly; our voyage is over; we are in Port Adelaide—Mr. Way and Mr. Stoyel are on board, welcoming us to the New World, and this morning of the 4th of January, 1870, after a voyage of 68 days from Plymouth, we step on the Australian shore. For a time, I have had enough of life at sea, and the land—where rivers roll, and streamlets murmur, and forests wave, and flowers bloom, and birds sing, and fruits cluster—will be more than ever attractive to me. I will, in a short time, if acceptable, send you an account of something I see ashore.

OCTAVIUS LAKE.

[A communication from Br. Piper we are compelled to postpone until next month, for want of room.—ED.]

" 'Tis not for man to trifle! life is brief,
 And sin is here.
 Our age is but the falling of a leaf,
 A dropping tear.
 We have no time to sport away the hours,
 All must be earnest in a world like ours.
 " Not many lives, but only one have we,
 One, only one!
 How sacred should that one life be,
 That narrow span!
 Day after day filled up with blissful toil,
 Hour after hour, still bringing in new spoil."—*Dr. Bonar.*

WILLIAM GIBBS was born at Ashwater, Devon, January 2nd, 1797. Subsequently he removed with his parents to the adjoining parish of Olawton. He has recorded that his parents were industrious, sober, and honest; regular attendants at Church, read the Bible Sabbath evenings, and were regarded as good Christians. But respecting the new birth, he says his father was greatly puzzled, and in vain did he make inquiries of his neighbours as to its meaning. One man in the parish was thought to be more religious than his neighbours; but, alas! he could not give the inquirer any satisfaction. This was one of the dark parishes into which subsequently Mr. O'Bryan carried the lamp of life, was successful in winning many souls to Christ, and among them the father and mother of our departed friend. They afterwards removed to the parish of Pyworthy, where for many years the father led the class, and opened his house for the worship of God. In the year 1827 the writer first saw this pious couple, and often was refreshed while worshipping with them, and other simple-hearted people in their house.—The conversion of the son took place in the year 1816. He was apprenticed to a Mr. Smale, a tailor and draper, who lived at Bevills Hill, in the parish of Whitstone. On a visit to his parents on March 18th of that year, he went to hear Mr. O'Bryan, was convinced of sin, and began to pray. On the 16th he joined the Lord's people, and became fully resolved to be a Christian; but he did not obtain peace with God till the following November. As Mr. James Thorne was announced to preach about four miles from his home, he resolved to go and hear him. The text was:—"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Though somewhat encouraged, he did not lose his burden, but returned home in distress. He however resolved not to rest in sleep till he had found rest for his soul in Jesus. Hence he wept and made supplication, and about three o'clock in the morning of November 24th, He that commanded the light to shine out of darkness, shone into his heart, and gave him the light of the knowledge of the glory of God in the face of Jesus Christ. On rising from his knees, he leaped for joy, and with joyful lips gave praise to God. He longed now for the morning that he might tell the household of what God had wrought, supposing that they would greatly rejoice with him; but in this he was greatly disappointed. He says: "When I told them, the

called me a fool, and said other things that pained and grieved me." But he held on his way, and pressed fully into the kingdom of God; realizing all-sufficient grace, he was prepared, though young, "to endure hardness as a good soldier of Jesus Christ." Mr. Smale had a numerous family of young people, children, and others, and soon after William was saved, God began to work with great power on them, and eight became the subjects of saving grace; in a short time five were sent forth to publish the glad tidings; three of whom were soon regularly engaged in the ministry. Mr. Samuel Smale died in the work in the island of Guernsey about the year 1823. He was a young man of sincere and earnest piety, an acceptable preacher, and after winning many souls for Christ, passed away to the better land with a blooming hope of immortality. Another was a dear brother still with us, Mr. Richard Kinsman, of whom Mr. Gibbs speaks as one of his earliest and best Christian friends. The third was the subject of this notice. We first find his name on the Minutes of Conference for the year 1822, appointed to Chatham, Kent. The circuit extended then from Margate to Gravesend; hence the preachers had long journeys, and, as the cause was young, friends were few; the preachers consequently had not only much travelling on foot, but oftentimes had scanty fare, bad lodgings, and other inconveniences also to endure. But the young man was evidently equal to the task; he had good health, a warm heart, and a willing mind; hence he was acceptable to the people, and successful in his work. In August, 1823, after he had been a year on the circuit he writes:—"Aug. 10th. To-day, while preaching at Faversham, on the Lord's prayer, the God of Jacob was with us. The work of grace is deepening in my soul. Glory to His holy name!"

November 8th. He walked from Canterbury to Margate, and is grateful after his toil to find kind friends; for which he praised God. Preached next morning, felt the Lord with him, and was cheered to witness the penitential tear. Greatly rejoiced to find a friend at St. Peter's about to prepare his house for preaching. In the evening had a very blessed season at Margate; a blessed day such as he should never forget.

10th. His soul was greatly drawn out in prayer; and while praying was deeply impressed with the importance of pastoral visitation, and as the result he preached Christ from house to house.

17th. He was in labours more abundant; preached twice in the open air, beside three times indoors. At one of the open air services one man was won to Christ; at the other the power of God was present; some trembled, sighed, and groaned after God.

24th. After an open air service at Chatham, he walked eight miles to preach at half-past ten a.m. Before the service in the room at six p.m., he took his stand in the open air again. "I have felt this to be a good day while labouring for my great Captain; the powers of hell have been shaken; my prayer is that he would shake the nations till all proclaim him God." Open air preaching was more common in our earlier history than now;—some of our best friends were won in that way. It cannot be wholly neglected now, if we would fulfil our mission. "To be instant in season and out of season," we must go to those who will not come to us.

28th. He led the class at Chatham, in the afternoon, and realized much of the divine presence. The people were greatly quickened, and all with one accord gave God praise. Preached in the evening, and the Lord was near.

29th. He complains of littleness of love to God, over which he mourned and gave himself afresh to his Saviour. "Bless His name, I now feel Him very precious. His presence was with us at Gillingham."

30th. He says: "I felt my soul much drawn out in prayer, had sweet access while praying for a revival among professors. I am still resolved to pray for them. We have had a blessed prayer-meeting; I feel the glory resting upon me, heaven within my soul,—"

'My soul breaks out in strong desire
The perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love.'

While conversing with one on praying in the Spirit, my soul was lifted heavenward; but more especially so while singing—

—'See how great a flame aspires,' &c."

"31st. This day," he says, "I have attended four services; the best day I have enjoyed in the county; in the evening sinners trembled under the influence of the Spirit, and believers were much quickened, and praised God with joyful hearts. The whole of the services were attended with the divine blessing. Glory to God!

"Dec. 1st. I spent much of this day in prayer; was much exercised in mind; but, Glory to God! He gave me to realize much sweetness while waiting at the throne of grace, so that I was afterward almost afraid to eat my food lest I should lose the enjoyment. I want more of the mind of Christ.

"2nd. Led two classes; was greatly blessed with God's people; the Master was with us of a truth. My peace flowed like a river.

"On the 6th, at Faversham, I was greatly fatigued; but was much cheered, when I learned that on my former visit good was done. Two men, one of them a Roman Catholic, who had given his pious wife much trouble, had received profit from my labours; one was benefited from the relation of my experience."

At the Conference of 1824 he was appointed to the London circuit, where he laboured one year, and was sent then to the Isle of Wight by the Conference of 1825. I find no record of these two years' labours, except an account of his going from the Isle of Wight to Winchester, where he preached in the open air, and got imprisoned. His account is as follows:—

"April 26th, 1826. I preached in the High Street, Winchester, at his request, by the garden wall of Mr. W. Redstone, Wesleyan local preacher. While singing the first hymn, the beadle bid me desist, or he would get the constable. I proceeded till I had nearly finished my sermon, when the constable took me by the collar, and pulled me off my stand. The people wished to know by what authority he acted; he said his staff was his authority, and that the mayor had sent him, to bring me before him. But instead of taking me before the mayor I was taken before a Mr. Littlehales, a magistrate, a great hater of Dissenters. On the way I talked to the man about his soul; I felt very happy, and could praise God aloud. At first I had felt my nerves a little affected; but as, on reflection, I thought I had done nothing of which I had reason to be ashamed, my mind became calm. The beadle testified before the magistrate that he had found me preaching, and had ordered me to desist; but that I would not, and that he had sent for the constable to take me in charge. The magistrate asked how many people there were, and was told there were seventy, or more. I was then asked what I had to say. I said I did not consider I had done any wrong; as the people were not ashamed to sin, I felt it my duty to tell them of the Saviour of sinners, and His love to them. The magistrate said there were a plenty of churches and chapels, and that there was no need for preaching in the open air. I said I had been informed that there were a great number of persons in Winchester, who did not go to any place of worship, and I felt that, if they would not come to us we should go to them; and that I could not be doing wrong in persuading persons to cease from doing evil, and to learn to do well. He said he would commit me to prison and keep me there till I knew it to be wrong. And that if I did not get bail I should stay there till the quarter sessions. I replied that I could not consent to get bail. The constable was then ordered to take

me to prison. On our way, Charles Lincy was ordered to assist in the King's name, but he refused, and was put into the *black hole*, and the magistrate, being determined to punish those who would not take part against me, the next day he was sent in as my fellow prisoner. But, praise the Lord, there are more for me, than there are against me. On going down High Street, desirous of letting the people know what sort of magistrates they had, I shouted out, 'A preacher is going to prison for preaching the gospel!' This caused a great crowd to assemble; I said to the constable I did not think he ever took a happier man to prison in his life. When the turnkey locked me in the first time, I felt unspeakably happy; I cannot describe the heaven I felt in my soul. I gave myself to prayer, that the Lord would order all for the best. The next morning my cell was unlocked, and I was let out into the yard with the other prisoners; soon after a small loaf of bread was given to each of us for the day; and I was shown the pump, to which we all had *free access*.

"During my incarceration, the governor and his wife showed me very great kindness; and many persons, whom I had not known before, befriended me. The first person who came to the bars was a young man, who spoke very kindly, and said, 'Though I am not of your way of thinking, I am for every man enjoying his religious and civil liberties.' When he knew that I smoked, he fetched pipes and tobacco. I appreciated his kindness, and prayed that he might be saved, and brought at last to heaven. My next visitors were two friends from Southampton, who had come, with my wife, to bail me out. I thanked them, but could not feel at liberty to accept their proffered security. Mr. Littlehales, the magistrate, also came to see me; and among other questions, asked why I had not told him I had been licensed to preach. I told him that it was his place to have ascertained that. He came a second time, and advised me to get bail, and go out of prison, saying it was very probable that I should be convicted, and be sent back to prison for two or three years. I said, 'How dare you, as a magistrate, advise me to give bail, as you know that would be an acknowledgment of having done wrong, of which I am not conscious.' The tears began to roll down his face, and he then left me. Shortly after this the governor received a writ under the Habeas Corpus Act, which required him to produce the body of William Gibbs, at the Coffee House, Temple Bar, London, on the Wednesday following. At the appointed time I went in charge of the deputy jail keeper to London. On arriving at the Coffee House, the gentleman that was to receive me asked of Mr. Davidge, the deputy, if he had anything to show, as authority for his receiving me into his charge. The deputy said he had nothing. He asked what I had done, and on being informed, he wanted to know of the deputy what sort of laws they had at Winchester. He then said to me that I must stay in his house, and in his charge till the trial, and if I wanted to go any where I might go, and that the deputy would go with me; that if I was a good man I should not run away. Between that and Saturday morning I went to see my Bible Christian friends. At the judge's chambers on the Saturday morning, the judge inquired of the counsel if there was any law against open-air preaching; the answer was, None whatever. Then turning to the clerk, the judge asked if it were needful to obtain an affidavit from Winchester; the reply was, that the case was so clear that none was required. Praise the Lord! he brought me safe through. The term of my imprisonment was nine weeks and three days. The magistrate who committed me had to pay me £60., and to make a public acknowledgment in the newspapers of the wrong he had done me. A portion of the above sum was spent in fitting up Bethesda Chapel, Southsea. One good result of my imprisonment was, that no persons have since been interfered with for preaching in the open-air at Winchester. But this was not all. Among those who brought food to me in prison, was a man said to be an infidel. I said that, whatever he might be, he showed

he possessed humane feelings; and that I was greatly obliged to him for his kindness. He received this message kindly, was led to reflection, believed in God, became a devoted and useful Christian, and (I was informed many years afterwards) a useful local preacher with the Wesleyans. There was another case. I was accustomed to go to the corner of my cell for private devotion, and to me it was blessed employment. I was watched by the man in the next cell, who would go to the governor and say, 'He is at it again.' One night the man became greatly terrified in his cell, and, calling to me, begged I would pray for him. He was so alarmed that he thought he should die and be in hell before the morning. When the next day arrived he was still in deep distress, and his time of imprisonment was remitted him, and he was sent home to his friends that day."

From this account it will be seen that the authorities at Winchester did a very foolish thing in sending a good man to prison, simply for preaching Jesus; they evidently found it much more expensive and difficult to get rid of the prisoner than to put him into prison. Let us be thankful for our greater privileges, and enter every open door to tell the story of the cross, and win souls to Jesus.

Mr. Gibbs had travelled eight years, when, through some misunderstanding in regard to his appointment, thinking he was hardly dealt with, he retired from the work. He soon found that he had taken a wrong step. "Although," he writes, "I lived hard, slept and worked hard, and often had rotten eggs and stones thrown at me, when preaching in the open-air, I felt happy in the work." But he adds—"I am sorry to say that after I gave up the work I fell into the snare of the devil and gave way to the love of strong drink for more than two years." We here may notice how important is the injunction, "Let him that thinketh he standeth take heed lest he fall." Our safety and happiness are found only in knowing and doing the will of the Lord.

Total Abstinence from strong drink has been to some a necessity, if they would escape the snare of drunkenness. We believe Mr. Gibbs felt it to be so in his case. He was a staunch teetotaler, and a zealous advocate of the principles of temperance from about the year 1836 to the end of his life. It was in the November of that year that he also became happily restored to the church of God, and to the Divine favour, which for awhile he had to his sorrow lost. The Lord healed all his backslidings, and received him graciously; restored to his soul the joys of his salvation, and upheld him by his free spirit; so that he began again to teach the way of the Lord, and the Lord gave him fruit. I have a vivid recollection of his visiting us in the Isle of Wight, at the Midsummer quarterly meeting of 1837, and preaching with considerable life and power, when a young woman was saved of the Lord, who has since passed away to the better land, and who will be the crown of his rejoicing in the day of the Lord. From the time of his return to God, to the end of his life, more than thirty years, he pursued the even tenor of his way, devoting himself to the service of Christ in connection with the Bible Christian cause in the Portsea Station. While he was free from bigotry, loving all that love the Lord Jesus Christ in sincerity, he was strongly attached to the people of his choice. Both as class leader and local preacher, he was acceptable and useful; he loved the people, and was by them beloved. He spoke of God and salvation out of the fulness of his soul, kept warm and tender by the love of Christ. The Lord's cause was very dear to him. He greatly loved the preachers, with whom he was always ready to co-operate. He lived much in prayer, and the joy of the Lord was his strength. He was himself a peaceful man, and a peace-maker; often when any unpleasantness arose in the Church, he would seek to get it removed. He hated the tongue of slander, and would often reprove those who spoke evil of the absent in his presence. Mr. Wills, an intimate friend, says of him, "He

was just in all his dealings; very generous too, often giving up to those who owed him money the amount, if he found they had any difficulty to pay, and he thereby relieved many an honest mind. The first year of his itinerant life, he came one day to a place where a poor woman was in great distress, who had accidentally burnt a garment of her husband's. He made good her loss, saying he was only doing what he ought, carrying out the Christian principle." During some part of his history he felt life's battle to be a hard fight; and his faith in providence, as well as in redemption, was severely tested. But the Lord brought him into a condition of comparative affluence, so that in life's decline he was happily exempt from the bustle of earthly things. When the jubilee of his connection with the Bible Christians arrived, he wished to hold a meeting with his friends, and as a memorial of the goodness of God to him, he presented the society with a communion service. At the meeting, a service most interesting to all present, he spoke freely of the providence and grace of God by which he had been sustained in life and hope so long.

He had a severe attack of illness about the time Br. Way was home from Australia. To his old friend, who visited him in his affliction, Mr. Gibbs spoke most cheerfully of the hope, yea, the assurance of hope, that they would meet above. In the latter part of the year 1867, he retired from business, and having built a cottage at West Wittering, went there to live, as it was a more quiet spot than Southsea. There he was under the pastorate of Mr. Jehu Martin, whose kind words respecting him we will here insert. "Whenever I visited Mr. Gibbs I found him a cheerful and happy Christian, of whom it may be said, his conversation was in heaven. His religion in my judgment was not of that negative character too common among professors, but was positive, and forceful. His attendance on the means of grace was constant. His prayers were sometimes mighty. His stay on this station was a little more than twelve months, during which time he endeared himself to the society and congregation with which he worshipped; and when suddenly removed by death, he was lamented by all that knew him." He died October 2nd, 1868. For a few days prior he had been poorly, but on the morning of that day he arose as usual, took his breakfast, and then walked into the garden; not returning as soon as Mrs. Gibbs expected, she, getting alarmed, went to seek for him, and found that the spirit had already fled to the better world.

"Many fall as sudden, not as safe."

We have no dying words to present to the reader; but we have the fullest confidence that in the experience of our dear brother, to be absent from the body, was to be present with the Lord. John Knox said when dying, "Live in Christ, live in Christ, and the flesh need not fear death." Another said, "I have so learned Christ that I am not afraid to die." So did our dear departed friend so live in Christ, and so learn Christ, that all must be well.

He is gone to the land of the happy and holy,
Where millions of ransom'd ones have gone before;
He is gone to the home of our loved ones in glory,
And hath joined them again on the heavenly shore.

He is gone where the saints find their full rest in Jesus,
Where toils, and temptations, and sorrows are o'er;
He is gone where there's fulness of joy and of pleasure,
Where all is perfection on Canaan's blest shore.

May we be found faithful to Him who hath loved us,
And patiently press on the heavenly road;
And shortly we also shall go to the mansion
Prepared by our Saviour, Redeemer, and God.

R. P. TABB.

MR. HENRY SQUIRE.

By I. B. VANSTONE.

Most men appear content with mere earthly citizenship. Such a condition is as unsafe as it is grovelling. It cannot therefore be wrong to record a few words respecting our departed friends who are "fellow-citizens with the saints and of the household of God." The worldly-minded must be warned of, and allured from, his dangerous course, and the heavenly-minded must have refreshment in his homeward journeying. The near approach of death ought to make all men thoughtful, and dispel the mists of self-love from our eyes. In truth, men must be converted to God to enjoy his peace. The subject of the present sketch is a striking example of this fact. We make no attempt to give the portrait of an absolutely perfect character. He was a man of like passions with others. This general admission is a recognition of the weaknesses and infirmities inherited by humanity. But in grateful honour of the grace of God we emphatically affirm that he had "put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him." Great scripture truths are best understood when illustrated by experimental facts from common life.

MR. HENRY SQUIRE was born in the parish of Stratton, Cornwall, August 10th, 1822. Very little attention was given at that date by the great majority of the population in that locality to the great concerns of the soul and eternity. His father might be numbered among the careless ones who sought death in the error of their ways. Somewhat late in life, he was visited by a painful affliction which terminated in death. During its progress he became fully awakened to a sense of his carnal condition and danger, and was led to seek pardon through the atoning blood of Christ. Having obtained mercy, he shortly after passed peacefully away to the Paradise of God. Our deceased Brother was accustomed gratefully to refer to the awakening and conversion of his father as a signal manifestation of Divine mercy, and would add—

"God moves in a mysterious way
His wonders to perform."

His mother, who still survives, was, it appears, at an early period converted to God. Whatever may have been the external associations for developing the natural evil of our Brother's youthful heart, we cannot but think that a powerful restraint must have been thrown around his pathway by the prayers, precepts and example, of his pious mother. Be this as it may, he was never known to run into gross acts of immorality, or to be guilty of open and daring profanity. A near relative bears testimony, that anything low, vulgar, or profane would excite his disgust and displeasure. The danger with him lay on the other side, of building on a presumptuous pharisaism. His careful maternal training gave him an idea of a Scriptural morality, but of itself was not sufficient to give the light and grace of Gospel salvation. From his youth he closely observed the deportment of persons who made open profession of religion, and was quick to discover any inconsistency with the ideal he had set up; and such conduct would generally call forth strong terms of disapprobation, almost bordering on severity. Any departure of his own, however, from the same standard he could easily excuse because *he made no pretensions to a godly life*. He possessed a large vein of sarcasm, which coupled with a marked individuality of character, appeared sometimes to generate acts of persecution. Indeed, in the eyes of some, he was condemned as having a determined hostility to the professed followers of Christ. His opposition was more apparent than real, for the unimpeachable character generally secured his respect and even reverence. For several years previous to his conversion

he lived in the practice of strict sobriety, and it is right to say that he certainly cherished this with some degree of pride, it being also the climax of his attainments.

About fifteen years ago Mr. and Mrs. Squire came to the Metropolis to reside, and for five years afterwards he continued without any marked difference the same course of life. On their arrival Mrs. Squire united in Church fellowship with our society at Waterloo Road. Occasionally our deceased friend would visit the sanctuary on the Lord's Day. His tastes lay rather in attending open air gatherings, or seeking pleasure in an afternoon or evening stroll. How many thousands of the masses of this great city are missing the mark by seeking their Sunday enjoyment in a similar way. O that men were wise!

We now come to notice the *turning point* in our brother's career—*emphatically the turning point* in his life. On the 13th of Dec. 1858, Mrs. Pollard was appointed to take the services in Waterloo Road Chapel. The novelty of a female preacher induced Mr. Squire to attend the morning service. The discourse was based on Isa. i. 18. An incident was related illustrative of the subject which reminded him of his mother's prayers and solicitude for his welfare. This proved the Spirit's instrument in awakening him from his deep sleep of spiritual death. A gush of feeling followed, which it was difficult to conceal. On retiring from the chapel a friend, who observed his emotion, inquired the cause. In the conversation which followed, Br. Squire proposed returning to the chapel that prayer might be made in his behalf. A small band immediately yielded to his wishes, and continued to wrestle with God until the time for opening the Sunday School in the afternoon. But the full victory was not then gained. A very decided step had been taken, and his heart was fixed. Scarcely had he returned home when his new-born purpose was put to the test, but no amount of persuasion could divert his attention from the object of his aim. In the evening, and also on the following Monday and Tuesday evenings, he attended the house of God. Special prayer was made for his salvation, but the desired blessing tarried. On the Wednesday evening two friends, Mr. Seymour and Mr. Adams, went to his house in deep concern for his spiritual welfare. One of them read a portion of Eph. ii., and the other explained and applied it. Prayer for the penitent followed, and in a short time he became delightfully conscious that the grace of God had triumphed over the powers of darkness in his soul. The joy of his freedom was even greater than the sorrow of his bondage; so that he triumphantly shouted, "It is all right—this is quite enough for me." Having thus believed with his heart unto righteousness, his first impulse was to make confession unto salvation. And to whom could he so fittingly disclose the good news as to his anxious partner who had so long prayed for the arrival of that day. He therefore immediately sought Mrs. Squire, and gladly, without restraint, related the triumph of his soul. And now the sower and the reaper were rejoicing together. Praise the Lord! This was on the 15th of Dec., 1858. The circumstances of our brother's conversion are thus particularized that it may be seen that he entered by the door into the sheepfold. Feeling the value of this sacred enclosure, he was careful to keep close to the Good Shepherd's side. We long to see conversions after this fashion a thousand-fold multiplied.

"Haste again, ye days of grace."

Shortly after this, when the first gushes of spiritual joy had subsided, he felt himself surrounded by a cloud of darkness that seemed to threaten the extinction of the Divine light which had been so recently kindled in his soul. This led to a close investigation of his experience and attainments; with the fact of his justification fresh in his memory he repaired to the mercy-seat to prove the reality of the promise—"He giveth more grace."

To the great joy of his heart he was again filled with the glory of God; and from that period he enjoyed the "full assurance" that the blood of Jesus Christ cleansed him from *all* sin. It was now that his views became enlarged on his privileges as a saved man, and that he was under *obligation of perfect loyalty to God*.

In dealing with our brother's after experience, I may perhaps best do so by setting forth some of the more prominent traits of his Christian character. This, while it will by no means lift him out of the region of regenerated humanity, will help to illustrate the genuineness of his consecration to God.

1. *His uncompromising purpose to please God.* By the light of the Divine Spirit he had learnt, that, like Enoch, it was only as he walked with God, and had the testimony of a good conscience, he could enjoy real happiness. This experience once attained, he sedulously cultivated. He was naturally a man of great tenacity of purpose. When this principle was controlled by Divine grace, it must have been a great safeguard in Christian life; yet it might sometimes assume an aspect of sternness and severity. Br. Dymond remarks on this point,—“If he appeared a little hard, bordering on censoriousness, towards some persons, it arose from his perfect hatred of sin, and was in keeping with that rigid system of morality which he had adopted as the rule of his own life, and to which he prayerfully, vigilantly, and strenuously laboured to conform.” His firmness, then, was the result of enlightened purpose and not of self-will and personal gratification. Do we not need much more true Christian manhood?

2. *His unremitting attention to the means and ordinances of God's house.* To him the house of God was often the gate of heaven. His tears of joy, his audible shouts of praise, and sometimes his mouth filled with laughter in the public services, would sufficiently evince the effect of the ingrafted word in his soul. The class meeting and the Lord's supper were much valued and regularly attended. Even when failing health demanded great caution and prudence he might be seen in his accustomed seat in the house of God. Immediately after his conversion a family altar was erected, and its duties scrupulously observed when increasing weakness made it a real labour to do so. Further, his closet was his choicest sanctuary. Here, as well as in more public exercises, the word of God was his constant companion and guide. Many an hour has he snatched from his allotted sleeping time for spending alone with God and his word. This will account for his rapid growth in spiritual life. Mark; our piety must be enlightened and fervent to be strong and influential.

3. *His willing service, self-sacrifice, and liberality.* Br. Dymond again says: “The most prominent feature in Br. Squire's Christian experience was his love of holiness. He professed from the first time I knew him to have the same faith in Christ for sanctification as for the pardon of sin. He believed that Christ was made unto him not wisdom and righteousness only, but sanctification and redemption also.” This at once explains his manifest devotedness to each department of the work of God—as a Sunday school teacher, an official member of the church, a promoter of the Temperance cause, and a liberal supporter of all the institutions of our beloved Zion. He had evidently discovered the true nature of his Christian stewardship, and, with a noble self-obliviousness, he laboured in all things to be faithful. Is it not the highest wisdom in every Christian worker to go and do likewise?

4. *His cheerful resignation and triumphant death.* His whole Christian life was marked by great fervour and cheerfulness—the result of implicit faith in God. The question of his personal interest in Christ was so thoroughly settled at first that his experience was remarkably even to the close of life. After the commencement of his wearing and protracted affliction, which extended over seven years, there was the same fervour and submission, with an ever-brightening prospect of heaven. From the

nature of his disease, there were times when the physical system yielded to a sort of nervous irritability, and but for Divine grace this might have been apparent in a much larger degree. When the "earthly house" began to totter before the force of mortality, he still possessed his soul in patience. At all times he was reflective and thoughtful, and would occasionally break out in singing,

" 'Tis religion that 'can give,' etc.

Then again, to express his sense of obligation to God, he would quote—"Great is the mystery of godliness," etc. The glow of inspiration was evidently from heaven. On one occasion during his affliction he remarked, to an intimate friend, with much composure,—"I am not now able to do any work; I can see the value of religion. My way is quite clear. I have nothing to do but trust in God." It was the writer's privilege frequently to see him, and always to find him in a satisfactory state of mind. On my last visit, Sunday, March 7th, 1869, after spending a few minutes in prayer, in which he joined with great earnestness, I inquired as to the state of his mind. He readily and cheerfully replied—"It is all right." About a week before his decease he requested that the two friends who were with him at the time of his spiritual birth, should be present at the time of his departure to heaven. At midnight, on Tuesday, March 9th, those two friends were called in, and prayer was offered. He appeared exceedingly peaceful and happy, and as if immediately going to his heavenly rest, he shook hands heartily with them both saying—"Good bye, good bye," and then with hands uplifted he exclaimed—"Jesus!" From that time he gently and gradually sank until about six in the morning, when reclining on the arm of Mrs. Squire, and with a glorious consciousness of his everlasting felicity, he emphatically said—"It is all right," and thus he fell asleep and entered life. We involuntarily and unhesitatingly exclaim—"Let my last end be like his."

MRS. WHITEHOUSE.

As in religious biography it is usual to give names, dates, places, and parentage, chiefly for the purpose of authenticating the narrative; so it is proper to state that Mrs. JANE WHITEHOUSE was the daughter of Mr. and Mrs. Walter, was born near Launceston, Cornwall, June, 1840, and died Feb. 26th, 1870. She lived through her youth, and several years of her womanhood, without yielding herself to God. Her many gracious opportunities were in vain, until she attained her fortieth year. Then she was brought to God through the instrumentality of her eldest son, a boy about ten years of age. He at that early age, having found the Saviour, most ardently desired to lead his mother to the same Redeemer. Very importunately he asked her again and again to attend with him the house of God. After many solicitations his simple, but Christ-like efforts were crowned with success. The mother was brought to the sanctuary, and soon after was led by the Spirit to join the church. Her husband being a serjeant in the 73rd regiment, she moved with him from place to place, living a changeful and sometimes a very painful life. In the year 1853 Mr. Whitehouse retired from the army, and settled at Newport, in Monmouthshire. Whilst there our sister continued in fellowship with God's people. She also grew in grace, and became more firmly established in the faith. About nine years ago she came to Abersychan to reside, where she united with our little church; and continued to the day of her death a consistent member. Her pilgrimage was comparatively long and trying. In sorrows, temptations, and afflictions she was abundant; but God's grace was sufficient for her, and she was safely upheld through them all. Her last days were marked by confidence and peace, and occasionally by ecstatic

joyfulness. A few days before her death she said: "I know in whom I have believed. All is well. I am on the Rock." Reviewing her life, in prospect of death and eternity, she, with deep feelings and many tears, told her friends that if she could begin life again she would be more diligent in the Lord's service, and more frequent at the mercy-seat. But she felt that by grace she was saved, and declared a few hours before she ceased to live on earth: "I am not afraid to die. I am resting on Christ alone." And now our dear sister is enjoying life in Christ, and with Christ.

"Rest with the saints, whose race is run,
Whose virtues track their flight to heaven:
The goal is gain'd, the battle's won!
To thee the palm, the crown is given,
Which conquerors in that region wear,
Where all is lasting, bright, and fair."

J. J.

DIED at Northlew, Jan. 16th, 1870, Mr. JOSEPH MAJOR, aged sixty-six. The disease of which he died was of the heart. For about fifty years he had been a member of the Bible Christian society, during which time he had sustained various offices — local preacher, class-leader, chapel steward, circuit steward, and superintendent of the Sabbath school. He was ever ready to visit the sick and the dying, and to the needy he was often intrusted to distribute the benevolent gifts of the gentry of the adjoining parish of Ashbury. His funeral sermon was preached by Mr. James Thorne. He was a brother of the late Mr. Harry Major, Bible Christian Minister. S. L. T.

DIED at Stowford Barton, Halwill, on Monday morning, Feb. 7th, Mrs. MOUNTJOY, whose maiden name was Paige. Mrs. M. was born at Milton Damerel, in the Shebbear Circuit, about the year 1803. She was converted in the Holsworthy Circuit, in a blessed revival, when so many were added during the pastorate of Br. R. P. Tabb, some twenty-eight or twenty-nine years ago. Some of her last sayings were, "I am the Lord's, and the Lord is mine." "I am helpless, but not hopeless." "The devil tries me, but the Lord will not leave me in the end." Mrs. M. is the mother of Br. W. Mountjoy, Minister, who is now home ill. Her husband, another son, and two

daughters, are all members. Her funeral sermon was preached at Eworthy, to a large congregation, on Sunday, Feb. 27th, by

S. L. THORNE.

Mr. ENOS LAWRENCE died Nov. 19th, 1869, aged twenty-nine. He was born at Ford, near Salisbury. When quite a youth he removed to Southampton. He was brought to God under the preaching of Mr. Willet at Kingsland. About five years ago he united himself with our people. He was soon after put on the circuit plan, and attended to his work perseveringly up to the time of his death, and profitably to himself and others. He sank under the Typhus fever. It was only fourteen days from the last time he went to his usual employment until others carried him to his grave. He diligently attended the means of grace, and earnestly kept to his work as a local preacher, besides being the chapel steward and an assistant class-leader. In his removal from earth, the church has sustained a loss, but it is his gain. His death was improved in our chapel. A large number of friends manifested their love and sympathy by attending the funeral, and the chapel when the discourse was delivered.

Mrs. INDER, the wife of Mr. G. Inder, died at Shirley, February 27th, 1870. She was brought to God with the Wesleyans. About three years since she united her-

self with the Bible Christians. She was a constant attendant on the means of grace, and lived in the enjoyment of religion. The pleasure she took in the services of the sanctuary was observed and often remarked on. It was evident for some time before she was prevented from attending God's house that her health was in a precarious state; but she persevered, and joined in the public services as often and as long as she possibly could.

When, detained from the public means it was blessed to visit her at home. One could not listen to her utterances without being convinced that her religion was real, and that religion was a most glorious thing. "I feel Christ precious;" "I am on the Rock;" "I shall be saved;" "I shall go to heaven;" "I shall not be lost;" "I have no fear;" and many such expressions were often heard. Sometimes, when a little dull, she would say: "I feel it is all right, but I want to feel more: to have it brighter, and I shall, before I die; I want to die praising God, and I shall." Only a few minutes before she died she sang the whole of that beautiful hymn, beginning, "My Jesus I love thee, I know thou art mine," &c., and then said, "Glory, glory be to God! Praise the Lord! Hallelujah!" and thus she continued, until she left earth for heaven.

On the same morning that I heard of the death of Mrs. Inder, intelligence came of the departure of another who has been a good friend at Hedgend, Mrs. BERR, who though not a member with us, manifested Christian kindness to God's people, and a good interest in his cause. She attended the means of grace when able to do so, contributed to the support of the cause, and always extended a most hearty welcome to the servants of Christ night or day. We believe she also is gone to be with Christ.

The same week, JOHN LEMINGTON, one of our old members at Hedgend, died. Just before, he said to me, "I have a hope that no man gave

me, and that no man can take away." He was trusting in Christ only.

The same week, one whom I had close acquaintance with in Southampton, departed this life. He received his good through our labours. He, too, left this world trusting in Christ.

Though those friends are gone from us, we feel much encouraged to toil on in the belief that they are all "sleeping in Jesus." S. H.

DIED, at Helstone Farm, Copplestone, January 29th, 1870, JOHN SEARLE, aged fifty-nine. Mr. Searle had been poorly for a few days, but not apparently dangerously ill. On the morning of the day he died, he went to market, returned in the afternoon, was taken violently ill, and in a short time he was a corpse. He was a consistent member for about twenty years. It was his delight to entertain the ministers of Christ at his house, and to sit under the ministration of God's word. We have lost a good friend, but we believe our loss is his gain. Mrs. Searle and eleven children are left to weep. Our dear brother conducted his household so orderly, and trained his children so well, that we have reason to hope they will follow in his footsteps and meet him in heaven. May the Lord save every member. The writer preached a funeral sermon in Copplestone chapel, to a full congregation. "Ex-tol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation."

J. WOOLCOCK.

DIED at Morchard, Feb. 12th, 1870, in the sixty-sixth year of her age, FANNY WRETFORD, after a long and painful illness. The life of dear Mrs. Wretford, from her conversion until she could do no more, was one of usefulness to the church. But she is gone; her work is finished, and she now "rests from her labours and her works follow her."

"Where seraphs gather immortality,
On life's fair tree, fast by the throne of God."

Her death is a great loss to the society at Morehard. The writer improved her death to a large congregation. Many tears were shed, and we hope seed sown that will bring forth fruit to Christ's glory. A memoir may be expected.

J. WOOLCOCK.

DIED in peace—after protracted affliction, borne with Christian patience — at Gillingham, Mr. F. FRIDAY, aged fifty-four years.

J. G.

DIED at Sheerness, February 27th, 1870, aged seventy-seven years, JOHN WHILMOTT. He was, many years ago, connected with another society, and laboured with great earnestness, often walking twenty miles on a Sunday to hold public and private religious services. Though never officially recognized as a local preacher, he would speak with acceptance as an exhorter. He excelled as a visitor, prayer and class leader. For many years he was a great sufferer, but he bore a noble testimony to the power of Divine grace to cheer and sustain. His complaint was such that he could but seldom attend the means of grace. I made it a matter of duty to visit him regularly, and soon proved it to be a great privilege. To witness his suffering and distress has frequently quieted the murmurings of my heart; and to see the power of gospel truth to make "labour rest, and pain sweet" has filled me with hope and joy. He had much to try his faith, for, situated like Lot, his righteous soul could not escape vexation. I believe he had a very impulsive nature, and many of his words and actions were misconstrued. Far be it from me to gloss over the character of any one. Br. Whilmott was beset with infirmities—proof that he was a *human being*. I am satisfied that the main purpose of his life was to serve God. For many years sickness had been preparing him for the tomb. He was taken worse on the Friday previous to his death. On Sunday afternoon he became insensible to things terrestrial, and at

seven o'clock, while *we* were worshipping in Ebenezer chapel, *his* redeemed spirit entered the sanctuary above, where it caught the full rays of Divine glory and tried the "sweeter strains" of heavenly melody.

M. BROKENSHIRE.

DIED at Tavistock, February 23rd, 1869, MRS. AGNES HANNS, widow of the late Mr. GEORGE LILLINGTON HANNS, of Markstone, Lifton, Devon, aged eighty-one years. She was converted to God, through the instrumentality of the Bible Christians, many years ago; and, from her conversion to her decease, she continued an approved and highly respected member of the society at Lea, in the Tavistock circuit. In all that related to the prosperity of the cause of Christ she took a lively interest. For twenty-five years Mrs. Hanns was a widow, and having nine children, a full share of labour and anxious care fell to her lot. Her children, excepting one daughter, the late Mrs. W. Mountjoy, all survive her, and all but one have given pleasing evidence of having been made partakers of salvation; towards which, their excellent mother's influence, no doubt, largely contributed. For very many years the ministers of Christ were heartily welcomed to her house, where they received bounteous hospitality and found a congenial home. During the last three months of her life she suffered great weakness of body; but her hope and confidence were strong in the Almighty Saviour, and her end was peace.

This notice is penned in grateful recollection of her motherly friendship, and of numerous kindnesses received at her hands. W. L.

DIED at Flushing, February 22nd, 1870, MRS. KRIGHTON, aged fifty-eight. She was converted to God about thirteen years ago, and from that time to the hour of her departure she was firm in her adherence to Christ. Br. H. Davies, her leader, says—"She was a lively, happy Christian, and her whole conduct such as becometh the gospel of God." While in health she was a regular

attendant on the various means of grace, and gave evidence of a mind deeply imbued with Divine truth. Although for the last three years of her life she was confined to her own house by Asthma, yet her love and devotion to her Saviour were undiminished. The immediate cause

of her death was Bronchitis, aggravated by her old complaint. She bore her afflictions with great patience and fortitude, and ultimately fell asleep in Jesus.

"Let me die the death of the righteous, and let my last end be like his." W. ROWE.

The Gleaner.

OUR ENGLISH BIBLE.—Who will not say that the uncommon beauty and marvellous English of the Bible are the greatest strongholds of heresy* in this country? It lives on the ear, like music which can never be forgotten. Like the sound of church bells, its felicity is often seen to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead is associated with it. The power of all the griefs and trials of man is retained in its words, and all that he has about him of soft, and gentle, and pure, and patient, and good, speaks to him for ever out of his English Bible. It is the sacred thing, which doubt never clings to and controversy never soils; and throughout the length and breadth of the land there is not a Protestant with a particle of religiousness about him whose spiritual theology is not in his Saxon Bible." —*Dr. Newman.*

THE MYSTERIES OF PROVIDENCE.—I saw a sparrow perched upon a telegraph wire, and I said to myself: "As much as that sparrow knows of the urgent haste, and the sorrow, and the suffering which are expressed in the messages which are passing under its claws, which do not perceive the slightest tremulousness as the messages speed on, so much does the poor human being know of what is being transacted in this universe, and of what it all means." And

* Well may Protestants declare, their opponents themselves being judges, "We won't give up the Bible."—*Ep.*

while I was thinking this thought, Mr. Sparrow chirped an affectionate little chirp, and Mrs. Sparrow came and perched beside him; and they doubtless thought that they were masters of the situation, and the lord and lady of the whole scene!—*Arthur Helps.*

THE POPE'S INFALLIBILITY AND THE COUNCIL.—Doubtless the Pope can force the dogma through the Council if he judge the time to be ripe. Should he do so, the consequences must be serious. They may be serious even for us. For there can be no doubt that a concentrated Papal despotism, managed by the Jesuits, would be able, for a time, to put forth formidable efforts wherever Roman Catholics form part of the population. But the consequences would be far more serious for the Romish Church itself. The proclamation of the Papal Infallibility would thoroughly alienate and dishearten the foremost men of the Romish Communion in France and Germany; and might even constrain them to secede. If it be true, as is alleged, that of the bishops now in Rome, two hundred have declared themselves hostile to the dogma, while only four hundred have pronounced in its favour, one may pretty confidently predict that the proclamation of the dogma will be waived. But the Jesuits have more ways of reaching their end than by marching right up to it. If they are baffled in their project of a new dogma defining the Papal Infallibility, they are not likely to be baffled in their hope of concentrating

the Papal despotism in the sense of that dogma. The concentration has been begun already. The promulgation of the Immaculate Conception of the Virgin, by the present Pope without a Council, was a tacit assumption of Personal Infallibility; and whether a decree formally announcing that Infallibility be voted by the Council or not; it is almost certain to be henceforth the dominant principle in the government of the Church. *W. Binnie, D.D.*

THE DISCOVERY OF THE BURNING-GROUND AT MADRID.—The municipality resolved on building a new street in the northern suburb of the capital, and, to find a foundation for the houses, it was necessary to run a deep cutting through mounds of rubbish which had accumulated in that quarter. In digging, the workmen came upon a subterranean mound of human remains. The dust was black and shining as if steeped in oil, forming a horizontal belt or layer, which stood out in the broad open trench, relieved by the white gravelly soil on which it rested, and with which it was covered over. It was largely mixed with calcined bones, with skulls having, in some cases, tufts of hair, and jawbones with human teeth, and bits of burnt wood. This ghastly heap was evidently the memorial of some fearful human tragedy. What could it be? It was remembered that here had been the burning-ground of the Inquisition, and that through many a dreary year that terrible tribunal had celebrated its *Autos-da-fe* on this spot, and no doubt was felt that these were the remains of its victims. The population of Madrid flocked to gaze on this strange record of a past age. When were these men burned? they asked; what was their crime? And when they came to know the true import of what had been so suddenly disclosed to their view, and to learn something of the tyranny and crimes of which it was the ghastly witness, they were thrilled with horror. Orators took up the theme in the Cortes, and declaimed on "the *Strata* of their soil," which had their "corres-

ponding strata in their history;" and thus many of the Spaniards were brought acquainted with the story of the martyrs, of whom, though they had been sleeping here in hundreds and thousands, in their immediate vicinity, they had never before heard tell. Terror fell upon the priests when this witness rose from the dead. And instead of plotting how to compass the life of the Bible-reader, they deemed it more prudent to concert measures for guarding their own.

But how remarkable the *timing* of this discovery! Had it been made before the flight of the Queen, and when the priesthood were in power, these memorials would have been consigned to the darkness from which they had so unexpectedly emerged, and care taken that the public should know nothing of it. As it was, what had been disclosed could not be hid. There, in the midst of the capital, was this yawning pit, telling its dreadful secret in the hearing of the whole nation. It was as if the martyrs had risen, and the lurid flames of the *Auto-da-fe* had been flashed in the eyes of Spain.—*Dr. J. A. Wyllie.*

DRUNKENNESS IN A POOR MAN'S HOUSE, means a wife with scars upon her bosom and a broken heart within it. It means an empty cupboard, a cold hearthstone, and children crying for the bread there are no means to buy. It means the daily battling of a helpless woman for dear life; pilgrimages to the pawnshop; the stripping of the little home of all that made it like a home; the gradual turning of that home into a hell; the driving of sons to theft, and of daughters to something worse than death. It means all this, and more than this, when a poor man takes to intemperance. And it is because the phantom of that thin wife rises before the fancy and speaks its ghostly tale; because the cry of the pining child comes ringing to our ears; because we see the young boy standing at the dock and telling the magistrate that a drunken father drove him there; because we see the daughter floun-

ing on the streets, and declaring that it was a drunken father who consigned her to the pity of its stones; because the bed of Father Thames is freighted with the pent-up testimony of hundreds of still ghosts who wait to charge their debauchery, disgrace, and death upon a drunken father at the judgment-seat of God—this is why we speak to working men about this hellish vice, and entreat them by all

that is true in manhood; by all that is sacred in marriage; by all that is tender in a father's care; by all that is beautiful in the ties of home; by the vows they swore before God's altar; by everything worth living for on earth; by everything worth flying from in hell; and by everything worth striving for in heaven; to give up drunkenness, and become sober, honest, striving, valiant men.
—*Arthur Mursell.*

Brief Notices of Books.

The Church Seasons Historically and Poetically Illustrated. By ALEXANDER H. GRANT, M.A. Cr. 8vo. cl. gilt. London: James Hogg and Sons.

THE aim of the author of these pages has been to trace the origin and history of the Fast and Festivals of the ecclesiastical year, and to illustrate in poetry the circumstances under which they were begun, and the chief doctrines and ideas they are intended to represent. The book is compiled with considerable care and taste, and forms a very delightful volume for Sunday reading, the devotional character of the hymns giving an especial charm to the work. The historical information will be proved full of interest to young churchmen, and young ladies especially will find the work to be one well adapted to inform the mind and gladden the heart. It is a very handsomely got up book. It forms a kind of key to the Book of Common Prayer. It has some of the most popular hymns by nearly all the leading living hymn-writers, and has a useful index.

G. J. S.

Mottos and Aphorisms from Shakespeare. Post 8vo. cl. London: J. Hogg and Sons.

SHAKESPEARE'S writings are full of wisdom; in the form of short printed sentences. In this handy-book, nearly three thousand of these lines of wisdom are arranged in alpha-

betical order, with reference to the work selected from, and each numbered and indexed. Everyone can find here something suited to his taste; it is brimful of knowledge and pleasure.
G. J. S.

The Students' Hand Book of Christian Theology. By the Rev. BENJAMIN FIELD. Second Edition. Cr. 8vo. cl. London: Hodder and Stoughton.

THERE is a feeling of melancholy interest attaching to this book. Its accomplished author, a Wesleyan Minister of fine parts, to prolong his life transported himself to the Antipodes. There he laboured assiduously as long as life and strength remained, even to within a few hours of his flight to Paradise. To allow his friend Mr. J. O. Symons to come to England on important Connexional business, he joined another devoted missionary in undertaking the management of the Australian book concern, and all its interests, but strangely enough, both these brethren were cut off and taken home to God within a few weeks of each other, thus necessitating the prompt return of Mr. Symons to Australia. Besides writing and publishing the life of Mr. Draper, Mr. Symons has contributed a genial Biographical Sketch of his friend Mr. Field as introduction to this re-issue of a very valuable hand-book of Christian Theology. It is scarcely possi-

ble to speak in too high terms of commendation of the work, as far as it goes it is a perfect epitome, and comprehends all the great truths of the Bible, presented in language clear and simple, pointed and practical. It contains, we believe, the matured thoughts of the venerable Thomas Jackson, so many years the theological tutor at Richmond College. Mr. Field having made full notes of his tutor's lectures, whilst a resident at Richmond, he has in this compact and comprehensive volume supplied to Biblical students more available valuable matter, in a small compass, than was accessible to any student sixty years ago even in great folios. It is reduced in price to 3s. 6d., and is thus placed within easy reach of most young persons. G. J. S.

Life of the Rev. Daniel James Draper. With Historical Notices of Wesleyan Methodism in Australia. By REV. JOHN C. SYMONS. Cr. 8vo. cl. Portrait. London: Hodder and Stoughton.

APART from all other considerations, we believe we are correct when we affirm that Methodist biographies possess an amount of interest far surpassing those of any other class of the community. We might illustrate our observation by many well-known examples, but it may suffice to mention only the one before us. However timidly the author may have entered on his task of preparing these pages, he has succeeded in providing a volume which abounds with so many details religious, historical, and social, of interest both deep and permanent, that for many years, we feel persuaded, Mr. Symons' book will be used as a record of most valuable and reliable historic information. The late Mr. Draper's untimely death was a source of deep and long-felt regret; but it is some relief to know that, in these pages, he being dead yet speaketh. Mr. Symons possessed every qualification for the task imposed upon him; he had the pen of a ready writer; he had perfect knowledge of Mr. Draper individually, and of the

localities which come under notice; and he has made free and judicious use of the official documents relating to the formation and growth of the several Methodist societies in Australia, so that future historians will find ample and most important information here which will increase in value and interest every year. An index is much wanted. Mr. Draper is another of that numerous class of men who give God their hearts in early life, and devote a long after-life of service to the cause of God. Converted at seventeen, he soon became a local preacher, and using the gifts God had bestowed wisely and diligently, he was soon introduced into the full work of the Methodist ministry, and gave himself up for foreign service. First appointed for the West Indies, under medical advice his location was changed to Australia, and in that great continent, God has abundantly made use of his servant in forming and carrying out works of great and permanent good to thousands of people. As a missionary of the cross of the Lord Jesus Christ, his life and labours form an example worthy of the imitation of any one devoting himself to that self-denying work. He had filled up a full measure of important service, extending over a period of thirty years, before he left Old England on his last voyage. That such a man should have been on board the ill-fated steamer *London* when she sank in the Bay of Biscay, was something to thank God for on behalf of scores of poor heart-broken sinners; and who knows but that scores were led to trust their souls to Jesus at that last hour of Mr. Draper's life and ministry, as the result of his labours and prayers. That earnest dedicatory prayer of Dr. Bunting's, offered when the young missionary was first leaving his native land, never lost its hallowed influence on his mind, and in his last hours and moments on earth, we doubt not but that his own earnest supplications were blessed by a gracious providence to the salvation of many souls. The rapid manner in which

our possessions in Australia have grown, and the marvellous way in which Methodism has sought to keep pace with the religious wants of the people, Methodism in all its branches, for they are all at work with successful missions there, shews most conclusively, that Methodism is better adapted to the wants of the people all the world over, than any other form of religion hitherto known: and this volume will go far to demonstrate the truth of this opinion. G. J. S.

The New and Comprehensive Scripture Catechism, designed for the use of Schools, Bible Classes, Anniversaries, and private families. By CHARLES BRIDGMAN, Author of "The Comprehensive Gospel History." Second Edition, Enlarged. Bible Christian Book-Room.

THIS is a work which saves time to the scholar, assists the teacher, supplies much useful information, and may profit all for whom it is designed. The first edition was noticed very favourably by several periodicals. This being a second edition enlarged, it cannot well fail to secure further and more extensive favour. The recapitulatory ques-

tions at the close of each book, for both teachers and scholars, to say nothing of the bulk of the work, are worth all the cost. When we look upon a work of this kind, we hardly think of the time and toil necessary to produce it. Let superintendents of Sabbath schools test it, and encourage the teachers to use it, and they cannot fail to find their account in so doing. G.

Holiness through Faith. By B. PEARSALL SMITH. London: Morgan and Chase.

AN experimental and powerful exposition of the Scripture doctrine of "Holiness through Faith." The illustrative cases are encouraging and striking, and much enhance the value of the book. Most of the author's statements have our entire concurrence, as when he says:

"The great need of our time is Holy Ghost power in our ministers. There is many a professor as harmless to Satan's kingdom as the cannon-ball the child rolls across the floor: but put the power behind it, and it will fly like lightning on its mission of destruction to the strongholds of the devil. There is many a rusting locomotive, a mere obstruction in the way. Apply but the steam to it, and it would draw thousands heavenward."

Connexional Intelligence.

CANADA.

We gladly reprint the following from the *Observer*.

HUNGERFORD MISSION. — We have held three series of special meetings at Bethesda, Gray's, and the Lodge Room.

At Bethesda, twelve presented themselves for prayer.

At Gray's, thirty persons sought an interest in the prayers of the people of God; twenty-three have united with us. Prior to the meetings we had a class of five persons, now of twenty-eight. I preached at this place for four weeks, and at times had but little help; some evenings none at all.

At the Lodge Room sixteen persons presented themselves for prayer. May they be faithful. J. C.

At Bethesda, also, a number of the young have sought Christ, and the church has been greatly quickened. J. C.

USBORNE. — Zion has hitherto borne a very hard name, and the people have been accused of more than one fault, consequently I felt timid about going to work there; but the Lord directed me thither and I dared not refuse. I went in my weakness, clothed with the strength of Christ. I spoke, yet not I, but Christ spoke by me; and the word was with power. Believers were quickened, cold-hearted professors were warmed, backsliders were reclaimed, hard hearts were broken, and, in the soft soil of the youthful heart, the seed of truth was planted. Nearly fifty

presented themselves at the altar for prayer, and thirty at least testified that God, for Christ's sake, had forgiven all their iniquities.

The meetings continued for nearly seven weeks; I preached every evening, except one, when Mr. Smith, from St. Mary's, preached a sermon from Matt. ii. 12, which I believe will not be forgotten in time, nor in eternity.

J. COLLINS.

This earnest worker has been laid aside by affliction, but we have been glad to observe an intimation that he is much better, and we hope before now as actively engaged as ever in the Lord's work.

CLEVELAND. — We have been holding religious services for several weeks past. We have had good meetings. I think the members have been much blessed. Quite a good attendance of the members, but I do not think we have had over six or eight persons besides present at any one meeting. One man sought and found peace.

J. T. S.

PORT HOPE. — We have been engaged for some time in special services at Port Britain. The first week we toiled hard, but without any apparent good results. During the second week's effort, the voice of the Master was heard, "Launch out into the deep, and let down your nets for a draught." Like Simon, we almost felt inclined to say, — "Master, we have toiled all night and taken nothing:" but at His word we let go the net, and have enclosed a great number of fishes, but the net did not break, thank God. We have been letting down the net every night since, and have brought up some twenty precious souls, and still they are coming. Several heads of families are among the number of the saved, as well as young people of promise. A few of our Sabbath School children are the saved of the Lord. It would do your heart good to see the joy of God's elect at Port Britain.

Port Hope looks more promising than I have ever seen it. A week ago last Sunday we had a very good congregation, and a better influence. The Master was in our midst. After the sermon, two persons came forward for prayer. Last Sunday evening the congregation was larger still, and after the sermon one person came forward for prayer. I fully believe if I could only commence a special effort in Port Hope we should see a gracious work. "The harvest truly is great, but the labourers are few,"

E. P.

MITCHELL. — We are holding meetings at Bethel, and are pleased to find that our labour is not in vain; for there is a shaking among the dry bones.

A. C.

HAMPTON. — Nineteen added to the society at Eldad, as the result of one protracted meeting.

T. R. H.

LONDON. — We are now engaged in special service at Delaware. We are having good meetings; the church is quickened, and one person has experienced a change.

W. K.

CLINTON. — You will be glad to hear that we have a good work in progress at Clinton. Several have already been truly converted, and others are seeking the Lord, nearly all of whom are heads of families. I consider it the most thorough and genuine work of grace I have witnessed since I left Hampton.

W. R. R.

CHARLOTTETOWN, P.E.I. — We are holding special services in town; great interest is manifested, and much good is resulting, both to church and congregation.

J. K.

A new church was opened at Orono, in the Bowmanville Circuit, on Thursday, January 13th. Twenty-five years before, the little frame church, the first in the village, was built. In 1868 nearly 6,000 dollars were raised in the Bowmanville Circuit for church improvement alone. Nothing daunted by this, the friends in Orono, believing their existence depended on it, resolved to arise and build. The President, Mr. Pascoe, preached the first sermon, and Messrs. Barker, Webber, Price, and ministers of other denominations took part in the subsequent services. The building, 52 feet by 35, is both beautiful and convenient, the cost about 3000 dollars. The debt of 700 dollars remaining at the opening has been since reduced nearly one half.

On January 30th, a church, 30 feet by 26, was opened, in the fourth concession of Hungerford, about three miles east of Thomasburg, *free of debt*. Mr. Kinsey preached the first sermon from 2 Kings xix. 14.

On the 5th of February a new church in the village of MANILLA was dedicated to the service of God, toward which about 1000 dollars have been received.

MISSIONARY MEETINGS.

ABERAVON CIRCUIT. — As we take a deep interest in the Connexional Intelligence reported in our Magazine, we like to contribute our part when we have

any interesting particulars to communicate. Missionary services have been held in all our places of worship.

At *Aberavon*, on Sunday, October 17th, 1869, three excellent sermons were eloquently and powerfully delivered by Mr. J. Kenner, of Swansea; our friends were greatly delighted, God was near to bless his people, and much practical sympathy was manifested in the mission cause. The annual meeting was held on the following evening; a good congregation assembled; E. Jones, Esq., J.P., presided with great efficiency; extracts from the Society's Report were read by the pastor; Mr. Oates followed with a good speech, well delivered; Mr. Hobson, Primitive Methodist minister, displayed much catholicity of spirit, and spoke to the subject of the evening with intelligence and power. The Deputation came next, securing the eager attention of the audience, he held them spell-bound for about an hour. The financial result was very gratifying, total raised, £8 3s. 10d., being £1 10s. 4d. in advance of the previous year's. Thanks were cheerfully accorded to the chairman, briefly spoken to by Mr. Whitelaw, and these deeply interesting services were brought to a close.

Skewen.—Sermons were preached here the same day by Br. Oates, meeting on Tuesday, Oct. 19th, Mr. J. Tucker took the chair, the circuit ministers and Br. Kenner followed with addresses; the collections showed an increase on the meeting for 1868, which would have been more marked, but for the change required to be made in the time of holding the meeting, from Spring to the Fall. Our friends from Neath came out nobly, and all present were delighted. We are greatly in want of a chapel in the centre of this populous place; we are paying a heavy rent for a small front room of a cottage, too far out of the village, where, notwithstanding, God has graciously visited us; we have increased from six to sixteen members, the nucleus of a good working society. We have a prospect of much success, but are not strong enough financially to arise and build without help.

Cwm-Avon.—Our annual missionary services came off here on Sunday and Monday, Feb. 13th and 14th, 1870. Two deeply interesting and well arranged discourses were delivered by the respected pastor of the Swansea Mission. Mr. Whitelaw presided over the public meeting, and introduced the business of the evening in a neat speech; the Re-

port was presented by Mr. Trengove, and eloquent addresses were delivered by Messrs. J. Kenner and W. Oates. The weather proved most unpropitious on both days: the bitterly cold wind blew so strongly as to unroof houses and chapels in all directions, rendering it unsafe to walk the streets. Even the warm-hearted missionary was on the point of turning back when his conductor was blown off his legs between Aberavon and Cwm-Avon. It was therefore gratifying to find the collections only 10s. behind those of last year, which amount had been made up by the increased zeal of the juvenile collectors.

Aberavon.—Our friends here are not contented with one missionary meeting a year; the above services in October were followed by our juvenile meeting on Thursday, Feb. 17th, 1870. As usual the cards were given out the second Sunday in the new year, pieces and dialogues the following week; the former were readily taken by the children; careful attention to the children's rewards, and a kind word to cheer them on in their work, with a *judicious* distribution of *practical sympathy*, meet the oft-raised objection to the establishment of juvenile meetings—that the children cannot be got to take cards, &c.

Printed programmes were extensively circulated, and the people *personally* invited to attend; the chapel was comfortably filled; our true friend, Mr. Whitelaw, who is quite a favourite with the children, occupied the chair; the numerous advocates kept well to the point. "Christ's command," "All can do something," "The first Christian Mission," "Have you a Bible?" "The Missionary box," "Modern Missions," "What is a Missionary?" "Missionary Appeal," &c., were among the subjects spoken to; all the dear children acquitted themselves well, the friends declared never better. Recitations over, the collection was taken up; then the collectors, at the call of their names, came to the platform, some of them very small, with big amounts; all had worked hard, their diligence and perseverance, in spite of many discouragements, enough to put grown up children to the blush; their returns elicited great applause, and the enthusiasm reached the climax when it was announced that the total raised by cards and collection amounted to the noble sum of £13 19s. 9d., being £4 5s. over last year's.

Neath.—Here our friends take a deep interest in the missionary cause. Mr. S. Jory, Conference deputation, having

informed us that his health was not sufficiently improved to warrant his taking any extra work, the Superintendent of the district kindly consented to take his place at Neath; having visited the other parts of the circuit, the friends were high in their expectations, nor were they disappointed. Br. Kenner sustained his well-earned reputation as an efficient preacher of the gospel in his three discourses on Sabbath, March 6th; a rich influence pervaded the services; the people felt it good to be there.

The public meeting, for which the best arrangements had been made,—came off on Tuesday, the 18th; the Master of assemblies was present, in answer to the opening prayer; Howel Cuthbertson, Esq., Mayor of Neath, took the chair, and conducted the business of the meeting with great ability. T. Andrew, Esq., ex-mayor, had promised to take a part in the meeting, but to his deep regret was unexpectedly called out of town; he sent a contribution to the collection with ardent wishes for our success. Br. Oates read brief extracts from the Report; the writer led the way with a short address; then came Mr. T. E. Mundy, from Dean Forest, who appeared quite at home in facts and figures; Mr. Kenner followed with a speech of massive, well-digested, and thrilling facts, closing at the expiration of fifty minutes with a fine peroration. The meeting was most enthusiastic, rising to its highest-point, when the pastor announced the proceeds of the services to be £9 3s. 6d., with £5 8s., juvenile effort, making a total of £14 11s. 6d., besides a donation of 10s. 6d. for the first time from a kind-hearted Welsh friend.

All our friends—none of whom are wealthy—were greatly delighted with the success of these services, the result of *united effort*, and intensified zeal in the cause of Christ; while our old and long tried friends, Mr. and Mrs. Lang, Mrs. James, Mrs. Hunkin, &c., were filled with gladness; tears of joy were shed as they remembered the cottage meetings at Mile End Row, when 14s. raised at the missionary services was a great success, and with grateful hearts they exclaimed, "What hath God wrought?"

In this place we have a noble band of deeply interested friends, who feel they cannot do too much for so good a cause, nor sympathize too deeply with the Society by whose assistance they have received the best of all blessings—

a saving knowledge of Christ. We greatly need something to be done to *enlarge* and *improve* our chapel; our ordinary congregation on Sunday evenings fills it, and at two or three of these services we have required forms in the aisles. But as it is built behind two houses, with three cottages at the back, and heavily burdened with debt, we are greatly perplexed about the steps to be taken, the more so because we feel certain something *must* be done without delay. The arrangements made for the accommodation of the deputation, and the success of the services, reflect great credit on my much respected and worthy colleague, and the whole of the friends at Neath. May the benediction of heaven rest upon them, and their children. A. T.

YARMOUTH, I.O.W.—The first series was held on Sunday, Nov. 14th, 1889, and following week. Messrs. Finch and Hill attended as deputation; the latter instead of Mr. S. Higman.

Meeting on Monday at Newbridge. Collections in advance of last year's, although some of the members had left and joined the society at Barton's Corner since the opening of the new chapel there. The friends truly did well.

Barton's Corner on Tuesday. Here we were assisted by Mr. Hitchen, (Primitive Methodist). Collection more than a pound in advance.

Brook, Wednesday. Congregation not large, but collection a little in advance of last year's.

Norton Green, Thursday. Crowded congregation; Mr. Scholefield, (Wesleyan), kindly assisted. Collection considerably in advance.

What with the loveliness of the weather, the beauty of the scenery, and kind heartedness of friends, the tour was thoroughly enjoyed by both deputation and self.

The second series began on Sunday, Jan. 16th. Sermons were preached at Yarmouth by Mr. Yemm, Mr. Keen being prevented from coming through affliction, and at Brixton, by Mr. Pryn.

The missionary tea at Yarmouth, on Monday, was well attended. In the evening the chapel was crowded, and meeting most enthusiastic. Collection just double last year's.

Meeting on Tuesday at Brixton. Congregation not large, but collection in advance, so that every place in the circuit is more or less in advance.

The sermons and speeches were creditable, and produced good effect.

E. TURNER,

REVIVALS.

NORTHLEW.—At some places in this circuit showers of blessings have descended. At Boasley some forty-five have been converted; at Madworthy, three; at Cruft, fifteen; at Highampton, eleven; at Bridestowe, one; at Bratton, one; and at Widdon, one; at the time I write. Oh the power of the Gospel of our Lord Jesus Christ! "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

S. L. THORNE.

the circuit met and took tea together in the school-room, after which a pleasant and profitable evening was spent in the house of God, which was well filled. Topics were spoken to by ministerial and lay brethren; the choir sang several choice pieces; the Divine influence was richly realized, so that many friends have pronounced it the best meeting they have had for years. A warm reception was given to Br. D. Sturgess. The chairman, Mr. R. Crittenden, did his work well.

J. G.

CHATHAM CIRCUIT.

The annual circuit meeting was held at Chatham on Monday, March 7th.

Many friends from different parts of

[We have heard of gracious revivals in the St. Austell, Hatherleigh, St. Ives, and some other Circuits, some particulars of which we hope to receive shortly for publication. In Chatham Circuit, also, about 30 persons have been converted since the Conference. Ed.]

JUBILEE MEMORIAL CHAPEL.

Amount previously acknowledged				£	s.	d.	
				1649	11	7	
Mr. Little's card	4	14	1	Mr. J. P. Bourne, Liverpool	1	0	0
Mr. and Mrs. Lee, don.	0	10	0	Mr. J. Mitchell, St. Austell	0	10	0
T. Cash, Esq., do.	0	5	0	Mr. John Guard, do	0	10	0
Mr. R. Maund's book... ..	3	19	6	Mr. T. Fry, Hartland, per			
Ebenezer Barrow, Esq., don.	2	10	0	H. Ellis	5	0	0
Ditto, second don.	2	10	0	Mrs. Hicks, Elham	0	10	0
Miss Barland's book	4	6	2	Mr. J. Hopper	1	0	0
Mrs. Lee's do.	0	13	2	Mr. W. Gilbert	1	0	0
Mr. Yeomans's do.	1	10	6	A Friend, Ringsash Circuit,			
Mrs. Dumore's card	0	5	0	per J. Cottle	0	10	0
Mr. Fallowes's do.	0	9	0	Through Mr. J. Hinks.			
Miss Bevan's do... ..	0	6	6	Mr. W. Terrett	10	0	0
Miss Price's do	0	16	8	A Friend	1	1	0
Mrs. Neave's do	0	13	2	Mr. C. Gillett	0	10	0
Mr. W. Jennings's do... ..	0	10	0	A Friend	0	10	0
Mr. Hardwick's do.	1	0	0	Miss A. Maynard	0	10	0
Mr. Stevens's book	2	12	2	Mr. J. Burchell	0	2	6
Miss Short's card	0	16	0	Mrs. Dearing	0	2	6
Mrs. R. Maund's do	1	15	6	S. Goodison	0	2	6
Mr. Berry's book... ..	0	12	6	By Mr. H. W. Lillington	0	2	6
Master Yeomans's card	0	5	0				
Miss Atkins's do	0	14	0	Further donations are earnestly in-			
Miss Pattenden's do	0	5	0	vited, and will be thankfully received by			
Mr. R. P. Tabb	1	0	0	JAMES THORNE, Prospect House, Sheb-			
A Friend, through do	1	0	0	bear, North Devon; JAMES HINKS, 31,			
Collection at Faversham	3	15	0	Perry St., Stapleton Road, Bristol; F.			
Do. Rodmersham	3	3	0	W. BOURNE, 26, Herbert St., New North			
Do. Sheerness	1	0	0	Road, London, N.; I. B. VANSTONE,			
Mr. Wickham, do., don.	0	10	0	57, Fairbank St., East Road, London,			
Mr. H. W. Lillington... ..	5	0	0	N., or any of the Preachers.			

MONTHLY RETROSPECT.

THE IRISH LAND BILL has been read a second time in the House of Commons. The second reading can scarcely be said to have been opposed, though almost every speaker expressed his disagreement with some of the provisions of the bill. The debate was dull, feeble, and inconclusive; but the wisdom, if not the patriotism, of a small knot of Irish members, in opposing the bill at this stage, may be seriously questioned. It is in Committee that the real-tug of war will begin. Mr. Disraeli and his party will seek to alter some clauses of the Bill in one direction, and a section of the Irish Representatives in an opposite direction. The probability therefore is, that, with some slight modifications, the Bill will become law. That it will secure peace and contentment in Ireland persons generally are almost beginning to despair. The country is so unsettled, that the Government have been obliged to come to Parliament to be armed with power to repress disorder and crime, and the only fear entertained is, whether the proposed measures will be found sufficient.

THE EDUCATION BILL is exciting deep and wide-spread interest. Nonconformists greatly distrust what the effect will be if the measure becomes law without great alteration, and it certainly will not without encountering great opposition from a large and earnest section of the party that supports the Government. There appears to be an incredible amount of ignorance in high quarters as to the relations of Church and Dissent in rural districts,* and how helplessly dependent the farmer is in many cases on an inconsiderate and intolerant landlord, and the still more helpless dependence of the farmer's workmen on himself or the parson. The principles on which an Educational measure should be framed are few and indisputable. The necessity of a national system of Education must be fully recognized, without ignoring the efforts of the promoters of Education for the last twenty or twenty-five years. The Bible must not be a proscribed book. All new schools must be undenominational. The School-Boards must be freely elected by the rate-payers and not by the vestries. A strong, and, if possible, an efficacious conscience clause must be enforced in all denominational schools; but as this will be, we fear, practically impossible, arrangements should be made for the gradual establishment of undenominational schools all over the country. A glance at the Government measure will show how greatly it interferes with our own views, and, as we believe, the deep and cherished convictions of millions of our countrymen. We agree with the *Daily News* that "the strongest ground of objection to the Bill consists in its timid concessions to sectarian education. All other points on which amendments are required are questions of detail—this is a question of principle.....The religious difficulty.....must be settled once for all, and settled by the Bill, or it will destroy the utility of the measure. The Bill as it stands puts national schools into denominational hands, and allows the School Boards to decide which denominations shall have the schools, to tax other denominations for their support, and to compel parents of one denomination to send their children to schools belonging to a different denomination. Does Mr. Forster imagine that this is religious equality? Does it in the least degree diminish the injustice of the proposal to say to the denominations—You shall fight it out at the School Board which shall have the school, and the defeated minority shall have thrown over them the thin

* Mr. Winterbotham spoke the truth when he declared in the course of his able speech in the House of Commons on Tuesday, March the 15th, "that Dissent was treated by the Church of England Clergy as if it were a cattle plague, to be stamped out. Every petty social tyranny was used by those men for the purpose of stamping out dissent in the rural parishes;" and Mr. Forster's bill proposes to arm them with a most powerful weapon for this purpose.

protection of a conscience clause? In a letter in another column Sir Edward Strachey admits this difficulty, but pleads that there is conscience on both sides. If our correspondent means that there are parents who wish for denominational education for their children, and that it will be unjust to them to refuse it, the reply is conclusive. The question is not one of denying parents denominational education for their children; it is simply a question of not allowing them to use the public machinery for such education. A Churchman, a Wesleyan, a Baptist, and an Unitarian may each wish to have his child educated in his own tenets, and under a proper national system he would have them taught by his own clergyman out of school hours; under Mr. Forster's Bill one of the four would have his tenets taught in the national school, while the other three must first specially withdraw their children from the teaching thus imparted, and then make separate provision at their own cost for their children's religious training. The evil becomes more obvious still when it is remembered that we are establishing compulsion without disestablishing sectarianism. In country districts the School Board will probably consist of the clergyman and a few farmers. There will be a fight at every vestry to get the Dissenting minister on it, and in most cases there will be a good deal of ill blood, and the Dissenter will be beaten. But the struggle will arouse feeling, and if the clergyman is a High Churchman of the aggressive type, he will soon see that compulsion is put in force, and that all the little Dissenters are compelled to go to school. When there, he may make them go every day through a course of High Church teaching, unless in every individual case the parent has specially written and objected to it. Some of the parents will do this; others will be too much afraid of the parson and 'squire to dare to do it. But suppose it done in every case, even then these children will be in an inferior position. The religious lesson comes on—this small minority must withdraw. The lesson is not for them; it deals with mysteries to which they are strangers. Such children will be placed in a false position; their school-fellows will be taught to see in their withdrawal from the religious lesson a horrible example of Wesleyan ignorance, or Baptist bigotry, or Independent irreligion. Is it possible to imagine that such a system can stand? Let the Bill pass as it is, and the one certain result will be to rouse the slumbering antagonism of Church and Dissent, to call to life the veterans of the church-rate battles, and to rekindle everywhere the dying embers of religious strife. You cannot make religion a question of majority and minority.

"It is curious that there should be any difficulty on this question at all. To exclude all sectarian or denominational teaching from all rate-supported schools, and give equal facilities for its voluntary addition to the curriculum at separate times, has been found easy in Ireland, and would be found easy here if the Government had but the resolution to do for England what has been done for Ireland. We believe with Mr. Forster that the religious difficulty is only a theoretical difficulty, and that it disappears at once when resolutely met. Our complaint is that he shrinks from it and avoids it instead of meeting it. He is frightened at the ghost of godless education, a ghost first raised by Cardinal Cullen to discredit the national schools of Ireland. The insincerity of the outcry against secular education is shown by the fact that an absolutely undenominational system is actually at work in Ireland, and that English Protestantism has nothing to say against it. The Roman Catholics are consistent in their support of denominational education. They are joining heart and soul in supporting Mr. Forster's proposal for England, in the fair expectation that it must hereafter be extended to Ireland. Their theory is that all education is the prerogative of the Church, and if in England we leave it to the majority to decide what Church shall have this prerogative, we must leave education in Ireland to be handed over to the priesthood. Are the English people prepared for this? Is the Government ready to propose this? Do the most intelligent

even of the Irish Catholics desire it? Yet this, the greatest disaster which could be inflicted on Ireland, is the inevitable corollary of Mr. Forster's Bill. Cardinal Cullen has denounced the national schools of Ireland as tending to soften theological distinctions, and draw young Catholics and young Protestants too near together. It is the advantage of unsectarian education that it exerts this humanising, Christianising influence. Mr. Forster's Bill misses the opportunity of spreading this influence over England, and imperils its continuance in Ireland. Yet the principle on which the endowed grammar schools are to be remodelled is exactly that on which the national school system should be based. The Commissioners say of religious instruction, "Day scholars should be altogether exempted from attending such lessons." Why cannot the day scholars of the working classes enjoy a like exemption? Let the State pay for that which the State wants, and all religious bodies unite in giving the secular instruction in which they agree—but let each religious body give its own teaching to its own children, at its own expense, and then the religious difficulty in national education will be found to have disappeared."

We fear as to the course things will take, as by the aid of Tory votes the Government has already, on an ecclesiastical question, thwarted the aim of the most liberal of its supporters. But we are bound to say that the tone of Mr. Forster's speech in answer to Mr. Dixon's amendment to the second reading is all that we can desire. "Their object had been to secure education, at the same time that they determined that nothing should be done which might discourage religion. *If any case could be pointed out in which they had not treated every denomination with equal fairness, then he said it was a flaw in the Bill which ought to be removed.*"

Since writing the above, the Education Bill has been read a second time without a division, Mr. Dixon having previously intimated after a speech by the Premier his willingness to withdraw his amendment. From the tone of Mr. Gladstone's speech, we are not without hope that such alterations will be made in Mr. Forster's measure as may make it generally acceptable to the Nonconformists of the country.

THE DOCTRINE OF FUTURE PUNISHMENT is exciting much attention just now. For some time past there have been numerous indications that this article of the Church's creed was agitating the minds of many, and that it would have to be thoroughly discussed before the clouds which had gathered around it would be removed. But the publication by Mr. Edward White of three able letters in the *Christian World* impugning the orthodox notion, and the withdrawal of the Rev. T. R. Birks from the Evangelical Alliance, have suddenly brought the question into special prominence. We hope soon to discuss the matter fully; in the meantime, it is sufficient to say that the whole question, in our view, resolves itself into one of Scripture interpretation. "What saith Scripture on the subject?" is the question to be decided. If we are satisfied that the Bible is the Word of God, it is certainly our duty to submit to its authority entirely. It is a great responsibility for any person to unsettle the minds of men on any generally received doctrine; but we have no right, even if we had the power, to prevent the discussion of the doctrine of everlasting punishment, (or any other), or to refuse to examine, without prejudice, all arguments adduced, come from whom they may. It is, however, significant that those who deny that Scripture teaches the everlasting punishment of the wicked, are not agreed among themselves as to what it does actually teach, which fact is a strong probability that the discussion may end in their refuting each other's theories, instead of overturning the general belief of Christendom.

REVIVALS IN CEYLON of a most encouraging character are reported. "Special Services in the Wesleyan Chapel at Morrotto seem to have been a great blessing. The minister says: "The number of penitents that

came forward was so large that one night we were obliged to accommodate them both round and within the communion rails; the agonies, tears, and sobbings of the penitents were such that we could not leave them in that state; but had to wait, praying with and speaking to them, till about one, two, and three o'clock in the morning. The influence of the season was to us like that of the pentecostal day, when the place where the disciples assembled together was shaken. The celestial fire being kindled, spread everywhere, the whole place was full of excitement, and pardon of sin was the common theme. The praises of the new-born souls were great, whilst the awakened were crying for mercy." Other places have largely shared in these blessed revival influences; and surely all true Christians who hear the glorious news will be encouraged to pray that the good work may continue and spread till all heathen nations form a part of the "one fold of the one Shepherd."

THE UNION OF OUR BODY AND THE METHODIST NEW CONNEXION is being discussed with great earnestness, and, as we think, with some acrimony and unfairness in the pages of the *Methodist New Connexion Magazine*. One or two of the communications betray an ignorance of our history, and a misapprehension of facts, which are to us wholly unaccountable. While we do not shrink from the fullest discussion of our affairs, we have a right to insist that the facts be fairly and fully stated. Too much importance must not however be attached to these lucubrations; our concern is not so much with the opinions of certain persons on Union, as with the Resolutions of the Methodist New Connexion Conference, and we have no doubt our Connexional Committee or Conference will take such action in the matter as will meet with the general concurrence of our people, and preserve the honour and independence of the Denomination.

CLOSING PUBLIC HOUSES ON THE SUNDAY. An influential deputation, comprising many members of Parliament, clergymen of all denominations, and others, had an interview with Mr. Bruce at the Home Office, on Tuesday, March 1st, to press upon him the necessity of making provision for the closing of Public Houses on the Lord's Day in the Bill the Government is pledged to introduce to amend the Licensing Laws. The fact that a preponderating majority of the working classes are in favour of this alteration, coupled with another fact equally suggestive, that a large proportion of the crime of this country is attributable to Sunday drinking, ought to be sufficient to convince not only Christians and philanthropists, but statesmen, that the change should be immediately effected. Mr. Bruce intimated that the forthcoming measure would go as far in the direction of limiting the hours of sale on the Lord's Day as the House of Commons would be likely to sanction. But whatever beneficial changes may be made, the question cannot rest till the people, in some way or other, shall determine for themselves whether Intoxicating Drink shall be sold in their Districts or not.

ARRIVAL OF MISSIONARIES IN AUSTRALIA.

Br. UGLOW has safely reached Melbourne, making the passage in 79 days.

Br. PIPER and family and Br. LAKE arrived at Adelaide on January 4th, after a voyage of 88 days.

THE
BIBLE CHRISTIAN MAGAZINE,
MAY, 1870.

CHRIST'S LIFE, AND ITS INFLUENCE UPON MEN.

"And He shall live, and to Him shall be given of the gold of Sheba : prayer also shall be made for Him continually, and daily shall He be praised."—*Ps. LXXII. 15.*

THE Bible is God's written character,—His picture by pen and ink exquisitely sketched by the Infallible Spirit. Christ is the life-manifestation of the Unseen, Infinite Essence,—the ideal-human portraiture of the Father. "He that hath seen *Me*, hath seen the *Father*." That which alone can hush the cry rising from the depths of man's moral consciousness,—*"Shew us the Father,"* is the presentation of Christ to the believing soul. The Bible is full of Christ, and Christ is the fulness of the Bible. The Divine Spirit that brooded over chaotic darkness and moved upon the face of the waters, is the same Spirit that hovered over the whole galaxy of sacred penmen, and inspired their thoughts, and kept vividly present to their minds the greatest of truths, the grandest, because the most complex and unsearchable of schemes—redemption by Jesus Christ. In the fullest sense Christ is the Alpha and Omega of revelation. Bearing this in mind we shall at once see that the surface-meaning of our text, is not its deepest and truest, but that underlying the literal, there is a grand typical meaning, a mystic allusion to the Messiah, "Prince of Peace." In the text a greater than Solomon is present, for the Holy Ghost by the mouth of David speaks of Him who is called "Wonderful, Counsellor," and of whose "kingdom there should be no end." Indeed, both Jewish and Christian interpreters are agreed in referring this psalm to Christ. Losing sight of the type, we contemplate the anti-type. Forgetting David's royal son, we look intently on God's beloved Son. Turning from Israel's typical star pointing to the "Sun of righteousness," around which all figures, all predictions, and all promises revolve, in which they all centre, and find their accomplishment, we confine our meditations to Him, who *is the* "brightness of the Father's glory, and the express image of His person." "He shall live, and to Him shall be given of the gold of Sheba : prayer also shall be made for Him continually, and daily shall He be praised."

Heed the two suggestions of the text, First, CHRIST'S LIFE, and Secondly, ITS INFLUENCE UPON MEN.

First, CHRIST'S LIFE. "*He shall live.*" This is prophetic language. David sometimes struck the sweet lyre of prophecy, as well as attuned his harp to celebrations of victory. His psalter, though luxuriant with the poetical, is rich in the predictive. Under the spell of inspiration "the sweet singer" here foretells the plant-

ing, developing, blooming, and enduring, of "the tree of life," "whose leaves are for the healing of the nations." He asserts with Divine emphasis the unique fact of Messianic life, the mysterious mortal existence of Deity on earth for the carrying out of eternal purposes, and the bringing in of the kingdom of grace, for the exaltation of the creature, and the glory of the Creator. Incarnation-life with David was a looming future-reality, to us it is a glorious past-fact. With the pen of prophecy he dotted down, "He shall live," and with anticipation's eagle-eye he gazed on the consequent effects. The person of his prediction was living when he penned the statement, for there was never a period when He was not living, but it was a life of co-equality and eternity with the Father. Amid the awful solitudes of unbroken ages, long ere seraphim hosts blazed with celestial glory; long before angel-choristers charmed the reigning silence into beauteous melody by hymning the praises of the Infinite; long before creation's wonderful frame pulsed with life, and smiled with beauty, and massy star-worlds travelled in space, and glittered in the ether-ocean, this Christ lived, grand in the solitariness and perfection of divinity. "Before Abraham was, I am." He lived in types as the sublime anti-type; in Jewish sacrifices as the one vicarious sacrifice for the sins of the world; in promises as the actual substance; in prophecies as the true fulfilment; in the Eternal Mind as "the seed of the woman," the Surety of sinners, the Mediatorial Prince, "the Lamb slain from the foundation of the world."

At His birth into the world Bethlehem cradled him, Egypt secured Him from the knife of Herod, and Nazareth was favoured with the largest portion of His earthly career. There is great force and significance in the hallowed silence of the gospels, relative to His life-course and profession, anterior to His Jordan-baptism, and its supernatural associations. From the dazzling splendour of the opened heavens, and the signal attestation of approval and love by His Father, He was led by the Spirit into the wilderness-gloom and temptation,—the stern preparative to His ministry of miracles and mercy. The sand-deserts of Judea, and the beaches of Gennesaret were trodden by His feet; the dusty lanes of Palestine were hallowed by His frequent travelling; the mountain-tops immortalized by His midnight devotions; and the atmosphere made vocal with His merciful utterances. Galilee had the chief part of His public ministry, while Jerusalem was the scene of His last supper. Gethsemane witnessed His soul-agony, and nerved Him for the fight. Calvary was baptized with His blood, and signalized by His triumphing over "principalities and powers, making a show of them openly."

Observe,—*The world has never had but one great and true principle of life, viz., Jesus Christ.* It may have had a diversity of life,—life-principles, life-modifications, life-motives, life-influences, life-gradations and forces, but it never has had, and never can have, but *one true and perfect life*,—beating in harmony with the life of God, acting in unswerving congruity to the laws of sovereign righteousness, accurately answering to Jehovah's precepts, yielding perfect obedience to His moral government,—parallel with His infinite

perfection. Such was the Nazarene. On the stage of the world-theatre there has never appeared but one all-perfect model of humanity,—God's ideal man—"the man Christ Jesus." In Him humanity appeared in its entirety, and life in its perfectness and grandeur. He was humanity unique. The "Word made flesh" was the great soul of the spiritual universe. As the body without the spirit would be dead, so the moral world without Christ would be an unsightly mass of spiritual putrefaction and death. Death recoils at His presence,—whithersoever He goeth, He conveyeth life. As He trod the beaten paths of His mission-field, there flowed forth from an invisible divinity, from the vast treasures of the Godhead He inherited ever, the true light, the unutterable purity, the omnipotent gentleness, the higher life and the most alluring character of God. He was God's life-portrait. Unprecedented goodness, hence, unparalleled greatness; unblemished holiness, hence, absolute obedience; unbounded love, hence, uncomplaining submission to suffering, hardship, privation and death, with meekness, humility, sympathy, and kindness, all exquisitely blended in His human character, rendering Him a paragon of sublimity,—sublimity of spirit, of purpose, of action, of self-abandonment of aim. While his "life was the light of men," yet it was the object of bitter prejudice and sullen hatred, for "they comprehended it not." And albeit a life despised and contemned by mortals, it was the life of Him in "the prepared body" whom the heaven of heavens cannot contain. "If the Unitarian admit it was a divine humanity, there is a thought more blessed still which we maintain, that it was the humanity of Deity." God in human form. His divine life brought down to the capacity of the creature, in being embodied in fleshly garbs. While with the Unitarian we readily acknowledge Him (on the admission of His being divine) to be the purest character, the highest type of human goodness earth's soil ever bore; on the other hand, if He was not divine, if He was not God as well as man, if I cannot believe Him to be "Emmanuel, God with us," then I cannot acknowledge His goodness, purity, and ideal character, for daring falsehood must have escaped His lips, and the blackest hypocrisy have stamped His career, by the assumptions of divinity He made, by His claims to divine equality, and by His assertions of oneness with the Infinite. He was either a perfect man, and a perfect God, or the most blasphemous being, the most hateful hypocrite that ever breathed. A finite being who will set himself up as God, and boldly declare his equality with Him, I denounce as being capable of all conceivable wickedness and wrong. Therefore, if Christ was only human, while making divine pretensions, if He could utter such monstrous untruths, such black blasphemy, then, instead of being a pattern of goodness, and the perfection of humanity, he was a monster of iniquity, and the lowest type of created being. His life was a withering curse, instead of a precious boon. But if, on the other hand, He was the embodiment of all that was divine, and all that was human, then, He was a walking manifestation of matured goodness, sinlessness, intelligence, and truth. His life was the greatest gift the Eternal could bestow, and the most valuable blessing a rebel-world could

receive. In Paul's grand assertion, as in an impregnable fortress, we rest securely, and defy the attacks of opponents,—“Without controversy, great is the mystery of godliness, God was manifest in the flesh.”

The beauty of Christ's inner life had its expression in the outer. The character of His human soul was predicated by His walk of integrity, and career of stainless sanctity. His enemies were obliged to confess His faultlessness. “I find no fault in Him,” said Pilate. The light-rays which streamed forth from His eternal holiness, and encircled His august person, revealed the seven-fold darkness of sin, which everywhere spread its raven wings, and brought out in bold relief the terribleness of ruin. The deformity of error seemed more ghastly and disgusting, in contrast with His complete moral loveliness. Had He not appeared as “the light of the world,” the stygian night-pall of the curse would have hung in dread around, and the deep stupor of moral insensibility have prevailed. The actuating principle of Christ's work-ful life was disinterested benevolence. He stands forth first in the rank of noble-hearted philanthropists. The balm which flowed from His lips into the hearts of men, was the healing, sorrow-killing balm of sympathy; and not merely sympathy in verbal utterance, but sympathy also in deed-expression. He trod the higher walks of benevolent activity, and exhausted His life in doing good. The magic power of his influence was His tenderness of love, the attractiveness of His discourses was their sublime simplicity. Hurry He never felt, but the majesty of calmness was prominent on His noble form. While all around was commotion, He was tranquil; while His life was beset with dangers, and haunted by enemies, and hated by Pharisees and Princes, yet nothing disturbed the profound quiet of that life, nor hindered the accomplishment of its lofty purposes. He was tempted, but not overcome; insulted, but not annoyed; poor, but not discontented; crucified, but not conquered; buried, but not to remain a prey to death, and a prisoner of the grave; nay, the third morning unfolded the intelligence of His resurrection, and *that* the divinity of the life so despised, ridiculed, and set at nought. Goodness ever has been the target at which the barbed arrows of the devil's emissaries have been flung, and it is not to be supposed that the Perfection of Goodness would be exempt from them. Suffering was His heritage, but patience was the virtue He displayed. Although his cup overflowed with sorrow's bitters, yet resignation drank it down. Notwithstanding His life was the scene of perpetual conflict, there never was a happier life—never a life more triumphant in death. “It is finished,” were the victory-words which fell from His quivering lips while the chills of death swept over Him, signifying His life-work done, for atonement was made.

Again, as the ocean-waters receive their colouring from the aspect of the sky, as an action takes its moral quality from the intention, and as the character and complexion of life is moulded by the training it receives, and the influences which surround it, so the greatness, or nobleness of life is to be measured and inferred by the greatness and purity of its purpose. A grovelling purpose will constitute a low life; a selfish object, a mean life; a sordid ambition, a vain life;

and the gratification of carnal desires, a poor, a fruitless, an unanswered life. Whereas, a man-blessing, and a God-glorifying purpose and aim, constitute a religious life, which is life in its fuller sense, in its nobler aspect, and in its higher consciousness. Virtue is ennobling; Christianity is man-exalting, hence, a virtuous life will be a great, a pure, a useful life, and such a life is a God-honouring, and a man-benefiting life. There has only been *one sinless* life lived on earth, consequently, that was the greatest, the truest, the divinest. The highest purposes were contemplated and worked out by "Him who knew no sin." On the sacred annals of history He stands forth singular for His virtue, His holy magnanimity of soul, and loftiness of aim. He stood alone, in grand and telling isolation, amidst the vast populace of the renowned city, ay, in the great, busy world of beings. God-like dignity and man-like sympathy linked in closest union, appeared in every miracle-act—and every healing-word. Brother, dare to be singular, with a Christ-like singularity, then the pulsings of thy soul, the leanings of thy will, the whole tenor of thy life will be in harmony with the life, the will, the mind of the Infinite. To be like the world is the general rule, to be like Christ is the exception. "It is enough that the servant be as his lord.".....The Redeemer's peerless life was as unpopular with the Jews, as it is now precious to his children. Lowliness made against Him, but humility was a glory of his character. Soul-greatness is always associated with profound humility of spirit. He is greatest who is most lowly. Self had no resting-place for the sole of its foot in Christ's nature, not the faintest influence of it was felt by Him, nor the most remote, or insignificant sign of it shadowed forth in His life. He had no will but the will of His Father, and that was the absolute law of His being, from which He never swerved. All His efforts were disinterested, all His acts of kindness, and deeds of mercy, unselfish,—to bless others, not Himself. His life, His sufferings, His death, were all vicarious. Never was there such a complete oblivion of self as His own sacrifice on the cross. Self was forgotten in the grand act of atoning for a guilty world. The salvation of universal man, and the honour of His Father's government, wholly occupied His mind, and absorbed His human soul,—everything else had to bend in subserviency to that. His life was for redemption's work; His death redemption's price; His resurrection redemption's seal; His intercession redemption's prevalency. That life is our joy, our glory, our example, our high and hallowed standard. It links us by faith to the Fatherhood of God in the dearest sense, and lifts us to the royal honours of sonship, heirship, and immortality. "He gave His life a ransom for all." The results which accrue to us from His sacrificed life, are vast beyond measuring, precious beyond compare, glorious beyond description, and enduring as the pillars of God's throne. These results are the theme of mortals, and the study of angels. They are proclaimed on earth, and celebrated in heaven; "And they sung a new song, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. v. 12.

Once more, there is not only a *grand past* to Christ's life, a *past*

of humiliation, of conflict and of victory, but also a *glorious present*, and a *magnificent future*. He not only has lived as man,—as God, in the strange union of both natures,—as the surety of sinners, and the satisfier of justice; but He *does live*,—as *Mediator* between God and man,—as the connecting link of the infinite heart to the heart of the trustful penitent,—as “the High Priest of our profession.” His pleadings are wordless and silent, but ever-prevailing. His intercession is ever effectual, His blood ever-speaking, ever-virtuous. Justice looks on Him and is well pleased, and being well pleased forgives the penitent sinner. The moral law has hushed its thunders, and sheathed its lightnings, because He has made it honourable. Conscience finds peace and rest in His bleeding wounds. The higher instincts of man’s nature meet with satisfaction by nestling in His bosom. The mercy-seat is available, because sprinkled with his blood, and overshadowed with His presence. Heaven is open to all believers, He having passed in thither, to fill the function of Daysman. Intercessory-life succeeded substitutionary-life. The innocent criminal that stood at Pilate’s bar, unjustly accused, and unrighteously condemned, is now the great, all-skilful Pleader in the Royal Court above, for those whose life He bought by His death. “He ever liveth to make intercession for them.” In the advocate-capacity he will live and act, until the kingdom of grace shall have unlimited sway, and time shall be no longer. Then shall He deliver up the mediatorial throne to the Father, “that God may be all in all.”

Christ lives also as *King Supreme*:—He was exalted as a Prince, as well as a Saviour, and lives as King as well as Mediator. The throne of sovereignty He occupies, the sceptre of authority He wields, the crown of princely honours He sustains, the empires of mind and matter, spirit and providence, He governs. Hell trembles before His Majesty, and earth submits to His control. All created laws are subject to His working, all powers subordinate to His omnipotence, all beings, all things, all energies, all enterprises under His infinite jurisdiction, and at His sovereign disposal. Not a sparrow falls to the ground without His notice. “He hath written on His vesture, and on His thigh, King of Kings, and Lord of Lords.” He is King Supreme in Zion. The Church is His inheritance, and He watches over it with a vigilant eye, guards it with an almighty shield, belts it with unapproachable glory, and is leading it on to certain victory, to universal triumph. Obstacles may arise, but He will crush them; enemies may confederate, but He will laugh at them; heretical dogmas may be propounded, but He will sweep them away; darkness may gather and fall around, but He will dispel the clouds, clear the atmosphere, illumine the way by His brightness, and cause the church to look forth as the fresh and rosy morning,—“fair as the moon, clear as the sun, and terrible as an army with banners.” He lives as King Supreme in the moral world, as King Supreme in the intellectual world, as King Supreme in the material world, as King Supreme in the spiritual world, and is the enthroned Prince in the hearts of His people, and the monarch of angel-worship and seraph-homage. The grand old anthem flowing from trembling harps and gentle voices in Jehovah’s palace now is, “Alleluia, the Lord God Omnipotent reigneth.”

In bringing this first division to a conclusion, we remark that, *the perpetuity of Christ's life in glorified humanity, will be interminable.* He shall never cease to live as one with us. The emphatic utterance of the text is, "He *shall* live." Earthly dynasties may rise and fall, human monarchies may bloom and wither, mighty empires may flourish and decay, but *He*, the only "King immortal, invisible, eternal," shall live for ever. Ages may sweep with force along, and launch generations into oblivious mist, time may fade earthly dignities, wrinkle human faces, blight finite prospects, change terrestrial kingdoms, and effect tremendous revolutions in nature, and nations, and things, but He, who sitteth in the heavens, shall out-bloom the wither of time, out-live the sweep of centuries, and vie the unceasing roll of eternity, being "the Father of eternity." Literature may flourish in unprecedented splendour; mind may rise to a climax of glory before unreachd; Science and Philosophy may make startling advances, and marvellous discoveries, and enjoy a golden age, nevertheless, Jesus Christ, the God-man, shall never be surpassed by them, but shall ever occupy pre-eminent ground,—ever be in infinite advance of them, and they shall serve as a background setting forth the splendours of His character, and the Divine and Eternal of His mysterious life. "He shall live," despite all opposition, whether of earth or hell. Around Him shall radiate and revolve the unnumbered myriads of heaven, like planets round the central orb. In Him shall concentrate the praises of eternity. From Him shall stream forth the glory and bliss of paradise. And to him shall converge the love and adoration of all spirits encircling His throne. Rev. vii. 9-12.

Secondly, — THE INFLUENCE OF CHRIST'S LIFE UPON MEN:— "To him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall He be praised."

The literal allusion is to Solomon, whose tranquil and prosperous reign, and immense wisdom, caused many to bring valuable presents to him, and among the donors was the Queen of Sheba who bestowed "talents of gold, spices in great abundance, and precious stones." Prayer and praise were also made for and given to him, by his people who owed peace and plenty to his mild and excellent government.

Rising from Solomon to the more eminent personage predictively alluded to, we at once see the influence His life and spiritual kingdom should exert on humanity;—in commanding their gold, or wealth, the worship of their spirits, and the praise of their hearts and voices. Gold was literally given to Him, just as he had entered the threshold of life, by the Magi who, following the directions of their star-guide, found him helpless and beautiful in His stable-home at Bethlehem. The Church is now His treasury into which the golden gifts and free-will offerings of men are to be thrown. During the three years of His ministerial career, a strange and mysterious influence emanated from him, which made itself felt wherever He went. And never was it more powerful in operation, than when He bled on the cross, amid the sympathetic throes of creation, and the unnatural darkness which draped the world in sable robes. With the earthquake that shook the whole frame of

nature, there was a heart-quake among His enemies which unhinged their nervous system, made them tremble with fear, and frankly confess,—“That this man was the Son of God.” The divinity-influence of His tragic-life was then felt. Resurrection added an impetus to it, and the Holy Ghost-descent on the day of Pentecost made it more potent in action, more signal in effect, more triumphant in achievement. It has suffered no diminution from being in continual exercise for more than eighteen hundred years. Ages have only developed its latent energies, and evolved its mightier strength. It is still in operation among the children of men, producing ineffaceable impressions, achieving splendid victories, and effecting grand reforms in mind and character, in destiny and soul. Its electric-spell has been flung over multitudes of hearts, resulting in the demolition of Satan's kingdom, and a total change of life. It has brought untold myriads of the distant, nigh, and made them “fellow-citizens with the saints, and of the household of God.”—“And I if I be lifted up will draw all men unto me.” That uplifted life is the magnet attracting, to rectitude and righteousness, the world which has revolted from its orbit.

Christ's influence is absolutely unique. The annals of history, and the archives of biography, furnish us with no personage whose words, and deeds, and life have made such impressions as Jesus Christ's. He has left the impress of His spirit upon all ages, imprinted His love-deeds on the roll of imperishable fame, embalmed his sacred memory in the hearts of innumerable multitudes, swayed the destinies of nations, moulded the thought and religious character of generations, made kings tremble before the omnipotence of His holiness, and haughty despots to revere His name and embrace His faith. His life-influence has been the pioneer of civilization, the promoter of education and refinement, the abolisher of slavery, the stimulus to art and science, philosophy and law, in a word, it has been the great reformer and moderator of the minds, morals, politics, and religious sentiment of the world. And from the centre to the circumference of our globe is felt to-day,—the life-influence of the Nazarene-peasant—the Divine Christ.

“All hail the power of Jesu's name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all.”

The Messiah's history of wonders,—the touching story of His unexampled love, first captivates the intellects, and then wins the hearts of men. In melting the prejudice and pride of their reason, it frequently thaws the ice of unbelief which incrusts their souls. *In this*, mental admiration often leads to spiritual salvation, and close imitation. The best commentary on sin, law, and holiness is Christ's life. In the careful perusal of it, conviction seizes the conscience, guilt shows itself, the claims of justice are discovered, and the need of a Saviour is felt. Not only does it convince, but it also enlightens,—it sheds moral illumination on the dark chaos of the soul, and gives men to see “the glory of God in the face of Jesus Christ.” It reveals the only Saviour.

Further, it exerts a *transforming* influence,—making the unlovely beautiful; the unholy pure; the undignified honourable; the unwealthy rich; the uneducated “wise unto salvation;” the un-Christ-like transcripts of Deity. It revolutionizes the whole spiritual man. “If any man be in Christ Jesus, he is a new creature,” &c.

Again, *Christ's life influences the principle of benevolence in men* :—“the gold of Sheba shall be given to him.” Reading not only in Paul's epistle, but likewise in the gospel-narrative, that He being rich, “for our sakes became poor, that we through His poverty might be rich,” we are at once constrained to practical gratitude in beneficent offerings,—we give freely of our substance to the Lord's cause. If He has deemed no sacrifice too great for our good, we ought to regard no self-denial too much for His glory. Our liberality should be in proportion to the property He has entrusted to us, and the prosperity with which He has blessed us. The principle of benevolence should be always regulated by the law of possession. God does not regard so much the magnitude and value of a gift, as the motive which prompts to it. The widow's two mites cast into the Lord's treasury, received the high commendation,—“That this poor widow hath cast more in than all they which had cast into the treasury.” That is just what is expected of us, and no more. Christ's kingdom cannot be extended, nor the ministry supported, nor the gospel by missionary labours proclaimed to all the world, without liberal and continued pecuniary contributions. True, Jehovah could accomplish His purposes in the world's redemption independently of human instrumentality, but He has willed otherwise, therefore the moral machinery must be kept in good repair and ceaseless motion by the benevolence of His people. If we cannot give gold, we must give silver, if not silver, what we can afford, and above all give ourselves, our prayers, and our praise.

“And to Him shall be given of the gold of Sheba.”

Finally, The life of Christ influences the *principle of worship in men* :—“Prayer shall be made for Him continually, and daily shall He be praised.”

Man will worship, if not the Creator, the creature; if not the true and living God, gods of human invention. Intelligent, Christian worship consists of prayer and praise offered in the beauty of holiness. Prayer is the voice of want, praise is the voice of thanksgiving. The former is the lisping of faith, the latter the music-strains of love. One of the mightiest of moral forces, is earnest, faithful prayer. The devil trembles before the knee-bent, and soul-uplifted saint. All the hosts of hell are rendered powerless before a band of upper-room suppliants. God is prevailed with and overcome by the omnipotent pleadings and unyielding wrestlings of a limping Jacob. The distillery of the heavens, after being shut up for three years and six months, is opened and pours down its drenching and refreshing rain on the sun-bleached earth, by the same power used by the same Elijah. God honours prayer, by answering prayer? It touches the tender sympathies of His heart, and secures His blessing, and crowns the soul that prays with majesty Divine.

The distinctive glory of the Church is *prayer*. It is the secret of its hidden life, its daily growth, its bright success. We triumph

while we "continue instant in prayer." Our exhaustless resources are in God, and our only way to Him is by the way of prayer. Stop the Church from praying! and you block up the channel of its Divine communications. Stop the Church from praying! and you stop the pulsings of its life, and bring on it the blight of death. Stop the Church from daily breathing to heaven its urgent wants, its heart-aspirations, its soul-longings, and you stop its growth, cramp its energies, enchain its powers of expansion, destroy its efficiency, and with propriety the epitaph—"Ichabod," may be written on it. But while we have men like Moses, like Elijah, like Daniel, to bless the Church by prayer, we need not fear the united antagonism of earth and hell. Prayer enlists Jehovah on our side, and we must conquer. Its breath is destructive to sin, but essential to spiritual health. The highest object of prayer is Christ—Christ as God's fellow,—as "God over all and blessed for evermore." Not only is He the *object*, but He is also the *subject* of prayer. "Prayer shall be made *for* Him continually," that His glory may increase, His subjects be multiplied, His enemies be subdued, His warfare accomplished, and His truth universally enthroned. "Thy kingdom come," is the short yet comprehensive petition He has taught us to lisp. "And daily shall He be *praised*." He shall be the burden of praise, and the everlasting Receiver of praise. Its music He shall constantly hear, its revenue daily receive. While it shall swell in beautiful symphony from celestial choirs, it shall ascend daily in purest concord from myriad hearts and voices of Christians on earth. As King and Redeemer, He is worthy of our highest laudation. Every tongue should be vocal, every heart melodious with praise, for the blessings He has purchased for us. The causes of praise are infinite and inexhaustible, hence, the praise itself will be commensurate with its causes. There is a period in time's future history, when earth's ascending volumes of praise will terminate; but there shall never be a time, when in heaven the harps shall be unstrung, and the music shall be discontinued, nay, it is a song that will never have its closing bar,—it will be an everlasting day of praise.

"Oh, that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all."

J. O. KEEN.

THE TRINITY.

A DIALOGUE.

Thomas.—Good morning, Theophilus; I am very glad to meet with you for I am extremely desirous to have some conversation on a very important subject.

Theoph.—Our pleasure then, Thomas, seems to be mutual, and I need not say that mine will be increased if, by conversing upon the subject which lies at your heart, I can give you any light. But pray what is the subject?

Thos.—It is the Trinity. I wish to know whether there is clear Scriptural proof that there are three persons in the Godhead. I have read the Bible a little, but as you are far more conversant with it than I am, you know very much more about its teachings upon that subject as well as others.

Theoph.—You have rightly termed the subject “important,” and you might have added, *mysterious*. Its importance and mysteriousness are reasons why we should approach it with seriousness, and with distrust in our mental adequacy efficiently to deal with it. Still, while there is mystery about it, and such that the clearest and most vigorous understandings cannot remove, I think the Bible is very explicit in its teachings in regard to there being three persons in the Godhead. I will now proceed to furnish proof of this; but I would say at the outset that every passage will not prove a *trinity* of persons, some will prove a plurality, others a trinity, but none will prove more.

Thos.—I am not anxious that each passage should prove a trinity; I only want to know whether it can be proved at all clearly.

Theoph.—I will try and show you that it can. My first proof lies in the fact that in the original language in which the Old Testament was written the word *God* is almost invariably *plural*. I do not say this from my knowledge of the original, but because all theological writers whom I have read upon the subject show this very plainly, and their opponents cannot gainsay it. And I may remark that this plural appellative is found in connection with verbs and pronouns in the singular, which indicates that there are in the Godhead unity and plurality combined, that while there is a plurality of persons there is oneness of essence and Being. You remember, too, that when God was about to make man He said, “Let *us* make man;” and that when He was going to confuse the builders of Babel, He said, “Let *us* go down, and confound their language.”

Thos.—I know that the plural pronoun is used in those two instances, but is it not probable that God consulted angels on these matters, and that the use of the plural may be accounted for in that way?

Theoph.—Such a thing comes within the line of *possibility* perhaps, but I think it is very far from being *probable*. Will you tell me whether you think that the angels, whom you suppose God to have consulted, acted in concert with Him in the making of man and the confounding of the language?

Thos.—Well, there is no account that they did *not*, and I should think it highly probable they *did* act in concert with Him.

Theoph.—If so, would it not be proper after these things were done to say, *they* did these things?

Thos.—Yes, of course.

Theoph.—Now no such thing is said. It is distinctly stated in Gen. i. 27, “So *God* created man,” and in Gen. xi. 9. “The *Lord* confounded the language of the earth.” Now you would not include angels in either the appellation *God* or *Lord*, would you?

Thos.—Certainly not.

Theoph.—Then your supposition, that God consulted angels, falls fairly to the ground, does it not? and the use of the plural pronoun establishes a plurality of persons.

Thos.—I see, from your quotations, that my supposition was not well founded, but please proceed with your proofs.

Theoph.—You know that in many places in the Bible, too many for me now to cite, the "Spirit of God" is spoken of. Now, assuming the Divinity of the Spirit, I consider these passages as proving a plurality of Divine persons.

Thos.—I do not see *that*, because it is quite possible the phrase, "Spirit of God," may be a kind of roundabout way of speaking of God Himself, or it may be an influence or an attribute of God.

Theoph.—I will look at your objections in order, and see what force they have. You say it is possible that the phrase "Spirit of God" may be a periphrasis for God Himself. Now we read in the Bible of "the hand of God," "the eye of God," "the mouth of God." These phrases are exactly similar in construction to "Spirit of God," but you would not say that the writers when using them were periphrastically speaking of the personality of God, would you?

Thos.—No, I should not; I take the phrases as simply indicating something *belonging* to God.

Theoph.—Quite right, and I thank you for that admission, as by it you have taken away the point and power of your own objection; for if the eye of God, the hand of God, the mouth of God, are not periphrases for God Himself, why should "Spirit of God," which is grammatically precisely similar, be so?

Thos.—But admitting that you have taken away the point and power of my first objection, still it is possible that the "Spirit of God" may be nothing more than an *influence*.

Theoph.—I will just ask you one question: Do you think that an influence can speak, guide, teach, comfort, reprove, be grieved, be lied unto?

Thos.—Certainly not; neither have I said any such thing.

Theoph.—I know you have not *said* that, and I simply asked you if you *thought* it, and you have replied in the negative. Now the Scriptures teach, and I could give the passages if it were necessary, that the Spirit does *all* these things which you have admitted a mere influence *cannot* do; and if the Spirit does what you acknowledge an influence *cannot* do, I ask, how can the Spirit be merely an influence?

Thos.—I see you have got me into a dilemma, but it is quite possible that it is on account of your superior argumentative tact, and that if I were as well skilled in argument as you, I could maintain my point with quite as much plausibility and success.

Theoph.—I thank you for your compliment as to my logical skill, but I am very sorry you think I have broken down your objection by mere ingenuity of argument instead of by the force of truth, because I am quite sure it is by the latter; and I am fully persuaded that if you had my side and I yours you would place me in the same dilemma that I have placed you. I must say, too, that as I am not contending for victory, I cannot think of continuing the conversation if you are going to attribute my success to mere dexterity in argument instead of to truth.

Thos.—I beg pardon, I am sure, for the objectionable statement,

and as it was simply a weak manifestation of that mortification which we all feel, more or less, when we are defeated, I hope you will proceed with the argument.

Theoph.—I will. The other objection which you raised against the phrase "Spirit of God" proving a personality distinct from God was, that the Spirit of God may be an attribute. Now I think you will admit that a Divine attribute is a *single excellence* of the Divine nature, will you not?

Thos.—Yes.

Theoph.—Would you think it absurd to speak of omniscient power, or goodness, or justice, or holiness, or love?

Thos.—Not less absurd than to speak of an omniscient mountain.

Theoph.—Well, in 1 Cor. ii. 10, it is said that "the Spirit searcheth all things, yea, the deep things of God," from which it is evident that the Spirit is omniscient. This passage teaches, then, that the Spirit is omniscient; you say the Spirit is an attribute; you admit, too, that it would be absurd to speak of any other of God's attributes as omniscient; and I ask, why should it be absurd to speak of any other attribute as omniscient and not absurd to speak of this one as such? There is, manifestly, as much absurdity in the one case as in the other. Besides, I think you will admit that any interpretation of one passage that would make others read absurdly is not correct. Will you admit that?

Thos.—I am quite ready to make that admission.

Theoph.—Now I think I can show you that if we adopt your idea of the Spirit of God, many passages will read most absurdly. You remember that David prayed (Psa. li. 11,) "Cast me not away from thy presence; and take not thy holy spirit from me." It is very evident from this that David *had* God's holy spirit; and upon the hypothesis that the Spirit is an attribute he possessed a *Divine attribute*. How could a *finite being* possess an *infinite attribute*? Take again the form of baptism—"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) According to your notion of the Spirit there is in this passage the incongruous association of two persons and an attribute. What a manifest absurdity to baptize in the name of two persons and one attribute. Take again the apostolic form of benediction:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) Supposing your idea of the Spirit to be correct this passage would read, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the *attribute* be with you." Let us take any of the Divine attributes—that of *power* for instance—and see how some passages will read. Romans xv. 13 would read—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the *power of the holy power*." 1 Cor. ii. 4 would read—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the *power and of power*." Isaiah xi. 2 would read—"The power of God shall rest upon him, the power of God of wisdom and understanding, the power of God of counsel and power, the power of God of knowledge and of the fear of the

Lord." Now can you think that your idea of the Spirit of God is a correct one when it makes the language of the sacred writers in so many places to be that of absolute absurdity?

Thos.—I must confess you have made those passages look very absurd, supposing my notion of the Spirit to be a correct one, and as I admitted just now that no interpretation of one passage could be correct which made others read absurdly, I am compelled, by the requirement of consistency, to give up my idea that the Spirit of God is an attribute. But have you any further proofs of a plurality of Divine persons?

Theoph.—Yes, many. We read in Isa. xlviii. 16, "The Lord God and His Spirit hath sent me," or, as some render it, "The Lord God hath sent me and His Spirit." The Messiah is considered to speak here, and there are, therefore, three persons, the *Lord God*, the *Spirit*, and the *Messiah*. In Hag. ii. 4—7, we read of the Lord of Hosts, the Spirit, and the Desire of all nations. In Numbers vi. 24—26, we read, "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace;" and it is considered that this triple form of benediction favours the doctrine of three persons in the unity of the Godhead. The seraphim's trinal act of adoration, "Holy, holy, holy, is the Lord of hosts," which we find in Isa. vi. 3, is also considered, and I think reasonably, not only to harmonize with, but to confirm the views of tripersonalists.

Thos.—Pardon me please, but I do think that there is little or nothing in those passages confirmatory of your doctrine. The threefold repetition of a word or phrase is simply an ordinary biblical mode of adding force to an affirmation, and, to my mind, you weaken, rather than strengthen, your position by such quotations.

Theoph.—Now I am free to admit that the Jewish form of benediction may be nothing more than an emphatic mode of imploring the Divine blessing; and I do not quote the passage as *demonstrative* at all; but when we remember that three persons are distinctly taught elsewhere, that God, who emphatically speaks against vain repetition, prescribed this form of blessing, and that it so singularly answers to the apostolic form of benediction, I think it looks very much like a *corroborative* if not a *demonstrative* passage.

Thos.—There is some force certainly in your reference to the striking coincidence between the Jewish and apostolic forms of benediction, but the same cannot be said of the seraphim's trinal act of adoration, and therefore that cannot be looked upon even as *corroborative*, to say nothing of being *demonstrative* of your doctrine.

Theoph.—Your statement, Thomas, that the *same* cannot be said of it is quite right, but your conclusion is not so. While the *same* cannot be said of it as of the other yet *much more* can be said to make it appear a strongly confirmatory passage. No one doubts but the *Father* is addressed in Isaiah; but if we turn to John xii. 41, we shall find that the *Son* is included, for the evangelist, in manifest allusion to the prophet's vision, says, "These things said Esaias, when he saw His (Christ's) glory, and spoke of Him." If we turn to Acts xxviii. 25, 26, we find these words, unmistakably quoted from the sixth chapter of Isaiah, "Well spake the Holy Ghost by

Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive," &c. We find, then, from Isaiah that *God's* glory was seen, from John that *Christ's* glory was seen, and from Paul that the *Holy Ghost*, termed by Isaiah, the Lord of hosts, delivered the message to the prophet on the occasion of his seeing the vision; and putting all these things together I think it more than probable that the trinal adoration, "Holy, holy, holy," referred to the three Divine persons in the unity of the Godhead. Do you not think, now, it looks highly probable?

Thos.—Well, I must say that you have made it appear more strongly corroborative of your doctrine than I imagined it could be made, and I am beginning to think that the Bible, when well known, is much clearer upon the subject than people generally imagine.

Theoph.—Very true, Thomas, but however clear the Old Testament the New is still more so. I will just point out a few proofs from that part of the Christian Revelation. At Christ's baptism there were the *Father* speaking from heaven, the *Son* submitting to the rite of baptism, and the *Spirit* manifesting Himself in the form of a dove. In the baptismal form we have the Father, *one* person, the Son, a *second* person, and the Holy Ghost, a *third* person. In the apostolic form of benediction, to which reference has been before made, we have mention of the love of God, *one* person, the grace of Jesus Christ, a *second* person, the communion of the Holy Spirit, a *third* person. In John xiv. 26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." Here we see that the Father, *one* person, in the name of Christ, a *second* person, sends the Holy Ghost, a *third* person. You cannot say but that three persons are taught in these passages can you?

Thos.—I cannot, it is true, say there are *not*, but I cannot see how those Scriptures harmonize with some others.

Theoph.—Will you just point out those apparently conflicting Scriptures?

Thos.—Well, in Isaiah ix. 6, Christ is called "The Everlasting Father;" in John x. 30, Christ says, "I and my Father are one;" and in John xiv. 9, He says, "He that hath seen me hath seen the Father." It appears to me from these passages that the Father is Christ, and Christ is the Father, and that the Father and Christ are one and the same person.

Theoph.—Allow me to ask if you would set up your judgment against the judgment of the most pious and learned of Biblical critics?

Thos.—Though it is true that great men are not always wise, yet I should be sorry, with my limited information, to set my judgment against the judgment of the *majority* of them.

Theoph.—If you would not do that, then your passage from Isaiah is explained, for they render it, "The Father of Eternity," or "The Father of the Everlasting age," and consider it to teach simply the *eternity* of Christ. Having disposed of the first of your apparently conflicting passages allow me to ask whether you think a father and son, a sender and a sent, to be one person or two?

Thos.—Why two, of course.

Theoph.—If so, then Jesus Christ and the Father are not one and the same person, for in a multitude of places He speaks of Himself as the "Son of God," and says that He was sent by God into the world to save it; and as if to make His personality unmistakably distinct from the personality of the Father, He says, "My Father is greater than I." If the Father were the *same* person as Christ He could not be *greater* than Christ, but as He is greater He is *not the same person*. Whatever may be meant, then, by the passage, "I and my Father are one," *identity of personality cannot* be meant. In all probability Christ referred to the oneness or unity of nature between Himself and the Father. The only remaining passage, "He that hath seen me hath seen the Father," is as easy of explanation as the others. If I were to hold up my portrait to you and say, This is myself, would you contradict me?

Thos.—No; I should understand you to mean that it was an exact image or representation of yourself.

Theoph.—Suppose I were to say to you, He that hath seen me hath seen my father, would you understand me to mean that I and my father were only one person?

Thos.—No; I should take you to mean that you and your father were very much alike in person, and disposition, and character.

Theoph.—You allow, then, that a striking representation may consistently be spoken of as the thing or person represented, and that that way of speaking is simply an emphatic mode of expressing the exactness of the representation?

Thos.—Yes.

Theoph.—That admission enables me to explain to your satisfaction the passage under consideration. Christ is such an exact and faithful representation of God, being, as Paul says, "The brightness of the Father's glory, and the express image of His person," that it may with propriety be said, "He that hath seen Christ hath seen the Father." And, by the way, I may remark that the passage I have just introduced from Paul, namely, that Christ is "the brightness of the Father's glory, and the express image of His person," shows that He is not the *same* person as God, for an *image* of a person, which Christ is said to be of God, cannot be identical with the person himself. Well now, Thomas, I have explained the passages which appear to conflict with those which I considered to prove the doctrine of tripersonalists, and, assuming the Divinity of the Son and Spirit, I have shown by many Scripture quotations, which might be indefinitely multiplied, that there are three persons in the Godhead, and now I ask, Are you satisfied with the proofs and the explanations?

Thos.—Well, I must say that you have made the Scriptures appear very explicit upon the subject; but I cannot see how there can be three persons and only one God; the statement seems to me a *positive contradiction*. How can three be one?

Theoph.—What we assert, Thomas, is not a contradiction. A contradiction is only where two opposites are asserted of the same thing in the same respect. If we were to say that *three persons are one person*, or *one God three Gods* that would be a contradiction,

but we do not say that. We simply say, in harmony with the teachings of the Bible, that there are *three persons* and yet but *one God*.

Thos.—How can this be? It baffles and bewilders one to a degree that is most painful to think upon. Can you explain how it can be?

Theoph.—I cannot; and I regard all the professedly explanatory talk about priority, and generation, and procession as mere unintelligible jargon,—talk which does nothing more than mystify the subject and bewilder the hearer.

Thos.—But are we expected to believe what we cannot understand?

Theoph.—No.

Thos.—We are not expected then to believe the doctrine of the Trinity. It is really a great relief to me to know that, and I thank you for making such a rational statement, for everybody else with whom I have conversed upon this subject has bewildered me by saying that I am to *believe* it though I cannot *understand* it.

Theoph.—I perfectly agree with those people, Thomas.

Thos.—Then you contradict yourself, for you have just said that I am *not* to believe what I cannot understand, and as I cannot understand the Trinity I am not expected to believe *that*.

Theoph.—In accusing me of self-contradiction, I see you misapprehend my meaning. When I said you were not expected to believe what you cannot understand, I did not mean that you were to reject every doctrine or fact about which there is mystery, and therefore the Trinity; I simply meant that your faith had nothing to do with the unrevealed mystery of the revealed doctrine. The *manner* of the Trinity, which is its mystery, you are *not* expected to believe because it is not revealed, but the *fact* you *are* expected to believe because it is a matter of revelation. You have to treat the doctrine of the Trinity as you do many well known facts. Nature reveals the doctrine of gravitation and you accept the *fact* though the *manner* is a mystery. Nature reveals what I may call the doctrine of growth, and you accept the *fact* though the *manner* is a mystery. Nature reveals the doctrine of life, and you accept the *fact* though the *manner* is a mystery. And so the Bible reveals the doctrine of the *Trinity*, and you must accept the *fact* though the *manner* is a mystery. All that you have to do with is the *fact*. You have nothing to do with the *mystery* that may surround that fact. "Secret things belong unto the Lord our God, but those things which are revealed belong unto us." (Deut. xxix. 29). You see what I meant now, Thomas, do you not?

Thos.—Yes, I see from your explanation that I was too hasty in accusing you of self-contradiction, and that what you say on faith and mystery looks reasonable enough.

Theoph.—Well, I think we have had sufficient talk upon the subject for the present and now we must part.

Thos.—Allow me, before parting, to tender you my hearty thanks for the trouble you have taken to explain the teachings of the Bible on the subject, and when I tell you that I see the subject much more clearly than I ever did before, I think you will feel amply rewarded for your pains.

May, 1870. P

Theoph.—Quite so, Thomas, and I pray the light may increase and that you may know God as your Father, Christ as your Saviour, and the Holy Ghost as your Sanctifier and Guide, and that when this life is over you may be found where mystery will never perplex you, but where you will “know even as you are known.”

J. TAYLOR.

FROM ENGLAND TO SOUTH AUSTRALIA.

DEAR BROTHER,—After a life of 88 days at sea we are once more on *terra firma*, and I am reminded that you will be expecting to hear from me by the next mail. I will, therefore, throw together, for your information, the principal events of the voyage; not always in the order in which they occurred, but rather according to their classification. I am not sure that my report will be at all interesting. But there is one thing which may make it of some little interest to the curious: I write with a quill which I plucked from the wing of an albatross. And having mentioned this, I may as well give you, as far as I can, the history of this quill. A great many strange birds had put in an appearance since we left old England's shores, but on November 25th, as we lay in a calm, the prince of sea-birds alighted near our ship and proudly swam about in the waters, collecting such fragments of food as had been cast overboard. Soon several were seeking to ensnare the noble bird. The captain put out his hook baited with pork. It was taken; and the “gigantic albatross” was hauled on deck. It measured about ten and a half feet across the wings. It was killed and divided among many. I obtained a wing as my portion; and with one of the quills from that wing I write this communication.

Well, I cannot say that I like sea-life. To look upon the same broad ocean, the same planks, ropes and sails; to run against the same few persons; to have so few changes that it is most difficult to remember the day of the week—and this for three months together, is enough to make one feel that it is a sickening monotony. To be constantly rocked and tossed so that the words, “Here is no rest,” are most literally true; to encounter the gale, when you are pitched from side to side with such velocity that you have scarcely time to lay hold of the nearest post, and should you miss that you suddenly find yourself placed rather uncomfortably against the next wall, or on the floor; to hear the children crying for help which you cannot well afford; to see the water dashing over the bulwarks and in through every possible avenue; or to behold, while sitting at the table a fierce encounter going on between the plates and dishes, the pie flying from its place and arrested by the walls of the saloon; and while you are attempting to get some food into your mouth the contents of your plate have escaped, and are hastening towards those who sit on the opposite side of the board,—all this, I am persuaded you will acknowledge is sufficient to prove that sea-life is not altogether without its discomforts.

But I must also acknowledge that there is much to set against this by way of compensation. The experience is worth something; I know more, and have broader sympathies, and deeper feelings, in certain directions, than ever before, or than I ever could have possessed had I spent all my days in England. And the scenery is not to be despised. There is the grand old sea, whose years have survived many millenniums, across whose bosom has been borne the merchandise of all lands, whose arms embrace the ends of the world, whose secret places contain the remains of the multitudes who in all ages have found therein a “watery grave,” on whose face hostile fleets have met for dreadful carnage; but on whose brow there is no wrinkle of age nor scar of battle, whose insatiable greed is still unallayed, whose power is still unabated, and whose mighty pulse is the symbol of that

earnest activity which should command us here, and of that immortality which awaits us beyond the tomb. Now it is calm and placid, and the blue waters seem to be holding communion with the serene and beautiful sky; then it is lashed into awful fury, wave after wave rises with threatening terror, the deep blue has almost disappeared, and everywhere there is foam. There are strange birds, the petrel, the whale bird, the cape pigeon and cape hen, the king bird, the penguin, the mutton bird, the albatross; and strange fishes, the flying fish, the dolphin, the pilot, the turtle, the porpoise, the black fish, the shark, the whale. There are islands studding the ocean more numerous than is conceived by many. Some of these, as St. Antonio, (October 25th), Gough Island, (November 27th), and Prince Edward's Island, (December 8th), we saw as we passed along. There are sunsets, especially in the tropics, such as are never seen in England and which are indescribably glorious. There is the Southern Hemisphere with its matchless constellation—THE CROSS. And a ship in a storm is worth witnessing. The winds beat with terrible power, the waves rise and roll with tempestuous fury, the raging sea threatens to engulf the ship with all her freight, and the gallant vessel, as though inspired by the prevailing spirit, and impatient to accept the angry challenge, makes an awful plunge and again proudly rises to renew the conflict with the mighty flood! There is a romantic attractiveness about all this, which makes one at times forget the discomfort, (as for danger, we seldom thought of that) and might even induce some to choose a life upon the sea.

I will not tarry to say anything about the last doings, scenes, farewells, &c., in England. I do not like farewells, but when they have been pronounced, I do not easily forget them and they are too sacred for constant parade. The first thing thought of after sailing is sea-sickness. Everybody thinks of this: very few escape it; and the first week is much taken up in attending to, and in seeking to thwart the influence of this unpleasant visitor. Our company was no exception to this rule. Mrs. Piper was sick the first evening and continued unwell for several days. And indeed, throughout the voyage, whenever we had strong wind, especially strong head wind, her sickness returned almost as bad as ever. The children also were sick, but it was chiefly when they saw some one else performing, which inclined me to believe that they were drawn into it by the force of example. Mr. Lake was infected by the same disorder, and it was a week or two before he could shake it off entirely. I remembered that the late Mr. Sutton, of Keinton, used to tell me that he thought persons need not be ill if they could only believe themselves well. I tried this theory. I might have been sick, but I would believe that I was well, and I succeeded in practically sustaining the theory from Thursday to Sunday. Then we were off the Bay of Biscay, the wind was contrary, the sea was running high, the ship pitching uncomfortably; my equilibrium was destroyed, and I fell—sick. But in about two or three hours I rallied again, believed myself recovered, and succeeded in warding off the distemper for the rest of the voyage. But I was not secure against another form of attack which came upon me rather unexpectedly. On the 23rd of October we crossed the tropic of Cancer. Soon we were in the midst of the tropic's sultry heat. On Saturday morning, October 30th, I felt sick and faint; soon became feverish, with great weakness, sore throat, dull pain in back and head, much restlessness. It was ardent fever of the tropics. After some days the fever abated, and strength so far returned that on Sunday, November 14th, I carried baby about for a short time on deck, joined in the morning service and preached in the evening. But this was too much. On Monday I was very unwell again; considerable pain and weakness in my back; and this continued, more or less, until we were fairly beyond the influence of the tropical climate. Baby also suffered much inconvenience and was greatly disfigured by the rash known as the "Prickly Heat." But after we reached the more temperate regions our health was very good until we reached the Australian shore.

The number of passengers was only nineteen, including seven children ; and if I were to attempt to give you any detail of character, I am afraid it would appear rather too personal. There was one, however, of whom I may safely speak. The doctor, Mr. James Wilson, of Outstraw, in the county of Fife, Scotland, (and as I learnt from him a distant relative of the late Professor Wilson of Edinburgh), had engaged to give his services for his passage. I made his acquaintance soon after we sailed, and found him to be thoughtful, serious, and a member of the Free Church of Scotland. His health, however, was delicate, it was evident that consumption was doing its deadly work, and he had left his home to seek health in this sunny clime. But, alas ! he was doomed to disappointment. The tropical heat oppressed him much, and it was hoped that a southern climate would have a beneficial effect. But he still grew worse, lost his voice, and we soon began to fear that he would never see Adelaide. In his affliction I often visited him in his cabin, and assisted him as I was able. I conversed with him on various matters, not omitting the spiritual. He was trusting in Christ and resigned to the Divine will—was willing to live or die as God should see fit. Once he was specially moved with deep feelings ; he wept and exclaimed, " If I had neglected to seek Christ till now, it would be a bad job." On Saturday, November 27th, he was so weak that he kept his bed all day. On Sunday and Monday, however, he rose to dinner, and on Sunday evening he sat and listened to Mr. Lake's sermon. But Tuesday found him again very weak ; he slept nearly all the day, and in the evening it became evident that his end was at hand. When he rallied a little he was delirious. He slept again and from that sleep he never woke. At nine o'clock his respirations were but nine in the minute while the pulse were 100. At half-past eleven the respirations were five and pulse 84. Thus he continued to sink until a minute transpired between the respirations, and about half-past three on Wednesday morning, December 1st, he breathed for the last time and passed away to the world of spirits. On that same day a little before noon the flag was flying at half-mast, the bell on the fore-castle tolled its solemn knell, and I had to perform the solemn duty of reading the burial service and of committing his mortal remains to the keeping of the great deep. The place of his burial was Lat. 44° 15' S. Long. 70° 38' E. There was a sadness about this burial which I do not remember to have felt in connection with any before. On Monday he dined with us ; forty-four hours after his body was given to the watery flood. We were a small company and the chasm made seemed great. Moreover, when he was dying some of the few were engaged in riot and drunkenness. All this, besides the thought of a grave in the deep waters, filled me with a sadness which I do not think I ever before felt in the presence of death.

Services were held in the saloon on Sabbath days. The usual order was, in the morning prayers read by the captain, after which I was requested to offer prayer. In the evening a sermon by Mr. Lake and myself alternately. The last service was held on the evening of January 2nd, 1870, when I took the opportunity, from the consideration of God's mercy during the past year as well as of God's mercy during the voyage, now almost at an end, to urge those present to consecrate themselves entirely to the service of God. But really there is no *Sabbath* at sea. It is merely *Sunday*. George Herbert wrote :

" O day most calm, most bright,
The fruit of this, the next world's bud."

But, believe me, we enjoyed no such Sabbath as that, and it seemed something like mockery to read that quaint but beautiful poem at sea. The sailors declare that the weather is such that they generally have something extra to do on Sunday ; and among the passengers, some were drinking, some reading novels, and others endeavouring to catch the birds which

followed the ship, so that there was little beyond the service to distinguish between that and any other day. I think we shall prize the Sabbath all the more for having been deprived of its blessedness during the last three months.

The weather on the whole was as favourable as we could expect. The wind was often contrary, and calms we had more than I can now enumerate. We encountered several gales, the last on Christmas eve. On the morning of December 9th, as we were riding a gale, I was called on deck to see a huge iceberg, about a mile off, a quarter of a mile long, and 200 feet high. It must (so we thought) have come from somewhere near the south pole. The gales, however, were not very heavy, and we sustained no particular injury.

We came in sight of Kangaroo Island on Monday morning, January 3rd, and in the evening cast anchor outside Port Adelaide. One of the first things we learnt was that the *WHITE EAGLE*, which sailed some days before us, and in which we at one time thought to sail, had been in port for several days, but had encountered such gales that her mizzen topmast was carried away. Then were we thankful to Him who had so mercifully preserved us from the dangers of the deep.

On Tuesday morning Messrs. Way and Stoyel came on board and took us to Bowden, where we are to reside until the District Meeting.

As we are but just in time to save the mail, I have written in great haste, and must close with best love to you and all friends at home.

I am yours in Christ Jesus,

January 4th, 1870.

THOMAS PIPER.

THE METHODIST NEW CONNEXION—ITS CHAPELS.

THE Methodist New Connexion suffered great inconvenience at its commencement from the want of suitable places of worship. The chapels were retained by the "Old Connexion," as it was then called, and in many places, the seceders had no alternative, at the time, but to take refuge in any cottage, barn, or school-room, which opened its friendly bosom to receive them. Nottingham, Huddersfield, Mossley, and a few other places were exceptions. In those places, the majority of trustees were in favour of the New Connexion and therefore placed their chapels in its hands. Cheering as that might be at the time, it proved, at least in several cases to be a great mistake. Litigation followed, and expensive law-suits restored the chapels to their original owners. That left the friends of the New Connexion in such places worse than houseless, as in the case of Nottingham, where they were mulct in legal costs, and saddled with heavy debts when summarily deprived of their chapels.

But, though placed in such discouraging circumstances, the enterprising spirit of the New Connexion flagged not, their zeal was equal to the emergency, and they set about supplying the chapel accommodation so obviously required, without delay.

When a vexatious and protracted Chancery suit wrested Hockley Chapel, Nottingham, from the New Connexion, the friends then built their spacious and beautiful chapel in Parliament Street, made it to seat 1,358, being 74 feet long and 48 wide. And it was somewhat similar at Huddersfield. The loss of the Old Bank Chapel, led to the erection of a new one in High Street, which was, at the time, the largest and best place of worship in the town. This chapel stood 50 years. In 1864, when the Rev. W. Baggaly was superintendent of the circuit, it was taken down, and gave place to the magnificent chapel now standing on the same site. It was built to seat 1,600 and cost about *nine thousand pounds*. At the last Anniversary of this chapel, when the Editor of the Bible Christian Magazine preached, the collections amounted to *ONE THOUSAND AND TWENTY NINE POUNDS!!!*

Immediately after the division in 1797, Ebenezer Chapel, Leeds, and Scotland Street Chapel, Sheffield, previously erected by other parties, were secured for the New Connexion, whilst in Chester, Shields, and a few other places, Chapels built by private individuals, or isolated churches were obtained in like manner. In Manchester, Liverpool, Barnsley, &c., &c., building operations commenced forthwith, and "Old Mount Tabor"—now succeeded by an elegant chapel in Wellington Road, the foundation stone of which was laid in 1865—bears indubitable evidence of being one of the first chapels erected, specially for the New Connexion. In the *second* year of the Connexion's existence *twelve* chapels were added to the list, and reported as opened.

It would be curious to trace the origin of some of these chapels, and the process by which they have reached their present state and proportions. The nucleus of Bethesda Chapel, Hanley, for instance, was a coach-house, fitted up for worship. In 1798 it gave place to a new chapel capable of holding 600 persons. In 1812 it was enlarged to accommodate 1,000 hearers; and in 1820 it assumed its present proportions, being 69 feet in the main width, and 110 in length. **THREE THOUSAND** have often assembled for worship within its spacious walls. The justly celebrated Rev. Jabex Bunting preached here on one occasion, when he was so impressed with the appearance of that vast congregation, as they rose up to sing the praises of God, that he turned to the superintendent of the circuit, who stood with him in the pulpit, and said, "*Mr. Gilton, I know nothing superior to this in Methodism.*" and he was no mean authority, as all will confess.

But in the earlier days of Methodism, there was a sad want of skill and taste in the erection of chapels. Many of them were not only small, and in bad situations, but inconvenient and ill constructed. In a poor, narrow street, and but a short distance from that spacious and elegant chapel built and opened at Longton 1841, its earliest predecessor (for this is the third) may still be found. When that chapel was first built, the sagacious, and intelligent, but *blind* preacher, John Grundall, went, as it was said, to *see* it. He was a fine judge of chapels, and could tell as well as any man who had the use of his eyes, what was the size and architectural character of any place in which he preached. Having examined the building thoroughly, and ascertained its proportions, and arrangements, he turned to those who were with him and said, "Well, it is the awkwardest chapel I ever *saw*, you have done nothing right, that could have been done wrong." Such mistakes were not only annoying, but very expensive. Alterations, and rebuilding of chapels, draw largely on the resources of trustees, and have not unfrequently gone a long way towards doubling the original cost of such erections.

The first official return of the *number* of Methodist New Connexion chapels was in 1808, when 48 were recorded in the Minutes of Conference. This number has gradually increased, and the last Chapel Committee's Report announces 417 chapels in England, 228 in Canada, 7 in Ireland, 5 in Australia, and 1 in China. This gives a total of 658 chapels, irrespective of school-rooms and other buildings, regularly used for divine worship, in places where no chapels exist. In the same Report, we find 25 chapels and schools noticed as built and opened last year, and 21 in the course of erection.

The number of persons these chapels will accommodate, varies, as a matter of course. Some of them will hold *two thousand*, whilst others would be filled by as many hundreds. Town chapels taken on an average, would probably hold about 800 each, but the average of the whole Connexion could not be given at more than 400. The last figures, if correct, show that the Methodist New Connexion furnishes chapel accommodation for upwards of **TWO HUNDRED AND SIXTY-THREE THOUSAND** HEARERS; exclusive of thousands more, who are provided for by other places, not classed under the head of chapels.

It would supply an interesting chapter, could one be furnished, on the actual *cost and present value* of these chapels, that however is more than can be reasonably expected in the present day. In the absence of such a desideratum, let us suppose that these chapels may be taken at *seven hundred and fifty pounds* each. A couple of hundreds, and perhaps even less than that, may have sufficed to build some of them, but others are well known to have cost *five or six thousand*, and one or two even far more than that. At this calculation it will be seen, that the Methodist New Connexion has expended about *HALF A MILLION* sterling on its chapels; and to this may be safely added, at a very moderate calculation, *sixty or seventy thousand* more on its schools.

The greater part of this property is settled on Trust, and now secured to the Connexion by reference to the Model Deed.

The local management of chapels rests with the trustees and the superintendent of the circuit. The *connexional* chapel business, is placed annually in the hands of a committee of preachers and laymen appointed by Conference, of which J. G. Heaps, Esq., of Leeds, is treasurer, and the Rev. W. Baggaly, author of the Connexional Digest, secretary.

A very fair proportion of this property is now entirely *free* from debt: and the process of extinction on the other part is rapidly taking place. The last chapel report shows a liquidation of debt by contributions from the Chapel Fund of £24,109 12s. 1d., and of £38,907 14s. 6d. more by local efforts. This exhibits a clear reduction £63,017 6s. 7d., since the question of liquidation of chapel debts was so vigorously taken up by Conference and the chapel committee.

The amount of collections and subscriptions to the chapel fund last year, including contributions from the Guarantee Fund, was £808 16s. 0d. And local contributions reported at the same time for building operations, removal of debts, &c., &c., was £16,349, showing a clear increase in the value of connexional property of £17,157 16s. 0d. Facts like these show, that the Methodist New Connexion is laudably ambitious to improve its material position, and is doing so with commendable liberality.

In the early history of the body, and as chapel property increased, a strong desire prevailed for the formation of a Trust Deed capable of universal application, and by which all its estates might be legally secured to the Connexion. Such a deed was prepared and recommended many years ago, but as on further consideration its provisions were not found exactly satisfactory, it made but little progress. At the Jubilee Conference in 1846 "The Deed Poll" was adopted, and thus having legalized the Connexion, "The Model Trust Deed" was prepared and brought into operation. It was the deed used originally by the trustees of Hunslet chapel, Leeds. In the preparation of this instrument, great care was taken to preserve the rights and privileges of the trustees, whilst at the same time the property was faithfully secured to the Connexion. Since then, this deed has been brought into pretty general use, and seldom is a new trust formed now except on the model.

The adoption of this deed has been a great saving to the Connexion, as every trust deed founded upon it is comparatively short, and therefore less expensive. It is applicable to all cases and tenures; and any deed, properly prepared by reference to the model, will preserve all the vitality and power of the original instrument. The clause necessarily required to give effect, is the following—"But nevertheless upon, and to, and for such and the same trusts, interests, and purposes, and with, under, and subject to such and the same powers, provisos, declarations, and agreements, as are expressed, contained, and declared, or referred to, in, and by a certain indenture of release bearing date the twenty-ninth day of December, in the year one thousand eight hundred and forty-six, and made, or expressed to be made between Thomas Wilkinson, scarf stuff merchant, Benjamin Mellor, paper manufacturer, William Crompton, bricklayer, Thomas Lister,

worsted spinner, Henry Varley, wire-woker, William Emsley, agent, Enoch Blackburn, contractor, John Holmes, mechanic, John Fawcett, flax-spinner, Joseph Bywater, warehouseman, Richard Waddington, agent, and George Hill, the younger, mechanic, of the one part, and the reverend William Ford, minister, in the said Methodist New Connexion, of the other part, and enrolled in Her Majesty's High Court of Chancery, on the fourth day of January in the year of our Lord one thousand eight hundred and forty seven; being a deed made for the settlement of a piece, or parcel of ground, and chapel or place of religious worship, with the appurtenances, situate in the township of Hunslet, in the parish of Leeds and county of York, for the use of the said Methodist New Connexion: and to, and for no other use, trust, interest, or purpose whatsoever: in witness thereof, the said parties to these presents have hereunto set their hands and seals, the day and year first above written."

It is not the province of this article to analyze the Methodist New Connexion "Model Deed," neither is that needful as it is published and may be obtained at their Book-room, or from any of the Bible Christian Ministers, by any one who may wish to make himself acquainted with its character and principles.

To guard against evils which may arise from rashness, imprudence, or want of experience in building operations, the Methodist New Connexion has adopted and endeavours to enforce the following regulations.—

"When any chapel, school, or preacher's house is about to be erected, or enlarged, the friends concerned shall lay full and timely information before the Chapel Committee, and take their counsel in the matter, so that the most judicious course may be adopted in securing the welfare of the Trust Estates." Such is the rule. And in a more recent enactment we read, "The Conference deems it needful to direct the superintendent preachers not to engage in the erection of any chapel without first ascertaining that the brethren concerned have consulted the Chapel Committee, and obtained their concurrence in the proposed erection. Plans and specifications should be sent to the Chapel Secretary *before* the works are either let, or any engagement entered into respecting them. Much trouble, and not unfrequently considerable loss, may be prevented by strict attention to this prudential regulation, which superintendent preachers are earnestly requested to enforce."

THE TRUSTEES' MUTUAL GUARANTEE FUND. This institution was established in 1860 for insuring the property of the Methodist New Connexion against loss by fire. Hitherto, its operations have proved highly satisfactory. At the last Conference 231 insurances were effected, and covered £158,320 of Connexional property. The realized capital is now £1,161 0s. 9d., in addition to *twenty* guarantors who hold themselves responsible under coverture of Conference, for £200 each, should any untoward event require such assistance.

The Chapel Committee is now regarded as an important branch of the Methodist New Connexion executive, and its operations properly directed, are well calculated to render great and essential service to the entire community.

At the close of each year, a report of the committee's proceedings is prepared and laid before Conference by the secretary. The information it contains is generally full and explicit as to the state of the **FUND**, the character and extent of building operations, liquidation of debts, and whatever else may be required to make the Connexion acquainted with the state and prospects of its chapel property. The report being received by Conference is then published, and circulated amongst the subscribers to the Chapel Fund, trustees, and friends of the Connexion.

SELF-IMPOSED TAXATION.

NATIONAL EXPENDITURE ON DRINK AND TOBACCO.

[We are indebted to the facile pen of Mr. Samuel Smiles for this very able paper, first published in the "British Almanac and Companion," and we feel confident it will receive that attention which the importance of its statements demands.]

SOME twenty years since, Mr. Porter, secretary to the Board of Trade, read a paper before the meeting of the British Association at Edinburgh, on "The self-Imposed Taxation of the Working Classes of the United Kingdom," which excited considerable interest at the time. In that paper he pointed out the very large expenditure devoted by those classes to purposes of personal and sensual gratification, on objects in which the other members of their families had no share. Taking the official view, Mr. Porter directed attention to the circumstance that, whilst the taxes imposed by Government formed the subject of so many and such grievous lamentations, this self-imposed taxation, though much greater in amount, was borne uncomplainingly,—forming a measure of the prosperity of the people, and furnishing the best proof that could be afforded of their ability to bear other burdens.

During the twenty years that have elapsed since then, many changes have occurred, not the least important of which has been the admission of the working-classes to the exercise of political power; and it becomes a matter of general interest to know whether in that interval the people, not merely of the working-classes, but of the other classes of society, have been growing more provident or more spendthrift,—more frugal in their expenditure on personal indulgences, or the reverse. The question is, however, much more than one of merely curious interest, but deserves the serious attention of statesmen, ministers of religion, public men, and indeed of every member of the community,—involving, as it does, issues of the very greatest importance to the national wellbeing.

One of the most startling facts published by Mr. Porter in the paper above referred to, was that in Scotland—religious, educated Scotland—the average quantity of whisky consumed by the adult males of all ranks in the year 1849 was eleven and one-sixth gallons each and that the estimated expenditure on ardent spirits alone in the three kingdoms in that year amounted to upwards of twenty millions sterling! Not less astounding was the fact that, in the same year, upwards of twenty-six millions sterling were expended in the United Kingdom, principally by the labouring classes of England, upon beer! The total expenditure on spirits, beer, and tobacco (exclusive of wine, as being principally consumed by the upper classes), Mr. Porter made out to be not less than £57,063,230 in 1849; and we do not know that his figures—drawn as they were from indisputable government returns—were ever called in question.

The popular drink in Scotland and Ireland then was, as it still is, whisky, and in England, beer. It is probable that conditions of climate, more particularly temperature and dampness of atmosphere, have much to do with the determination of the popular appetite for particular kinds of drink, in like manner as it is determined to particular kinds of food. Thus, flesh-meat and animal oils are consumed in northern countries to an extent that would probably be fatal within the tropics. So it is with drinks, the strongest and most alcoholic of which are in demand in the North. Indeed, the earth may almost be divided into so many Drink Zones, not distinct, it is true, but running into and overlapping one another. Thus the Whisky and Brandywine Zone includes Scotland, the North of England and Ireland, Holland, Denmark, Norway and Sweden, and Northern Russia. The Beer Zone includes Southern England, Belgium, and Northern Germany. Then, farther south, we have the Wine Zone,

extending from France and Spain, across Southern Germany, to Hungary. Next we come to the Sherbet Zone, embracing Northern Africa, Turkey, and Persia; until, within the tropics, we come to the Zone of Cold Water. So much for the natural appetite of man for drink as influenced by climate.

But, notwithstanding all that can be said in justification of the use of alcoholic drinks, there can be no doubt that in the United Kingdom—whatever may be said of Continental nations—we greatly err on the side of excess; and that over-indulgence in ardent spirits and beer has become a source not only of enormous national waste, but a cause of poverty, disease, demoralisation, and crime, to such an extent as to amount to a gigantic national evil.

Let us briefly state the Consumption of Ardent Spirits in the United Kingdom in 1868, compared with the returns for 1849, as stated by Mr. Porter:—

Home-made Spirits—	1849.	1868.*	Increase or
Whisky, Gin, &c.	Gallons.	Gallons.	Decrease, 1868.
England . . .	9,053,676	11,561,576	Increase . 2,507,900
Scotland . . .	6,935,003	4,781,390	Decrease . 2,153,613
Ireland . . .	6,973,333	4,676,704	Decrease . 2,296,629
	22,962,012	21,019,670	Net Decrease 1,942,342
Foreign and Colonial			
Spirits.			
Rum	3,044,758	3,949,947	Increase . 905,189
Brandy. . . .	2,187,500	3,317,641	Ditto . 1,130,141
Other Spirits . .	38,868	1,131,277	Ditto . 1,092,409
Total Spirits consumed	28,233,138	29,418,535	Net Increase 1,185,397

We have thus a total quantity of 29,418,535 gallons of proof-spirits consumed in the United Kingdom in the year ending March, 1868, or equal to an average consumption of about four gallons for every male adult in the United Kingdom.

The consumption of home-made spirits was greatest in Scotland, where it was in the ratio of about six gallons for every adult male; next in Ireland, where it was about three-and-a-half gallons; next in England, where it was about two-and-a-quarter gallons. But as by far the larger proportion of the rum, brandy, hollands, &c., consumed during the same year, was consumed in England, it is probable that the total consumption of ardent spirits in that part of the United Kingdom in 1868 averaged over three gallons for every adult male.

Taking into account the increase in the population since 1849, there has been a decrease of five-and-one-sixth gallons per adult male in Scotland, attributable partly to the increased duty on spirits, partly to the increased consumption of beer (which has to a considerable extent superseded whisky), and partly also to the operation of Forbes Mackenzie's Act, which has in a great measure stopped the excessive drinking of whisky on Sundays. In England there has been an increase of about three-quarters of a gallon of proof-spirits per head; while in Ireland, where the population is less by more than a million, the consumption per head has remained nearly stationary.

Next, as to the probable Expenditure on Ardent Spirits. The duty is charged on the *proof* spirit; but whisky is generally diluted to ten under proof, and gin to a considerably greater extent when retailed to consumers, by which the *quantity* actually sold is to that extent increased. It must also be borne in mind that the great body of consumers purchase in small

* Twelfth Report of the Commissioners of Inland Revenue (1869).

quantities—in glasses, noggins, gills, quarterns, and half-quarterns; the profits realised by the dealers being very great, to reimburse the expenses attendant on the trade, and to afford a profitable living to the large number of persons engaged in it. Mr. Porter estimated, on the authority of several distillers whom he consulted, that the consumer pays for every gallon of spirits used three times the amount of the duty; and as the duty paid on home-made spirits in 1868 was £10,556,218, this would give a total expenditure in that year of over thirty-one millions sterling. But to keep within the mark, we consider we shall be safe in taking the selling price of home-made spirits (*proof* strength) to the public at 20s. per gallon, rum, hollands, and other spirits at 18s. per gallon, and brandy at 30s. per gallon. The account would then stand as follows:—

	Quantities Consumed in 1868. Gallons.	Prices per Gallon.	Total Expenditure. £
Home-made Spirits. . .	21,019,670	at 20s.	21,019,670
Rum	3,949,947	„ 18s.	3,554,952
Brandy.	3,317,641	„ 30s.	4,976,461
Hollands & other Spirits .	1,131,277	„ 18s.	1,018,149

Total estimated annual expenditure on Spirits, 1868. . £30,569,232

We proceed next to the great item of Beer, the consumption of which is enormous, especially in England, which may be pronounced, without exaggeration, the greatest beer-drinking country in the world. The quantity consumed cannot, however, be ascertained with the same precision as in the case of spirits, the duty being levied, not upon the beer, but upon the malt of which it is made. Yet it is possible to form a sufficiently near approximation for the purposes of this article:—

Bushels.

In the year ending the 31st December, 1868, the quantity of Malt consumed by brewers and retained for home consumption in the United Kingdom (exclusive of that used for beer exported, for distillation and exportation, and for feeding cattle) was 49,703,931*

In the same year the quantity of Sugar used in brewing was 89,395,104 lbs., which, taking the usual estimate of 25 lbs. of sugar as equal to 1 bushel of malt, would give an equivalent of . . . 1,575,804

Total Malt, and its equivalent converted into Beer, equal to . 51,279,735

As it is computed that a quarter of malt (8 bushels) will make 3½ barrels (36 gallons) of beer of average quality and strength, we thus find that the quantity made and consumed in 1868 would be equal to 20,832,884 barrels, or a total of 749,983,824 gallons of beer! And this quantity would be altogether independent of the dilution and adulteration which the beer undergoes before it reaches the consumer, in passing through the hands of the great body of publicans and beer-sellers, whose profit—in London, at least, as we are informed on the best authority—is mainly got out of such dilution and adulteration.

The consumption of beer has, of late years, increased at an alarming rate. Powerful interests have concurred in promoting it—the landed interest, the farming interest, the malting interest, the brewing interest, the government (because of the immense revenue which it produces), and the great army of beer-sellers. Though bad times may have temporarily affected the consumption, it has rapidly recovered itself, and again advanced at a greatly more rapid rate than either population or wages. Thus, during the last fifteen years, while the consumption of spirits has remained almost stationary in England and Ireland, and in Scotland has even shown a considerable decrease, the increase in the consumption of malt

* Statistical Abstract of the United Kingdom, No. 16 (1869).

used in the making of beer consumed in England, has been equal to about fifteen millions of bushels, representing an increased annual consumption of upwards of two hundred million gallons of beer.

Taking the consumption of malt used by brewers in the three kingdoms respectively, as stated in the government returns for the year ending the 31st September, 1867,* we find the average consumption of beer to be equal to above 30 gallons per head of the entire population in England (men, women, and children), 11 gallons per head in Scotland, and 8 gallons per head in Ireland. Or, throwing out of consideration the women and children, who cannot count for much in the calculation, and setting against them the teetotallers (of whom there are said to be between two and three millions in the United Kingdom), who do not drink beer, against the women and children who do, we arrive at this extraordinary conclusion—that the consumption of beer is equal to about 120 gallons a year for every adult male in England, 44 gallons in Scotland, and 32 in Ireland.

So much for the quantity of beer consumed. Now let us look at the probable expense incurred by consumers in buying it. In the above estimate we have assumed, for the purposes of calculation, that the beer consumed is of the uniform strength of $3\frac{1}{2}$ barrels to each quarter of malt. A large proportion of the beer sold to consumers, more particularly for use in families (such as table-beer) is, however, of greatly inferior strength, and is consequently so much the lower in price. But as the *quantity* of lower priced-beer so produced from the gross quantity of malt, would be only so much the greater in proportion to its reduced strength, and would have its corresponding equivalent in money, yielding probably a considerably larger profit to the brewer, it will be found that the general result will not be materially affected by this consideration.

Taking, then, the 749,983,824 gallons of beer sold to consumers in 1868, at average strength of $3\frac{1}{2}$ barrels to each quarter of malt, and assuming that it was sold at the moderate average price of 1s. 2d. a gallon, we arrive at a total sum of £43,749,556 expended upon beer in the United Kingdom in the year 1868. But if the dilution and adulteration of the beer as sold over the counter and in the beer-houses be taken into account, and it be considered that by far the largest proportion is sold to the working-classes at 4d. and 6d. a quart, it will probably be admitted that this estimate is very considerably within the probable actual expenditure.

* Miscellaneous Statistics of the United Kingdom, part vii. (1869). From these returns we obtain the following results:—

	Malt used by Brewers.	Equivalent quantity of Beer brewed.	Population, 1867.	Average Consumption per head.
	Bushels.	Gallons.		Gallons.
England & Wales . .	42,281,531			
Sugar 41,217,796 lbs.=	1,648,711			
	43,930,242=	652,479,760	21,429,508	30½
Scotland	2,396,531			
Sugar. 326,512 lbs.=	13,060			
	2,409,591=	35,240,256	3,170,769	11
Ireland	3,004,875			
Sugar 1,377,278 lbs.=	55,091			
	3,059,966=	44,751,960	5,557,196	8

N.B.—The quantity of malt and its equivalent of sugar used by brewers in the United Kingdom for the year ending the 31st December, 1868, exceeded these quantities by 1,879,936 bushels, or equal to an increased consumption of 27,494,064 gallons of beer.

We thus find that the total estimated expenditure on spirits and beer in the United Kingdom in 1868, would amount to £74,317,280, averaging per adult male nearly as follows:—

	On Spirits of all kinds.	On Beer.	Total Expenditure per adult male.
	£ s. d.	£ s. d.	£ s. d.
In England	3 15 6*	7 0 0	10 15 6
In Scotland	5 8 0	2 11 4	7 19 4
In Ireland	3 3 0	1 17 4	5 0 4

We pass from spirits and beer to Foreign Wine, the increase in which has of late years been very great, consequent upon the recent large reduction of the duty, and the increased facilities given for its purchase and consumption. In making his celebrated financial statement of 1860 to the House of Commons, Mr. Gladstone, then Chancellor of the Exchequer, said: "We are met by the cry that wine is the rich man's luxury; so was tea one hundred years ago, but now it is the poor man's, and above all the poor woman's, luxury. Wine is the rich man's luxury; and so you may make any article, if you put on enough duty, which effectually bars the poor man's access to it." The duty was taken off, and the poor man was thenceforward free to purchase cheap wine. But it is very doubtful whether any considerable part of the increase in the consumption of foreign wines of late years be due to the working-classes, who prefer the more appreciable strength of beer, gin, and whisky; almost the whole of the increased quantity imported since the reduction of the wine-duties being attributable to the increased consumption of the middle and upper classes.

The following statement shows at a glance the increase in the consumption of foreign wines within the last ten years.† The quantities cleared for home consumption, in 1858 (previous to the reduction of the duty) and in 1868, were as follows:—

	Duty.	1858.	Duty.	1868.		Gallons.
	s. d.	Gallons.	s. d.	Gallons.		
French Wines	5 9	571,993	1 0	4,501,931	Increase	3,929,938
Spanish "	5 9	2,657,131	2 6	6,181,588	"	3,524,457
Portuguese "	5 9	1,921,677	2 6	2,853,470	"	931,793
Other Countries	5 9	816,995	2 6	1,580,213	"	763,218
Colonial Wines	2 9	729,429	2 9	34,539	Decrease	694,890
		6,697,225		15,151,741	Net Increase	8,454,516

It will thus be seen that the consumption of French wine in Great Britain has increased about eightfold in ten years; that the consumption of Spanish wines (chiefly sherries) has more than doubled; that there has been a very large increase in the consumption of Portuguese and other foreign wines; but that the importation of British-colonial wines has almost ceased.

The Annual Expenditure on Wine is almost as surprising as the quantity consumed, and furnishes a remarkable illustration of the amount of surplus wealth in this country devoted to purposes of luxurious living. Taking the consumption of French wines to be in the proportion of two-thirds claret and one-third champagne—the estimate of a large London wine-merchant—we find the expenditure would be as follows:—

* It must be stated that we have in this calculation given the English consumer credit for the bulk of the foreign spirits imported, the consumption of spirits in Scotland and Ireland being almost exclusively confined to whisky.

† These returns are taken from "Ridley & Co.'s Monthly Wine and Spirit Circular," a careful and accurate publication, recognised by the trade.

		£
French Wines—Two-thirds claret	at 12s. per gallon	1,571,976
One-third champagne	„ 20s. „	1,309,979
Spanish & Portuguese—Port & sherry, average	„ 20s. „	9,036,659
Rhenish and Moselle (viâ Holland)	„ 20s. „	477,387
Madeira	„ 30s. „	37,242
Sicilian, Hungary, Canary and other Wines .	„ 10s. „	556,276

Total probable expenditure on Foreign Wines, 1868. . . £12,987,917

The Duty actually paid on home-made spirits for the year ending the 31st March, 1869, was £10,556,218; on malt, £6,527,708; on foreign and colonial spirits, £4,330,870; on wine, £1,521,397; on tobacco and snuff, £6,496,512; and on licences to make and sell these various articles, £1,657,413—forming a total sum realised by the taxes on drink and tobacco of £31,090,118.

The number of Licences issued to publicans, retailers of spirits, was 24,934; to publicans, retailers of beer, 84,958: the next in number being to sellers of beer and cider (not publicans), 54,194, and of wine, 42,436; and to brewers, 36,737. Thus there is, on an average, a public-house licence and beer licence to about every forty-five males in the United Kingdom. The number of licences to sell tobacco was 279, 716, or one for about every twenty-eight adult males in the United Kingdom.

To complete our statement of the Self-imposed taxes of the United Kingdom in respect of narcotics, we further append the quantity and value of Tobacco consumed yearly.

In arriving at the expenditure under this head, we first take the raw leaf imported and retained for home consumption, which costs about 10d. per lb., the duty on which is 3s. 2d. In the process of manufacture, the leaf absorbs about 33 per cent. of moisture, which has to be added to the weight of the article when sold at the average price of (say) 4s. the lb. We thus arrive at the following figures:—

Tobacco cleared for home consumption in the year ending 31st March,	lbs.	
1868*	40,380,033	
Add 33 per cent for moisture.	13,325,400	
	53,705,433 at 4s.	10,741,086
Manufactured cigars (duty 5s. per lb.)	904,351 „ 15s.	678,263
Manufactured tobacco (cavendish or negrohead) and snuff	54,145 „ 7s.	18,950

Estimated total expenditure (1868) on tobacco and snuff . £11,438,299

It may be observed that the increase in the consumption of tobacco of late years has been almost as great as that of beer, the Commissioners of Inland Revenue reporting that the weight cleared for home consumption has increased from 13½ oz. in 1841 to 21½ oz. in 1867 per head of the whole population.† But if we throw out of consideration the women and children, and confine the calculation to adult males, it will then be found that the consumption in 1868 was equal to about 7 lbs., and the expenditure to about 30s. per head.

Let us now bring together these different items of consumption and expenditure, and see how the total amount stands:—

	Quantities.	Expenditure.
		£
Home and foreign spirits.	29,418,535 galls.	30,563,232
Beer of average strength.	749,983,824 „	43,749,056
Foreign and colonial wines	15,151,741 „	12,987,927
Cider, perry, home-made wines, &c.	..	say 1,500,000
Tobacco	54,663,829 lbs.	11,438,299
		<u>£100,243,514</u>

* Parliamentary Return, No. 463, Session 1868.

† Appendix to Twelfth Report of Commissioners of Inland Revenue, 1869.

We have here an expenditure of more than £3 6s. per head of the entire population—men, women, and children; or of more than £13 for every adult male in the United Kingdom. The gross amount seems perfectly fabulous; but it is competent for any one to test it by the government returns, which are indisputable.

A hundred million sterling a year on drink and tobacco! Yet we profess to be an economical and reforming people, canvassing every item of national expenditure, down even to the pen-nibs in the public offices, and the dockyard labourers. The whole expense of governing the United Kingdom for the year ending the 30th June, 1868—excluding the interest of the National Debt—amounted to only £47,196,626; yet nearly double this amount was voluntarily expended by the people governed upon drink. Surely, all the government extravagances that can be conjured up sink into insignificance beside this!

What we spend on ardent spirits and beer alone exceeds the entire national expenditure, including the interest of the National Debt. Our army, which does duty in all parts of the world, costs fourteen-and-a-half millions sterling yearly; while we spend over thirty millions upon gin, whisky, and brandy. Our navy costs nearly nine millions; and our beer nearly forty-four millions. The whole expense of managing the postal service costs only one fourth of what we spend on tobacco. Some three millions a year are devoted by the middle and working classes to life and health assurance; and thirty times the amount to the indulgence of their sensual appetites!

Such facts as these are surely little creditable to us as a people. They show us to be among the most thoughtless, thriftless, and bibulous of nations,—very rich, but very wasteful, self-indulgent and improvident. All classes seem to be alike in fault; but the penalties of the self-indulgence unquestionably fall the heaviest upon those who, for the most part, have had no share in incurring them, and are the least able to bear them—the wives and families of the labouring classes.

It is not known how much of the £330,000,000 supposed to be annually earned by these classes is spent in drink, but it is undoubtedly very large. The whole life of a working-man is rounded by drink—drink at “footings,” drink at sick-clubs, drink at morning, noon, and night. Many drink one-third of their earnings; some as much as one-half, and even more. It has been estimated that two-thirds of the home-made spirits and beer are consumed by the working-classes of the United Kingdom. If this be so, it would give a total expenditure of about forty-eight millions sterling a year. What a splendid fund for co-operative industry, for social improvement, for education, for independence in old age!

(To be concluded next.)

Memiors and Obituaries.

JAMES MOXLEY.

By his Son.

THE pensive thoughtfulness which characterises age must in a great measure be the result of varied and accumulated experience. Youth, which has seen but little of the world, and felt but few of its great troubles, is ambitious and active, full of an earnest spirit in the present, and glowing with high hopes for the future. Each year lessens the future, and adds to the past, but it does not merge into the past without carrying with it new sorrows and anxieties, limiting our sphere of ambitious pursuit on the one hand, and widening our field of retrospection on the other.

Every step we take in the walk of life leads us, in the main, into deeper shades and more solemn retreats. Trials heavy to be borne, sorrows and griefs, shutting out the sunlight from our hearts, thicken and multiply as the years we number, and but for the hope and faith which religion inspires, would make life a dreary journey and death a dread change. Of all sorrows that afflict mankind, the pain of losing friends by death, and especially friends by blood as well as affection, is one of the severest to undergo. And such a loss our family has experienced. The head—the father—has been taken from us, and looking back upon his open kindly face and cheering smile and voice, and remembering that but a few short months ago his voice was stilled by death, and all that was then left of him was lowered into the grave, we feel that the cold shadows of a great loss have fallen upon our life-path, not to be dispelled until we gather around him again, a once-more united family. Natural as it was that he should go the first, we have not felt our deprivation the less; the utter blank which is left reveals to us how much we loved, and how much we have lost. The oft-quoted phrase, "Not lost, but gone before," has now for us a new meaning, a new interest, for dark as our sorrow is, hope breaks through the gloom, comforting us with the thought that if we also are faithful we shall meet him again where sorrow of parting never enters, and sin is not, nor therefore death.

My dear father was born in October, 1801, at Porthcasseg Farm, in the county of Monmouth. The farm is situate on the summit of the famed Wyndcliff, which is well known and frequently visited by tourists for its magnificence of scenery, and close proximity to the fine ruins of Tintern Abbey. His life, previous to his ministerial work, was spent here, and often I have heard him speak with pleasure and something of pride of the beauties of his native place, and betray tokens of deep fondness for his early home. His parents were strict church-goers, and scrupulously exact in all their religious forms; they regularly attended church, and observed the ordinance of the Lord's supper; baptisms and confirmations were duly performed, and family prayers were read three times a day. As far as they knew the truth, they acted up to it; but they knew not saving faith, or the joys of Christian love. The surrounding country at that time was sadly neglected by the earnest messengers of God's mercy, and a darkness filled the land that might almost be felt. The quasi-heathenish state of the peasantry was deplorable, they were as flocks wandering without a shepherd, uncared for and untended. The Wesleyans began to hold services in the neighbourhood about this time, and my father has told me of the aversion and horror with which they were regarded, and of the prevailing ignorance as to their motives and creed. When but eleven years old my father felt something of conviction of sin. He did not make it known, but it worked so powerfully upon his mind that his friends and playmates noticed the mental depression and remonstrated with him. From this time until his conversion of heart and life (which was in his twenty-third year) he felt no more of these impressions. Densely dark as to spiritual things, he had no guide. There was none near to direct a ray of God's truth into his soul, or clear away the cloud which blinded him. But it is in the nature of light to shine, and of truth to gloriously rise from out of the superincumbent mass of error which may bury it. My father was brought to the enjoyment of the light, and the realization of the truth in a way that beautifully exemplifies the diffusive character of the gospel, and the powers of a Christ-adorned life. His sister Charlotte (afterwards the wife of for many years one of our ministers Mr. Charles Blake) became the recipient of Divine grace. The conversation of a pious believer led her to the foot of the cross for mercy, and with the assurance of forgiveness she experienced also the graces of joy and love. My father determined to watch her narrowly, and see if he could detect anything which would enable him to accuse her of hypocrisy

and deceit, but he found that in all she said and did she was consistent, and he soon concluded that she really felt all she professed to enjoy. This troubled him as to his own state. The early impressions that had lain dormant so long returned with redoubled force, but with happier results. His sister, the cause of his convicted emotions, was now the ready and glad exponent of saving truth to him. His cry for forgiving mercy and Divine guidance, agonized as it was, was not long repeated without a joyful response, for soon after we find him, in a diary he then kept, breaking out into jubilant triumph and ecstatic praise. At this time our people (young as was the Connexion) had managed to establish preaching stations in the county of Monmouth. William Mason, one of the zealous, indefatigable itinerant preachers of the early Bible Christian cause, labouring at Bristol, was powerfully impressed on the 13th February, 1823, as he was walking the street, "that he must go to Monmouth and preach Christ there." He accordingly did so, and in describing his labour he says, "The Lord revealed himself to me, and to the congregations in a particular manner. I had no difficulty in opening the Monmouth Mission. The first house I entered I providentially met with two who have proved friends indeed, one of whom was a preacher and cordially received me under his roof. My days were soon filled up, one said 'Come here,' another said 'Go there;,' so I had to preach three times every Lord's day, and every week night saving Saturday, and while I blew the horn the Lord's hand was breaking down the walls of Jericho." After labouring about a month he returned to Somersetshire, and Elizabeth Dart (afterwards the late Mrs. Eynon) supplied his place, and carried on the work alone for several months. Her efforts were highly successful; many were led to see the sinfulness of their hearts, and to feel the power of Christ's death. Among others her presence and labours were hailed by my aunt, who soon had the satisfaction of seeing two of her brothers join the society with all the affection and ardour of young disciples. These proceedings brought upon them the severe displeasure of their parents, who regarded their new opinions as not only opposed to the orthodox stereotyped modes of church teaching and ritual, but utterly at variance with true religion. But this was not to last. The novel preaching of a woman induced my grandfather (George Moxley) to hear, and from a hearer of the word he soon became a doer also, and from that time until his death his house became a home for the preachers, a synagogue for gospel teaching, and a temple for Divine worship. My father always looked back upon his home with a tender and fond remembrance. The glimpses of home life and love which sparkle in his sister Charlotte's diary and letters will serve to show the deep affection entertained by each member of the family towards the others, and the delight and happiness they experienced in one another's society under the parental roof. In writing to my dear father, after the two had left home, she says, "Do you remember father's song in the morning? What sweet moments we used to enjoy together in our father's house! The thoughts, my dear James, are almost more than I can bear; but the hope of one day meeting to part no more in a place far superior to our former home revives me again." The surroundings of his home aided to stimulate the new born zeal of my father, and to awaken a desire to give expression to the new life within him. The blessing he sought, and had obtained, was now to be preached to others. Almost the first words that he writes are, "Bless the Lord, I feel determined to spend my strength to the praise and glory of my God;" and that determination, so early formed, never lost its force, for to the salvation of souls, the well-being of the church, and the glory of God, his thoughts were directed, his feelings centred, and his whole life devoted. Notwithstanding all the trials, difficulties, temptations, opposing influences, and laborious duties that beset the path of our early ministers, he held to that determination to the day of his death, and spent his life as a humble teacher of God's truth, and a loving messenger of

May, 1870. q

Divine mercy. The fire, which the young man of twenty-three felt in his bosom, gave zeal to his labours, and earnestness to his words. He did not fail to reprove sin in the plainest language wherever he saw it, nor to direct the delinquent to a Saviour who by His blood could cancel sin. He read the word of God with avidity and delight, and copied with seeming pleasure whole passages of Scripture which best harmonised with his tone of mind, and illustrated his daily experience. Around his home Nature had been lavish in displaying her choicest beauties, and his mind, always alive and tender to her secret touches, often meditated upon the wondrous works of God and His goodness to the children of men. Burning with a love for souls, he would travel many miles, and preach many times a day. As when an itinerant preacher, no walk seemed too long, no cloud too threatening for him, he braved all weathers, and attempted any journey that he might win souls for Christ. Yet he never wearied in spirit. In one place he writes, after a hard day's work closing with a late lovefeast and a long walk, "Bless the Lord, we returned home that night leaping and skipping like little lambs, for we felt His presence with us." Longing to do more, he left his father's home, and with the united blessing of his parents upon him, set out on August 14th, 1828, as a missionary of the Bible Christian Connexion, to labour in the Chatham circuit. This was not decided without great pain of mind to himself and to the rest of the family, for, as I have before said, they were bound together by more than ordinary ties of affection. His sister spoke of his leaving as a "heartfelt trial." In her diary she writes: "It was a greater trial than I expected it would have been; but as it is the will of God I hope to be resigned. May God bless his labour of love. Some think it is ease and worldly gain that induce men to preach the gospel. I allow it may be the case with some, but not with all; for many lose all hopes of worldly gain, and sacrifice comfortable homes, and kind friends to go to preach the word of life, as did my brother and thousands more; but while their eye is single, God will reward them according to His promise." Mr. H. Major and Mr. James Way were his colleagues, and the comfortable manner in which they worked together is evidenced by the affectionate tone he assumes when writing of them. With them he laboured indefatigably, and saw good done. Always of a genial and conversational turn, he would talk to people whom he met, and from them he rarely parted without recommending the religion he professed to teach. Whether in the pulpit, or out of it, on the road, or at the fireside, he seemed always ready to talk of the Master he served, and of the delight he felt in serving Him; and many a stray seed, there is not the slightest reason to doubt, thus sown, has become fruitful, still increasing and spreading, to make the earth glad, and the hearts of angels to rejoice. It is very evident, from his diary, that he was much beloved by the people among whom he laboured, but this esteem was obtained without sacrifice of principle or compromise of duty. He says just after his entry into the ministry: "I plainly see that those who would be counted righteous before God must not court the smiles nor fear the frowns of any man, but must labour on at God's command and offer all their works to him." After labouring twelve months in the Chatham circuit, he was appointed to the Hastings circuit with Charlotte Bunce, and during his ministry there he experienced many of the privations and persecutions to which our early church was peculiarly subjected. To read his relation of constant preaching and long journeys, often without rest and shelter, attended with annoyance of the most aggravating character, excites a feeling of marvel that any man should voluntarily choose and cheerfully bear those things in preference to the light and warmth of a loving home. But self-denial was not only a part of his creed, but, in his choice of the itinerant ministry, was also his constant and daily practice. They are noble lives which dare great deeds to alleviate the woes, and increase the happiness of mankind, but nobler lives are they, that, un-

known and obscure, suffer and sacrifice without complaint, for the good of others. I need not give instances of the magnitude of my father's labours and privations. It is well known (or at least by members of our own Connexion) how much our first preachers did, and suffered while prosecuting their mission and assisting in the formation of the Connexion, and his case was not by any means an exception. From this circuit he went to Faversham, and after a year's labour attended the Conference of 1831 held at Hicks Mill, Cornwall, for the purpose of being received into Full Connexion. He did not return to Kent, but was appointed pastor of the Truro circuit, after which he laboured in the Mevagissey, Breage, Helston, Kilkhampton, and Isle of Wight circuits. In all of these, he says, he saw good done, and many souls saved. During these several years, he was not without severe mental conflict and depression, sometimes feeling his utter incapacity for the great work he had undertaken, at others, crushed by the difficulties and ignorance he had to encounter, yet, encouraged by seeing some fruit of his labour, he nerved himself to his chosen task and Divine calling of "plucking sinners as brands from the burning." In consequence of his father's death, which occurred at the time he travelled in the Isle of Wight, he was appointed by the Conference to the Monmouth mission, that he might be near to manage business matters for his mother. While here he married Miss E. Roberts, of Mevagissey, and was afterwards sent to the Tenterden, Farnham, Isle of Wight West, and Gwennap circuits. In every place he commanded the respect and won the love of the people, and saw much direct good result from his labours. In the Breage circuit, where he next travelled, he ministered four years, and during that time revivals of religion were realized in nearly every society, and many scores were converted to God. He entered on his next station, Newport, with deep and anxious feelings, but he was blessed with success in the increase of congregation, and in addition to the societies which stimulated and encouraged him. The next few years were spent in the Dean Forest, Chepstow, and Ringsash Circuits. While in the last-named he was taken violently ill from what was thought to be a bronchial affection, obliging him to retire from the superintendence of the circuit to the position of supernumerary, with the hope that a year's rest would restore him to former vigour and health. He, however, was not so favoured, and at the end of the year he settled down in Bristol as an annuitant upon the Preachers' Fund. His general health was much better during his residence here, but he often felt impatient that he could not labour so widely as he had in the Lord's vineyard, although fully resigned to the will of his Master. He looked forward to the Conference of 1869 to be held in Bristol with great pleasure, and anticipated with extreme satisfaction his meeting with so many of those who had stood shoulder to shoulder with him in the Christian warfare. He exerted himself to the utmost of his strength in making preparations for the Conference, but during its sittings his health, strength, and appetite suddenly gave way, and in a few weeks he was laid upon a bed of sickness, suffering, and death. Medical advice was taken, and symptoms of cancer forming in the stomach were so unmistakably developed that the doctor soon pronounced his case hopeless. Further professional opinion confirmed this view, and all that could be done was to attempt to mitigate the pain, and comfort his dying moments. The power and grace of Christianity were beautifully illustrated in the patience, submission, and holy calm which characterized the last few weeks of my father's illness. His was no common suffering; the exquisite torture of death from inanition, was the will of his Father concerning him, and yet he bore it all with fortitude and unshaken trust. Life was dear to him; he loved his family with all the tender affection of a woman; the world around him, even in his age, seemed gay and glad; and he clung to the scenes of life with a more tenacious grasp than would many whose days were less bright, and minds less free from care. At the early period of his illness a gloom oppressed

his mind; he felt himself assailed by the enemy of souls, and this mental conflict did not cease without a long and severe struggle. He was enabled, however, very soon to rejoice in the full light of the Sun of Righteousness. Triumphant were his praises at the deliverance, and, from that time until the last moment, he seemed to bask in the enjoyment of his Saviour's love, and continually repeated to himself in a low tone when awake, prayer, hymns, and passages of Scripture. The Psalms of David when read to him were of great comfort, and he would often repeat one or more verses some time after the Bible was closed. On the day he was informed that no hope could be entertained of his recovery the 63rd Psalm was read to him, and the 3rd verse he repeated again and again, "Because thy loving-kindness is *better than life*, my lips shall praise thee." He always delighted in singing, and this delight seemed intensified on his death-bed. "Sing on," he would continually exclaim, "it brings me nearer heaven." At times he would wish the whole family to join in singing, and after one of these united attempts he said, "I feel now as if there is but a thin veil between me and heaven." The last sermon he heard was preached by Mr. Tabb, and it must have made a marked impression on his mind, for he many times repeated the text, "The joy of the Lord is *my strength*." When he spoke of his sufferings he said, "Christ suffered more than this for me." Whilst my mother was supporting him, he replied to an inquiry of hers, "I lean on Christ as I am leaning on you." It were an easy matter, but it is needless for me to multiply these instances of piety which characterized his dying moments; they are treasured up in the memory of those who waited upon him, and did all they could to alleviate his pains and administer comfort. He was visited by many friends, whose prayers and conversation greatly comforted and cheered him. Throughout, his humility and sense of unworthiness were very prominent. Any allusion to his past trials and labours would be met with the remark "They are *nothing—nothing*." His brother wrote a few days before his death, intimating a hope that the gospel which he had preached to others was a source of comfort to himself on his bed of pain; in answer to which he said, "If I should never see my brother again, or if I should see him and am not able to speak, tell him that the gospel which I have preached to others, I feel the power of God unto my salvation." On the 1st November, when bidding his eldest daughter farewell, he whispered a few words in her ear, and then exclaimed, "For ever with the Lord." On the day before his death, when lying quietly as if asleep, he suddenly cried out, "Light is sown for the righteous, and gladness for the upright in heart." My mother said, "You have that gladness," and an emphatic "Yes—yes," was his answer. A little before his death, when asked as to his state he replied, "It is all right." On the morning of the 4th November his sufferings were very intense, and it was plain to all about him that he was fast approaching his end. He gradually sunk until about 10 o'clock in the day, when he quickly and peacefully passed away from a weary world of strife, to one of rest and joy.

Before his death he expressed a wish to be buried by the side of Mr. Robert Kent, an old friend and fellow labourer, and it was so far complied with on Thursday, the 11th November, 1869, by interring his remains in the same grave. The service was jointly conducted by Mr. Hinks and Mr. Tabb, the former of whom preached the funeral sermon at Gladstone Street Chapel from the text, "They rest from their labours."

To a great many of the readers of this Magazine my father was personally known, and I have reason to believe as widely respected and loved, as known. The testimony of an affectionate son may be considered of small worth, but the kind proofs we have received of the regard in which he was held, and which are above the suspicion of undue partiality, fully corroborate my statement that in every way his character deserved the respect and esteem which he enjoyed. He was gentle and genial in manner

pleasing in voice, expressive and sympathetic in features, and kind and considerate in all his actions. Mild in rebuke, he could sometimes be severe, but the steel would as surely enter his own soul, as pierce the heart of those he censured. Whatever he may have been in former years, as I knew him he abhorred contention and faction, seeking to buy peace at any personal sacrifice or labour so long as it involved no abandonment of duty or principle. There was in his nature a rich fund of humour, a keen sympathy with the smiles and tears, foibles and oddities of humanity. Far from being an ascetic, he enjoyed society. He was not of that hard unbending cast of mind which is so apt to repel the young. In his most austere moods, you might have won a smile from him. He had, at times, an outward manner of sternness and rigidity, but underneath there beat a more warm and tender heart for home, friends, nation, and the world, than ever I knew elsewhere. During the last two or three years of his life, this outward sternness gave place to the simplicity and meekness of a child. There was but little demonstrativeness in his manner, yet one could hardly be mistaken in the depth of his affection. The unconscious look, tear, or smile betrayed more than any action or word could express. His patience was something marvellous. Slow, perhaps, to conceive ideas, they were clearer and more firmly fixed on that account. He was eminently *true to himself*; every act was the reflex of conviction, and an honest man, in this sense, never existed. These qualities were all sanctified by an active piety. Prayer was a delight; the work of the church a pleasure; the means of grace rarely failed of their end to him. His love to the people and service of God held in subordination all other love. As a preacher he aspired to nothing more than to talk of Christ, and I have no doubt that, by the earnestness, simplicity and sincerity of his pulpit efforts, very many were led to forsake sin, and follow in the paths of virtue.

During my father's residence in Bristol, the friendship existing between Mr. Hinks and himself was of that close and endearing description that it may be rightly termed brotherhood. In a letter addressed to me Mr. Hinks speaks of him in the following terms:—

“My greatest acquaintance with your dear father has been since the failure of his health, and his settlement at Bristol by being superannuated, we not having been thrown much together during the many years of our regular ministry. During the two years of his residence in this city we have often met and conversed about the various aspects of the work of God in relation both to the past and the present; noting the conflicts, the anxieties, the triumphs, and the successes realized. It was very evident that the real prosperity lay near his heart, and was a great and important matter with him. This was evidenced by the interest he took in rendering as far as practicable the means of grace interesting and profitable; also by visiting the members, especially the aged and the feeble, speaking a cheering word, singing one of the songs of Zion, and supplicating the Divine blessing. He was thoroughly attached to his own people, and there was in him a very strong disposition for active work, and an earnest desire for the conversion of souls; so much so that the limited sphere of action which his affliction had occasioned appeared to be one of his greatest trials. Still he submitted to it as coming from the Lord. Notwithstanding the fact that when his affliction began to assume a graver aspect, and to develop itself with rapidity, he seemed to be in a confused and sometimes wandering frame of mind (which, no doubt, was occasioned largely by the character of the complaint, and the nature of his medicine) it is satisfactory to know that he soon rose above the mists, and manifested sweet peace and confidence in Christ, and held delightful communion with his God. His piety was unmistakable, his love for souls clearly evidenced, and his zeal for God could not be unobserved by those who knew him intimately; and there can be no doubt that while the family has lost a kind and loving head, and the church has lost a valuable member, and an earnest minister,

he, now, as the Scripture expresses it, "rests from his labours, and his works do follow him."

Mr. J. Bartlett, in a letter to my mother, dated November 13th, 1869, says :—

"Mr. J. H. Batt informed me of the departure of your dear and honoured husband to the better land. He (Mr. B.) spoke of Mr. Moxley's *very remarkable feelings*, and also of his *triumphantly* happy death. I felt it very much, as I was so exceedingly attached to him. He was one of my oldest friends. Twenty-nine years ago he was home at Porthcasseg, in Monmouthshire, managing his mother's farm. The then Monmouth Circuit was my first station as an itinerant preacher, and my home was at his mother's house. As he had been in the itinerancy twelve years I found him a very valuable friend. He was a man of much prayer. There was prayer at the family altar three times a day, and there were stated times for closet exercises. Preaching and class meetings were held in the large kitchen of Porthcasseg farm; and though for the time Mr. Moxley was attending to business, yet he was often in the circuit attending appointments, weekdays as well as Sundays. The late Mr. Knight was then superintendent of the circuit, and to hear these two men of God pray at the family altar, at the prayer meeting, at the lovefeasts, or at the revival services, was to me really *astonishing*. I am sure if any of the old Monmouth Circuit friends are still alive, they cannot forget these blessed men. No doubt they are greeting each other in our Father's house above. I hope to bless God to all eternity that ever I met with Mr. Moxley; since that time I have often seen him at district meetings and conferences, and the kind greetings I always received from him have deepened this feeling. At the last Conference (held at Bristol) I had several interviews with him, and I can assure you, my dear sister, they were of a very interesting character. I thought, then, as he took me to your residence, that you both might have quietly and usefully spent a few years together in cheering each other in the decline of life, and I think dear Mr. Moxley thought so too. But 'God's ways are not as our ways.' 'Shall not the Judge of all do right?' 'What I do thou knowest not now, but thou shalt know hereafter.' May God sustain and strengthen and comfort you is the earnest prayer of yours in Christ—James Bartlett."

I have nothing further to add. His family mourn their great loss, but rejoice in his greater gain. To my mother, he was a kind and loving husband; to my sisters, a fond and indulgent parent; to myself, he ever displayed an unvarying affection and trust, and I hope that the time will never come when I shall forget his kind counsel and prayers, or cease to be influenced by the goodness of his character, the disinterestedness of his life, and the holy peacefulness of his death.

E. M.

The Gleaner.

THE NAMES OF THE DAY OF REST.
—Each of the three names by which we are accustomed, more or less, to denote the day of holy rest, has a charm and beauty of its own. "SABBATH" means just rest,—that name therefore indicates a primary property of the day,—the rest-day, as opposed to the work-days; the *LORD'S DAY* introduces the Christ-

ian element, and places us in the Saviour's company, with our thoughts swinging between the remembrance of His great victory, and the prospect of His coming again in glory; and *SUNDAY*,—the day of sunshine,—may be held as denoting the result when the idea of rest, and that of fellowship with Christ are brought together—the peculiar lustre and

radiance of the day—and the pre-eminent happiness and blessing which it brings.—*W. G. Blaikie, D.D.*

SLOWNESS OF PROGRESS.—Slowness of progress in all that is enduring is the great Law of the Universe. The creature is impatient, the Creator is deliberate. The creature, whose sum of earthly life is bounded by the threescore years and ten, hurries to and fro in the restlessness of his will; the Creator, sitting in quietude upon His eternal throne, upholdeth all things in the majestic leisureness of unbounded power. With Him "a thousand years are as one day." I think I shall be able to convince you that it is to overlook this law of slow and deliberate action in the Divine government of nature, that we may trace no slight part of the mental distress which harasses many thoughtful men at the present day.—*C. Pritchard, M.A., F.R.S.*

ETERNAL PUNISHMENT FOR THE SINS OF A SHORT LIFETIME NOT NECESSARILY UNJUST.—It is objected that there is no proportion between time and eternity, and consequently to punish man eternally for doing wrong in his short life is inequitable. While it is not denied that punishment is merited, it is contended that there should be some proportion between the crime and the penalty.

In answer to this objection, let us examine the law of proportion in the light of social laws. Does the idea of proportion amount roughly to this, that a day's crime should be met by a day's punishment; that a man who does wrong to-day should be punished to-morrow, and restored to confidence the day after? The objector will probably say, "No, not exactly that; but say that a day's crime should be met by a month's punishment, or a year's; only let there be some proportion between the crime and the penalty." The answer does not relieve the difficulty. What is the moral proportion between one day and a month, or one day and a

year. Does nothing depend on the nature of the crime? For example: a man commits a petty larceny; would the objector say that a month's imprisonment would be enough? Another man, say, commits murder; would the objector say that a year's punishment would suffice? But why should the one criminal be punished a month and the other a year? It is urged that the nature of the crime determines that. Let this be granted; then it will appear that the proportion is really not one of time, but of *turpitude*. In reality society proceeds upon the principle that the extent of time occupied in the perpetration of a criminal act is not to be taken into account in considering the punishment which is to be awarded. Nor ought it to be accounted of. Less time may be occupied in taking away a life than in committing a burglary; but, on the principle of strict proportion, (which sophistically proceeds on the idea of mere duration); the burglar should undergo a longer punishment than the murderer. But society will not allow this; its moral instincts overrule its sentimentalities, and demand that the gravity of the crime should determine the gravity of the punishment.—*Ecce Deus.*

SOCIETY INFLECTS ETERNAL PUNISHMENT ON IMPENITENT OFFENDERS.—If a criminal continue to be impenitent respecting any crime, he is as guilty of that crime on the last day of his life as he was in the very hour of its committal, though he may have survived that hour fifty years. Time has no mitigating influence upon guilt. The question between the criminal and society is not one of *time*, but of *penitence*, and, so long as he is impenitent, society must, by a compulsion deeper than all formal law, mark and avoid him. Society does this. If particular members of society do not do so, they are immoral—connivance with unrepented guilt being an affront to the spirit of virtue. Society punishes (more or less lightly, more or less directly) all impenitent offenders against its

laws, and punishes them throughout their *whole life-time*, which is as much of eternity as its retributive influence can encompass. In very grave cases, indeed, society will not allow the penal shadow to pass from the reputation even after death; so truly is this the case that there are names which cannot be pronounced, though they represent long extinct lives, without bringing a frown upon the countenances of all who hear them. Is this eternal punishment, or is it not?—*Ibid.*

PUNISHMENT NOT REGENERATIVE.
—It has been urged that, as virtue is its own reward, and vice is its own punishment, the criminal is sufficiently punished while upon earth, and need not, therefore, have hell super-added. The argument, if valid in relation to hell, is equally valid in relation to heaven; hence, as virtue is its own reward, the virtuous man is sufficiently rewarded on earth, and needs not a super-added heaven. By parity of reasoning this latter position is impregnable. The logic which closes hell annihilates heaven. Without, however, pressing the sophist too severely to accept the result of his premises, the whole answer may be included in one fundamental and fully illustrated principle—viz., that *punishment is not regenerative*. All penalty is negative. It may appease the more public demands of society without making any good impression on the moral nature of the criminal. Take an instance: a felon who has undergone a term of imprisonment may leave the prison as great a criminal as he entered it. The mere fact of having been in gaol for a series of months or years does not make the criminal an honest man. The law could touch his body only; so that at the very moment of his keenest smarting under the penal rod he might be plotting deeper schemes of crime. Punishment *per se* is not a regenerator. Hell itself, if intermediate instead of final, could not convert men to Christianity. It might terrify them; it might impose strong restraints upon them, originating in *the lowest and most uncertain*

motives; but, as to regeneration, it might be as impotent as a passing storm. Virtue founded on fear is only vice in a fit of dejection.—*Ibid.*

WHY A UNIVERSAL AMNESTY CANNOT BE PROCLAIMED.—A third objection urges that God should issue a universal amnesty,—open every prison door in the universe,—say to devils, “You are forgiven,” and to lost men, “Be free.” This would be considered so maganimous as to be worthy of God. The objection is not without plausibility. Two things, however, appear to be forgotten. (1) That an amnesty could not, in itself, work any moral changes. Look at the case from a national point of view. Suppose that the monarch were to proclaim a universal amnesty: would the thief, the murderer, the incendiary, or any other criminal, be thereby constituted a virtuous member of society? Such an amnesty, instead of being a blessing, would be a curse; liberty would degenerate into licentiousness. If the insane idea of a universal amnesty were seriously proposed, all virtuous men would protest against throwing back the flood-gates, and liberating torrents of crime. What then would God’s amnesty do? Would a demon be less a demon on one side of a prison door than on another? Does the door make the demon? The second thing that is forgotten by the objector is (2) That forgiveness requires the consent of two parties. The term “forgiveness” is often used with a most inadequate conception of its meaning. An enemy cannot by any act of so-called forgiveness be turned into a friend. The philanthropic man may excuse an offence against himself, but he has no power to excuse an offence against righteousness; that is to say, he may rise superior to the mere personal consideration, and no doubt will do so; but, if he trifle with the demands of morality, which alone can make personal considerations of any consequence, his so-called forgiveness is a sin, and his supposed maganimity as a resolution of God’s prerogative.—*Ibid.*

Brief Notices of Books.

The Christian. Part I. Morgan and Chase.

FOR many years a useful and valuable weekly social was published by Messrs. Morgan and Chase, under the title of "The Revival." The work has changed its name, is enlarged in size, and improved in its contents, and now appears once a week for a penny under the title above given. It is brimful of records of work done for Christ every week, and of articles thoroughly practical and eminently useful. A serial more deserving of careful perusal, and a wide circulation, does not exist. s.

A Biblical Calendar. London: Lockwood.

A VERY useful pennyworth: it is an arrangement for reading the Scriptures throughout in the course of a year, with a selection of texts for earnest consideration. It is a cheap and elegant little book.

Laurie's Technical Readers. Books I., II., and III. London; Marshall and Laurie.

THE design of this series of easy reading books is to furnish instructive and interesting reading in natural history, geography, English history, physics, economy and familiar objects of daily life. The books are well printed, illustrated with excellent engravings, the paper and binding both good, and quantity and quality place them amongst the cheapest and best books ever offered to the scholastic world. They are arranged to serve for spelling, reading, and dictation; and a set of questions for examination is also added. They are well worth a trial where good elementary books are wanted. s.

The Rules of Rhyme: a Guide to English Versification. By TOM HOOD. Post 8vo. London: James Hogg and Son.

MOST people try their hands at rhyme, and most people fail in their efforts—the reasons for their failure

are indicated in these pages. The aim of the author is to teach the art of versification — this he does in nine chapters under the heads of classic verse, guides and handbooks, of feet and cæsura, of metre and rhythm, of rhyme of figures, of comic verse, of song-writing, with an appendix, and a dictionary of rhymes. It forms an excellent guide to versification, and a compendious dictionary of rhymes.

What is a Christian? Third Edition. *Our Mothers.* By the same author. Two admirably written little books worthy of extensive circulation. They will scatter light and joy wherever they may go.

The Expediency of Relieving the Bishops from attendance in Parliament. 8vo. London: E. Stanford. WE owe this publication to Mr. George Hadfield, M.P. A Manchester Reformer has prepared the work with some appropriate observations which are well-timed, and worthy of careful consideration. It is one of the signs of these times, and the work very plainly indicates that the bishops will be better employed in attending to spiritualities, and in letting politics alone. s.

The Plymouth Brethren: their Rise, Divisions, Practice, and Doctrines. A Lecture. By EDWARD DENNETT. London: E. Stock.

A CAREFULLY prepared sketch of the history of this singular people, and is likely to be useful in supplying reliable information on all the points indicated in the title.

Methodism in Dorset. A Sketch. By JOHN S. SIMON. Weymouth: Sherren.

THIS is a most interesting and instructive record of the Lord's doings in the county of Dorset by the agency of Methodism, for one hundred years past. It is written in a lively pleasant style, is a careful and reliable compilation of facts, and presents some admirable

sketches of character, and of country life, and some amusing incidents. It is a model sketch, and we hope many others will do for their own localities, what Mr. Simon has so well done for Dorset. It contains 108 pages and is sold at Weymouth for eightpence.

FROM the Wesleyan Conference Office may be had a new edition of the *Life of Mr. W. Carrusso*, neatly bound for 1s., with gilt edges 1s. 4d. It ought to be circulated by thousands.

Connexional Intelligence.

A VISIT TO DEAN FOREST.

TO THE EDITOR.—More than forty years have passed since a brother, now in heaven, asked me the question, "Would you like to travel in the Forest of Dean?" It did not however fall to my lot, nor did I ever visit the Forest till early in March of this year. At Lydney, on my way to Bream, I asked how far was the distance, and received for answer, eight miles there, and four miles back. From this I judged that I had to ascend a long and steep hill. On gaining its summit, I was much interested with a view of the extensive Forest; but being bitterly cold, I thought that August would be preferable to March, for visiting hills so far above the sea. A few things which came under my notice I thought might afford some useful lessons. And

1. The Christian kindness I received everywhere, especially where I spent the Sabbath. The people appeared to take great pleasure in helping the Lord's servants in their work,—not the stranger only, but their own ministers. And I believe that the absence of such kindness is a strong indication of the absence of earnest piety. I don't believe in the piety that a man professed, who was angry with his neighbour for lending the preacher a horse to help him in his work. But that was not in Dean Forest. The people, very grateful to those who had brought the gospel message to them, spoke of the blessed change wrought in every place where the society's agents had gained a footing. Referring to the early struggles of the missionaries, one friend related the following:—Mr. G. Batt, in search of a night's lodging, found his way to the house of one of the keepers of the Forest; but how, my friend said, he could not tell, the way was so intricate. The young people were unwilling to entertain the preacher; but a little

conversation and prayer settled the business; for on rising from prayer the mother said—"The preacher shall have a bed, and supper too." What an advantage has a praying soul!

2. Love to the cause of missions, evinced both by word and deed. The local brethren, who presided over the four meetings, said good things from the heart, making special reference to the blessings received by the gospel, as being a sufficient reason why they should send the words of this life to others. The attendance on the whole was encouraging, and the people gave freely—so that in no case did they allow their collections to go behind last year's. It is pleasing to find that the Sunday schools do well for this cause;—about six pounds being collected by the little people last year. A friend, at whose house I dined one day, said that at one of their earliest missionary meetings the attendance was small, about a dozen persons;—the deputation spoke as a man discouraged, but the late F. Haycraft and a person of the name of John Jay seemed to enjoy themselves much, by keeping up a lively shout of praise; the collection was at length made, and most present gave all the money they had with them, the total being £3 18s., which was subsequently made up to £4. "Then," said my informant, "the deputation spoke again, and spoke well." It is pleasing to find that the friends are not weary in well doing.

3. Nothing delighted me more than to find great attention paid to the young. This appears, I think, in the fact noticed above, that so many children collect for the mission cause. But at Bream, where I spent the Sabbath, I found in the morning and evening service many young persons, and a very full choir, chiefly young persons, under the leadership of the superintendent of the school, who a few years ago was himself a scholar. My friend, Mr.

Smith, where I lodged, appeared greatly delighted to tell me of the good arising from the efficient working of the Sunday school. Three years ago, when Br. Johns preached the missionary sermons, he said, one of the scholars, with his father and mother, was converted; they still hold on their way, and the young man has begun to preach with acceptance. We were also cheered on the Sabbath evening by another, who had been a scholar, deciding for Christ.

4. A friend favoured me with a sight of a letter from a missionary in Canada, from which I glean the following: "We open our chapels here generally free of debt; we can do this better than you, for the simple reason that our friends are richer than in England." It occurs to my mind that another missionary told me a few years ago that our friends in Canada, many of whom went from this country poor, were now "rolling in riches." Well, I hope they will not fail of being rich in good works. £500 towards paying off the missionary debt would be a twofold blessing, a blessing to the givers, and also to the receivers.

Our brother rejoices in Christian union, and religious equality. He is evidently a stern nonconformist—"Those glorious old pilgrim fathers," he says, "that came to New England seeking liberty, some hundreds of years ago, found it amid the forest of this mighty country. And they have taught their children to love that liberty so dearly bought. A tyrannical priestcraft has no home here." Our brother wonders that our young ministers are not inclined to respond to the call—"Come over, and help us." He says:—"They are very foolish;" for he thinks they could do better every way than at home.—They want first-class men, however, in Canada. I had better give his own words—"If we are to do any thing in Canada with the next generation, we must have men of first-class education, good pulpit power, and deep-toned piety. And in this case the last must be first." I am tempted, Mr. Editor, to say here that it is to me as wonderful that the churches in Canada cannot supply their stations from their own churches, as that the young men of this country are slow to go there. Still, were I a young man, I would not object to an appointment in any part of the world. But some of our young preachers, I find, look at the high standard of qualification for Canada. First-class education, to wit. Would it not be better to say, men of moderate education, acceptable

preaching talent, studious habits, strong bodies, warm hearts, lovers of souls, and wisdom to win them for Christ. Men who are called of God and who feel that "Woe is me if I preach not the gospel." We have not said piety, deep piety—but we mean this. A young man said to me the other day—"Why don't you old men say more about sanctification?" Well, I suppose we should be more useful in life's decline, and happier too, if we did say more about it, and more fully live in it. It is surely both pleasing to God, and profitable to the church, that, as old men, we "bring forth *this* fruit in old age," and thus be fat and flourishing.

On the whole I felt pleased, and I trust profited, by my visit to the Dean Forest. I found the brethren, Mundy and Wilson, working in great harmony with each other, and with the people. It did appear to me however that an additional preacher on the ground, with another place or two, which might be profitably added, and the station divided, would greatly add to the comfort of all, and to their greater success in the work. A great deal of time and strength is now employed in walking long journeys. I was greatly pleased with meeting friends whom I had seen and known elsewhere years ago. May we all meet in heaven at last. T.

CHAPELS.

LINDFORD.—The Bible Christians introduced preaching into this neighbourhood some forty years ago. One of the first chapels was at Lindford; but the less said about its architectural pretensions, as well as the one that succeeded it, the better. The humble sanctuary in which the worship of God has been hitherto conducted—fixed on wheels, by which it was removed to the spot on which the new chapel is to be erected—an intimation also that it had no certain dwelling place, has for some years been in a very dilapidated condition. The late Mr. Warren, who ever took the liveliest interest in the cause of Christ, embraced the first opportunity of purchasing the site for the settlement of the ark that had been removed from place to place, and now his sons, the Messrs. Warren Brothers, have, for a mere nominal price, sold it to the trustees for the erection of a new chapel. In addition to this, they have given up some £20 owing them on the old one, besides subscribing liberally towards the new erection.

Great persecution was experienced in first establishing the cause in this and other villages around; nevertheless, the Divine blessing has often accompanied the efforts of His people. The former erections in this village have been the scene of many spiritual triumphs. Not a few who were converted, and often blessed in them, are now, without doubt, around His throne and in His presence who hath redeemed and saved them. The new erection has been in contemplation for some time, but through various causes the foundation stone was not laid till March 15th, 1870, when the Secretary of the Conference rendered us good service.

The first service was held in the old chapel, when Mr. Vanstone delivered an excellent and appropriate sermon from Eph. ii. 20—22. His exordium was an admiration of the wisdom of God which was everywhere apparent, in creation, in providence, and grace. The Divine wisdom was conspicuous in the variety of instrumentality raised up for the conversion of the world, and the completion of the church. The wisdom of God was also strikingly seen in the great fund of suitable illustration employed in the sacred Scriptures for explaining and enforcing the great truths of Christianity. The text compared the church to a building. Paul was writing to a people peculiarly distinguished for their fondness of, and skill in architecture. Therefore he could not have selected a more suitable figure than that employed in the text. It was not difficult to find out the true church of Christ. This was a question with which some were much perplexed; but following the direction of the text a person of the dullest apprehension might easily distinguish this spiritual structure wherever found. The topics of his illustration were the following:

I. *The foundation of the Christian Church.* "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." A good foundation was a matter of the first importance. A flaw here would be ruinous to the whole structure. Had there been a flaw in the foundation of the Christian church it would have gone to utter ruin ere this. God had found out a *good* foundation.

1. The essential foundation. "Jesus Christ Himself being the chief corner stone."

2. The instrumental foundation. "And are built upon the foundation of the apostles and prophets."

II. *The unity and compactness of this spiritual building.* "In whom all the building fitly framed together groweth unto an holy temple in the Lord." This was a magnificent expression. In a building of any importance there were various and numerous parts, such as walls, windows, doors, &c., when all these were put together they formed one whole. So with the church of God it was "fitly framed together." There was symmetry in every part.

III. *In the spiritual temple there was proportionate growth.* "In whom all the building fitly framed together groweth unto an holy temple in the Lord." The gospel was growing in its influence and power. It was predicted concerning Christ that "to Him shall the gathering of the people be." Christ's own words were equally expressive: "And I, if I be lifted up, will draw all men unto me." The spiritual temple groweth. There were some who spoke of a gradual decline for the church of Christ, but the preacher could not see it from the reading of the text. "It groweth," and shall continue to grow until the top stone shall be laid on with shouts of grace unto it.

IV. *The design of the great Builder.* "In whom ye also are builded together for an habitation of God through the Spirit." When they saw some magnificent structure they were led to infer that it was the residence of some nobleman or distinguished personage. The spiritual temple was "an habitation of God, through the Spirit." In closing, Mr. Vanstone remarked on the believer's spiritual identity with God, the great condescension of Jehovah, and the transcendent privilege of those who were "builded together for an habitation of God through the Spirit." The sermon was delivered with much power, and was listened to with great pleasure and profit.

Before the laying of the stone, the company assembling near the site to witness the ceremony, sang,

"Except the Lord conduct the plan," &c.

The pastor, before calling Miss Chalcraft to lay the stone, said he was much pleased she had consented to accept the honour the trustees had unitedly desired to confer upon her. This pleasure he realized, not so much because of the social position in which a kind providence had placed her, as on account of the deep interest she had ever evinced in the cause of our common Saviour,

employing not only her property, but her mental and moral talents for the prosperity and extension of His cause in the neighbourhood around, and particularly with that section of the Christian church with which, to the honour of Divine grace, she had been so long and honourably connected. He prayed, and he was quite sure that his friends around him sincerely joined in the petition, that it might please God that her life might long be spared thus to serve Him, and her generation according to His will. He had also to ask her acceptance of the trowel which he held in his hand, as a memento of the occasion, and also as a token of respect from himself and Mrs. Lee. They wished to have the honour of presenting her with this memento as a small, yet sincere token of their high appreciation of her character and Christian services. He was sorry that he had had no opportunity of having it suitably engraved. This, however, should be attended to after laying the foundation stone. He had only to add, that as they were enjoined in the word of God to do all things in His name and to His glory, especially should an act like this be so performed, and he would therefore call upon Miss Chalcraft to lay the foundation stone of the new chapel, in the name of the Father, and of the Son, and of the Holy Ghost. The stone being well laid, Mr. G. R. Warren stood upon it and delivered a suitable address. The deep interest his late and honoured father had taken in the spiritual welfare of the neighbourhood; how he secured the spot on which the old chapel then stood, and on which the new one would be erected—this being the third erection; the altered state of things in the parish of Headley, and other places around, through the preaching of the gospel, and his hope in relation to the future, were the appropriate topics of discourse by one whose tongue is generally as “the pen of a ready writer” to speak in behalf of the Saviour’s precious cause. Mr. Warren closed his address by assuring us that there was a reward for every work of faith and labour of love, even for a cup of cold water given in the name of a disciple. Hence they should be encouraged to promote such a glorious work as they had undertaken in building a house for God. Contributions were then laid on the stone, and preparations for the public tea were soon complete.

Tea being over, the public meeting was held in the old chapel. Mr. A. Warren was expected to preside, but being unavoidably absent, after singing and prayer by the pastor, Mr. G. R. Warren readily consented to take the chair for his brother. He said they should seek to do what they could to help forward the cause of Christ. It would, indeed, be well for them to secure the commendation of the woman in the gospel, “She hath done what she could.” The gospel, he doubted not, had been proclaimed every Sunday in that chapel—a salvation, free, present, full, and eternal. It had there been declared “that Jesus Christ, by the grace of God, has tasted death for every man.” But they should seek to preach Christ more fully. As a distinguished person had once said, in preaching Christ one should take care not to let even one of his own little fingers be seen. Christ had been set before them, and some progress had been made. As Christians they should sow their seed diligently beside all waters. “In the morning sow thy seed, and in the evening withhold not thine hand.” In the name of Jesus, success was certain. Souls had been saved in the old chapel, but he trusted that many more would be saved in the one about to be erected, and that the glory of the latter house might be much greater than the former.

After the pastor had given a financial statement, and made some remarks, which we take the liberty of passing over, the chairman called on

Mr. Finch, who, in the course of a good address, spoke of the nature and excellence of the glorious gospel of Christ, Christian privileges, and Christian responsibilities. As the light that proceeded from the great sun was superior to any other light, so was the gospel of Christ to every other system. It should be the aim of every man to win souls to Christ.

One of their great privileges, according to the word of God, was that they might be made perfect. Mr. Vanstone had rightly said that “before they went up to heaven, heaven must come down to them.” Their privileges were great in comparison with those of former days; but the greater their privileges the greater their responsibilities.

Christian fidelity was greatly demanded. They should be faithful to the world, faithful to the church, faithful to their own souls, and faithful to Christ.

"Be faithful, O, be faithful!
 Loud is the wail of woe,
 And men, with hearts benighted,
 Through life move to and fro,
 The child of some few summers,
 The maiden blithe and gay,
 Move in the sad procession,
 That soon will pass for aye;
 Go! Christian man and brother!
 Go! save them while you may.

"Be faithful, O, be faithful!
 And think with heart sincere
 When, in thy chamber kneeling,
 Thou breath'st thy evening prayer,
 That high in some lone garret,
 And low in some dark cell,
 Cower fallen sons and daughters
 Whose guilt no tongue can tell,
 For whom their parents languish
 In grief unspeakable.

"Then, O, for heaven be faithful!
 Where'er thy lot be cast,
 And act through life each moment,
 As if it were the last.
 That when thy day is ended,
 And all its duties done;
 Life's battles fought and over,
 The final victory won,
 Then—then upon thine ear with rapture,
 Shall fall the words 'Well done.'"

Mr. Gardener, of Kingsley, made some most interesting *references* to the introduction of the Gospel in the neighbourhood by the Bible Christians, and the difficulties they had had to encounter before they could get established in their chapels. A chapel appeared to him as a *home* in which they became *settled*. He remembered the time, as if it had only been last Sunday, when the Bible Christians came to his father's house; his two brothers went to hear them, and his father was glad that they were interested in such things, and one of his brothers got converted. This first visit was also made the means of the spiritual awakening of his sister, ending, after a long time of deep penitence, in her conversion. If they read the Jubilee Volume, in page 164, they would see her name, Jane Gardener. Yes, she went also to hear this sect that was everywhere spoken against; (for they had another name at that time, and he need not tell them what it was, but she went to hear them), "for," said she, "*they might be right after all*." (Mr. G. here gave interesting details of her life and character). She died at Flushing, in Cornwall, aged 26 years. "To hear her preach was regarded as a privilege."* Her last text was, "But now they desire a better country, that is a heavenly." The passage she selected as a text for her funeral sermon, was Paul's words to Timothy,—"*I have fought a good fight, I have finished my course, I have kept the faith, hence-*

forth there is laid up for me a crown of righteousness, &c. &c."

Some time after his father died. The clergyman told his mother that it was a dangerous thing to have such persons in the neighbourhood, &c., &c. Hence for a time they were removed. The result was spiritual coldness. But thirty-five years ago they came again. His brothers went to hear them, notwithstanding the wonderful and strange tales that were in circulation about them. They wanted to know the way of faith more fully. There was one passage that they wished particularly to have explained, and it so happened that the preacher took that very passage for his text. On the death of his mother they were once more removed from the neighbourhood. Twenty-two years ago they came again; and as scarcely any attended the Independent chapel at Short Heath, the Bible Christians were permitted and invited to hold public worship in the chapel on Sunday evenings. A large congregation soon assembled in that place, and much good was done. At that time he (Mr. G.) was a rebel against the Divine Government. He went to Short Heath chapel, heard the word, and was deeply impressed. He humbled himself before God, went down upon his knees, which he felt to be just the right position for him. He had been a singer at the church for ten years, but this position he freely gave up to attend the preaching of the Bible Christians. For some time he was under deep conviction for sin.

Among others who came to preach was the late Mr. Warren. If he had been an angel from heaven he could not have better described his state of mind. He told him that he must give up all for Christ. But could he give up all? Yes, he could. He went indoors, thought of wife and little children; could he give up these? Yes, he could. But as yet he had not the witness of the forgiveness of sins. However twenty-two years ago, the 2nd January, under the preaching of Mr. G. R. Warren, the chairman, he could believe in Christ more fully, and obtained the witness. It was then he came to the determination, "This people shall be my people, and their God my God." This was the reason why he was a Bible Christian, not because his father or mother was, but because he had been brought to God among them. He did not say that other societies were not as good, but he was well satisfied with the people of his choice.

* Jubilee Volume, p. 164.

After a year or so they were turned out of the Independent chapel at Short Heath. They moved now here, and then there; they had no certain dwelling place. He then came to Lindford, and gave in his name as a member. As they were so moved about from place to place, he and a few other friends mourned over it, and asked what shall we do? But now he was thankful that they had a chapel at Kingsley, and hence they were got home. He was thankful for cottages—thankful to any one who would open his door for the preaching of the Gospel, but there was nothing like a chapel—*lodgings* were not like *home*. He loved the Bible Christians. Through their instrumentality his sister and two brothers had been converted. One of his brothers, after a hard struggle on his dying bed, while he was with him, said, 'It is all right!' and passed away as a trophy of Divine grace. Some who had been converted among them had gone to America, and other parts of the world; some had gone to heaven, and others were still with them in church fellowship. Some had gone with other societies, which gave him sorrow. He was satisfied with the truth proclaimed by the Bible Christians; it had been the power of God to his salvation, and he believed it would be quite sufficient to carry him to the better world. He concluded by expressing a hope for the future of Lindford, but observed that for this to be realized, there must be Christian consistency.

Mr. Vanstone and others followed, but as this *account* is already so long, I close by giving the financial statement.

Received in connection with the laying of the stone.

Miss Chalcraft	...	...	5	0	0
Mrs. Chalcraft	...	...	5	0	0
Mr. G. R. Warren	...	...	5	0	0
Mr. C. Warren	...	...	5	0	0
Mr. A. Warren	...	...	5	0	0
Mr. T. Kemp (Builder)	...	...	5	0	0
Collection	...	...	3	14	0
Promised to be got or given by the opening services in May.					
Mr. W. Lee	...	...	5	0	0
Mr. C. Boxall	...	...	10	0	0
Mr. A. Gumbrell	...	...	5	0	0
			53	14	0

W. LEE.

PRAWLE, KINGSBRIDGE MISSION.—On Tuesday, April 5th, 1870, the villagers were all astir at two o'clock p.m. A bazaar, in aid of the Bible Christian chapel and schoolroom, was opened for the sale of a great variety of useful and ornamental articles, and at five a public tea was provided, which was numerously attended. The following ladies took stalls at the bazaar, Misses Pill, Hutchings, Putt, and Mesdames Henwood, Harris, Bendle, Warne, and Blake. The tea was managed by Mrs. Wilcocks, Mrs. Wotton, Mrs. Wetherley, Mrs. Ball, and Miss Parker, assisted by Mrs. Carpenter, Mrs. Philips, Mrs. Wood, and Messrs. H. Steer, H. Wilcocks, J. Steer, W. Wotton, and G. Putt. The show of articles at the bazaar was excellent. In the evening a public meeting was held; Mr. J. Bendle in the chair; addresses by Mr. H. W. Tickel and Mrs. Bendle. Votes of thanks were passed to the ladies and friends, and to Mrs. Bendle for her very able address. The sum raised by the bazaar far exceeds our expectations, and we hope, when all the articles are disposed of, to realize about £20, which is a noble sum for Prawle, and its neighbourhood.

J. BENDLE.

MONTHLY RETROSPECT.

THE EDUCATION BILL, most persons fully believe, is not likely to become law this year, certainly not in its present form; and if its most objectionable features be removed, the Tory party will probably strenuously oppose it. Five thousand Nonconformist ministers have protested against certain clauses, and petitioned for alterations, conclusive proof that Earl Russell, who has come out in his old character as candid friend, spoke the truth when he told Mr. Forster that the Dissenters were right in opposing his measure. This delay will we hope be turned to good account by our Temperance Reformers. There is a close connection between National Education and Temperance, though often conveniently forgotten. Mr. Livesey forcibly says: "All parties agree that there is a great number of neglected children, without education, ignorant, vicious, and criminal, and

that we are called upon to exert ourselves to the utmost to secure their reformation, so that when they grow up they may be good members of society. But very little labour has been made to ascertain *whose children these are*, and how it has happened that in a country like ours so many of the rising generation are in this lamentable condition. Before we put forth national education as a decisive remedy, this should have been a preliminary inquiry. Something has been the cause of all the depravity complained of; something has sent the children into the street to beg and steal and corrupt one another. And why is it that no one inquires *what that something is*?—that our leading educationalists seem afraid even to name it? The ignorance of the children is dwelt upon, but *what has led to this ignorance* the parties agitating the country seem afraid to mention. If a thorough investigation were made, there is no doubt but what has been said of Liverpool would apply to every other town—that ‘the number of children belonging to *drunkards* who attended school was infinitesimally small, while the number of *others* (sober people’s children) who did not attend school was insignificant.’ Parents are the natural guardians of their children, and it is their duty to see to their education. The question then is—‘Why don’t the parents educate their own children?’ This would open the whole subject as to the *cause* of that excessive juvenile depravity of which all parties complain, and also of what is the only *true remedy*. It is quite time we made this the leading topic for discussion. Speech after speech at the great educational meetings has been made, and the vast number of uneducated children is lamented, but *not a word is said about the drinking habits of the parents* which have led to this; *nor any reference made to the Temperance reformation as a remedy*. In fact, from the total silence of the speakers as to drink, drinking, and drunkenness, there might be no intemperance in the country. Just think of gentlemen meeting together to make speeches about the ignorance and depravity of a million of children, and never naming that which led to it!”

The promised measure of the Government for the amendment of the Licensing Laws, which ought to have preceded Mr. Forster’s, is to be postponed, perhaps necessarily, but if so it is particularly unfortunate.

UNIVERSITY EDUCATION IN ENGLAND the Government yet hope to deal with; but in this matter, heartily as we should support a liberal and comprehensive measure of University Reform, we must protest against one law for Oxford and Cambridge, and another for Dublin. If mixed education be right in England where the Church is connected with the State, surely it must be in Ireland, where it is not. Mr. Gladstone may be wise in keeping his own counsels, but others besides Mr. Fawcett fear that on this point he may yield too much to Ultramontane clamour and bigotry. The chagrin which it is said he felt at the success of Mr. Newdegate’s motion “for the appointment of a select committee to inquire into the existence, character, and increase of conventual and monastic institutions of Great Britain, and into the terms upon which money or property has been bestowed upon them” is not reassuring. The more opposition the Roman Catholics offer to this inquiry, the more confirmed will the great mass of the people of England become, that it is absolutely necessary.

OUR UNION WITH THE METHODIST NEW CONNEXION is still the main topic of discussion in certain quarters. Mr. Hulme and others have done us ample justice in their replies to the attacks that had been made upon our people, as all readers of the Methodist New Connexion for April will, we think, testify. Our true policy is to sit still and watch the course of events, as we cannot submit any distinct proposals to our people till we know the result of the appeal to the Methodist New Connexion. We have not lost our hope that the question will receive a satisfactory solution, as we believe all persons, whether friendly or opposed to Union, are anxious to know and do the will of God.

THE
BIBLE CHRISTIAN MAGAZINE,

JUNE, 1870.

FAITH THE CONDITION OF SPIRITUAL POWER.*

WITH such a force at our command—a force that could shake the mountains and break the rocks—how come we ever to fail? So the disciples asked, and Christ's answer cuts to the very heart of the matter. Why could you not cast him out? For one reason only, because you had lost your hold of My strength, and therefore had lost your confidence in your own derived power, or had forgotten that it was derived, and essayed to wield it as if it were your own. You did not trust Me, so you did not believe that you could cast him out, or believed that you could by your own might; therefore you failed. He throws them back decisively on themselves as solely responsible. Nowhere else, in heaven or in earth or hell, but only in us, does the reason lie for our break-down, if we have broken down. Not in God, who is ever with us, ready to make all grace abound in us, whose will is that all men should be saved and come to the knowledge of the truth; not in the gospel which we preach, for "it is the power of God unto salvation;" not in the demon might which has overcome us, for "greater is He that is in us than he that is in the world." We are driven from all other explanations to the bitterest and yet the most hopeful of all, that we only are to blame.

And what in us is to blame? Some of us will answer—Our modes of working; they have not been free enough, or not orderly enough, or in some way or other not wisely adapted to our ends. Some will answer—Our forms of presenting the truth; they have not been flexible enough, or not fixed enough; they have been too much a reproduction of the old; they have been too licentious a departure from the old. Some will answer—Our ecclesiastical arrangements; they have been too democratic; they have been too priestly. Some will answer—Our intellectual culture; it has been too great, obscuring the simplicity that is in Christ; it has been too small, sending poorly furnished men into the field to fight with ordered systems of idolatry which rest upon a philosophical basis and can only be overturned by undermining that. It is no part of my present duty to discuss these varying answers. No doubt there is room for improvement in all the fields which they indicate. But

* From a memorable sermon by the Rev. A. Maclaren, preached in Surrey Chapel, May 11th, before the Directors and friends of the London Missionary Society. **MATT. XVII.** 19, 20 was the text chosen, the principles of which, "touch the perpetual possession of the power which conquers; the condition of its victorious exercise by us, as being our faith; the subtle danger of unsuspected unbelief to which we are exposed; and the great means of preserving our faith pure and strong." The quotation with which we have enriched our pages is the whole of the second head of the discourse.

does not the spirit of our Lord's words here beckon us away from these purely secondary subjects to fix our self-examination on the depth and strength of our faith, as incomparably the most important element in the conditions which determine our success or our failure? I do not undervalue the worth of wise methods of action, but the history of the Church tells us that pretty nearly any methods of action are fruitful in the right hands, and that without living faith the best of them become like the heavy armour which half-smothered a feeble man. I do not pretend to that sublime indifference to dogma which is the modern form of supreme devotion to truth, but experience has taught us that wherever the name of Christ, as the Saviour of the world, has been lovingly proclaimed, there devils have been cast out, whatever private and sectional doctrines the exorciser has added to it. I do not disparage organization, but courage is more than drill; and there is such a thing as the very perfection of arrangement without life, like cabinets in a museum, where all the specimens are duly classified, and dead. I believe, with the old preacher, that if God can do without our learning, He needs our ignorance still less, but it is of comparatively little importance whether the draught of living water be brought to thirsty lips in an earthen cup or a golden vase.

"The main thing is, does it hold good measure?
Heaven soon sets right all other matters."

And therefore, while leaving full scope for all improvements in these subordinate conditions, let me urge upon you that the main thing which makes us strong for our Christian work is the grasp of living faith, which holds fast the strength of God. There is no need to plunge into the jungle of metaphysical theology here. Is it not a fact that the might with which the power of God has wrought for men's salvation has corresponded with the strength of the Church's desire and the purity of its trust in his power? Is it not a truth plainly spoken in Scripture and confirmed by experience, that we have the awful prerogative of limiting the Holy One of Israel, and quenching the Spirit? Was there not a time in Christ's life on earth when He could do no mighty works because of their unbelief? We receive all spiritual gifts in proportion to our capacity, and the chief factor in settling the measure of our capacity is our faith. Here on the one hand is the boundless ocean of the divine strength, unfathomable in its depth, full after all draughts, tideless and calm, in all its movement never troubled, in all its repose never stagnating; and on the other side is the empty aridity of our poor weak natures. Faith opens these to the influx of that great sea, and "according to our faith," in the exact measure of our receptivity, does it enter our hearts. In itself the gift is boundless. It has no limit except the infinite fulness of the power which worketh in us. But in reference to our possession it is bounded by our capacity, and though that capacity enlarges by the very fact of being filled, and so every moment becomes greater through fruition, yet at each moment it is the measure of our possession, and our faith is the measure of our capacity. Our power is God's power in us, and our faith is the power with which we grasp God's power and make

it ours. So then, in regard to God, our faith is the condition of our being strengthened with might by His Spirit.

Consider, too, how the same faith has a *natural operation on ourselves* which tends to fit us for casting out the evil spirits. Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy. Such a man will be made wise to devise, gentle to attract, bold to rebuke, fertile in expedients, and ready to be anything that may help the aim of his life. Fear will be dead in him, for faith is the true anæsthesia of the soul; and the knife may cut into the quivering flesh, and the spirit be scarce conscious of the pang. Love, ambition, and all the swarm of distracting desires will be driven from the soul in which the lamp of faith burns bright. Ordinary human motives will appeal in vain to the ears which have heard the tones of the heavenly music, and all the pomps of life will show poor and tawdry to the sight that has gazed on the vision of the great white throne and the crystal sea. The most ignorant and erroneous "religious sentiment"—to use a modern phrase—is mightier than all other forces in the world's history. It is like some of those terrible compounds of modern chemistry, an inert, innocuous-looking drop of liquid. Shake it, and it flames heaven high, shattering the rocks and ploughing up the soil. Put even an adulterated and carnalised faith into the hearts of a mob of wild Arabs, and in a century they will stream from their deserts, and blaze from the mountains of Spain to the plains of Bengal. Put a living faith in Christ and a heroic confidence in the power of His gospel to reclaim the worst sinners into a man's heart, and he will out of weakness be made strong, and plough his way through obstacles with the compact force and crashing directness of lightning. There have been men of all sorts who have been honoured to do much in this world for Christ. Wise and foolish, learned and ignorant, differing in tone, temper, creed, forms of thought, and manner of working, in every conceivable degree;—but one thing, and perhaps one thing only, they have all had—a passion of enthusiastic personal devotion to their Lord, a profound and living faith in Him and in His salvation. All in which they differed is but the gay gilding on the soldier's coat. That in which they were alike is as the strong arm which grasps the sword, and has its muscles braced by the very clutch. Faith is itself a source of strength, as well as the condition of drawing might from heaven.

Consider, too, how faith has power over *men who see it*. The exhibition of our own personal convictions has more to do in spreading them than all the arguments which we use. There is a magnetism and a contagious energy in the sight of a brother's faith which few men can wholly resist. If you wish me to weep, your own tears must flow; and if you would have me believe, let me see your soul heaving under the emotion which you desire me to feel. The arrow may be keen and true, the shaft rounded and straight, the bow strong, and the arm sinewy; but unless the steel be winged it will fall to the ground long before it strikes the butt. Your arrows must be winged with faith, else orthodoxy, and wise arrangements,

and force and zeal, will avail nothing. No man will believe in, and no demon will obey, spells which the would-be exorcist only half believes himself. Even if he speak the name of Christ, unless he speak it with unfaltering confidence, all the answer he will get will only be the fierce and taunting question, "Jesus I know, and Paul I know, but who are ye?" Brethren, let us give heed to the solemn rebuke which our Master lovingly reads to us in these words, and while we aim at the utmost possible perfection in all subordinate matters, let us remember that they all without faith are weak, as an empty suit of armour with no life beneath the corslet; and that faith without them all is strong, like the knight of old, who rode into the bloody field in simple silken vest, and conquered. That which determines our success or failure in the work of our Lord is our faith.

THE BELIEVER'S SAFETY.

"I also will keep thee." Rev. iii. 10.

WHAT a cause for thankfulness, what a source of encouragement, that God promises to keep those who keep His word! The young convert is often troubled as to his being faithful to the last; the believer fears whether he will hold out to the end; but in those few but gracious words, there is all he can desire, "I will keep thee."

Usually the less we have of the I when a man speaks, the better we are satisfied; but when God speaks, the more we have of "I will do it" the greater our satisfaction and safety. *I*, the unchangeable Jehovah, the immutable One, the Holy One of Israel, the Creator of the ends of the earth, who upholdeth all things by the word of His power, with whom there is not the shadow of a turning, He has said, "I will keep thee."

When will He keep thee? *Always*. In youth, in age; in weakness, in strength; in sickness, in health; in adversity, in prosperity; in poverty, in wealth; in working, in bearing; at home, abroad; in life, in death; and for ever, and ever.

He says, "I will keep thee." No angel in heaven has more than God for his defence and protection, and no believer on earth has less. God is always present with His people, to bless, to guide, to cheer, to protect, and to defend them. He "never, never will forsake a helpless worm that trusts in Him." "Exceeding great and precious are the promises." Faithful is he who has promised, "Lo, I am with you alway, even unto the end."

A Christian is often cast down. Many things try and discourage him. Sometimes he is ready to say like David, "I shall perish one day by the hand of Saul." But surely there is sufficient to remove every fear, in the promise, "I will keep thee." The protection God affords His people cannot be better expressed than by the word "*keep*." How carefully a man keeps his gold, his precious things, his jewels, the apple of his eye, his portion. Generally such things are kept with the utmost care. The Lord's people are compared to fine gold. They are "precious in His sight." He will keep them "as the apple of His eye." "The Lord's portion is His people." What a

wonderful truth! Did we not find it in the Bible we could not believe it. We do not read that the heavens, or the host of them is His portion; but His eye passing through the hosts of angels, and the starry regions, fixed on His tried, suffering people here on earth, and of them He says, They are my portion. Blessed be His name! it is a precious, and an exalting thought.

The same truth is expressed in many passages and in different ways in God's word. "Wilt thou enter into life? Keep the commandments." "He shall give His angels charge concerning thee, to keep thee." "And the peace of God which passeth understanding shall keep your heart and mind." "Keep yourself in the love of God." "Thou wilt keep him in perfect peace, whose mind is stayed upon Thee." In these passages the ideas of keeping are constancy, carefulness, perfectness, tenderness, the utmost care and security. He will be to them all that their souls and circumstances require; all that an infinitely wise, loving, powerful, eternal God can be. "I will *keep* thee."

Whom? You, whomsoever you are, and whatever you are, if you love and fear God. God's protection extends to all His people. You may be unknown to men, but the Lord knows all about you: you may be forgotten by men, but the Lord does not forget you. God is no respecter of persons. His fatherly eye is over all His people. To everyone, as if there had not been another, He says, "I will *keep thee*." You may be poor, but the Lord "will keep you;" or in greater danger by being rich, but the Lord "will keep you." Whatever you may be, you cannot keep yourself, you require some stronger arm than that of flesh "to bear you up." You require more power than can be found in man, in order that you may be secure. But all that you need is found in those four words, "I will keep thee."

Young convert, fear nothing but sin. Trust in God, and you will feel that as the "mountains were round about Jerusalem, so the Lord is round about you." Aged Christian, remember Him who has said, "Even to old age I am He," "To hoary hairs will I carry you." "I will never leave thee, I will never forsake thee." Working Christian, in greater dangers perhaps, now of being lifted up, and then of being cast down, of success and then of defeat, trust your God. You that have to suffer trials and provocation, you that have to prove the unfaithfulness of the world, look to heaven and be encouraged. He has said, "I will keep thee." Bless the Lord, He has always been as good as His word, has never deviated from it by a hair's breadth, and never will. Heaven and earth shall pass, but His word shall never fail. Those who have trusted Him have never been confounded nor made ashamed. Then say with Isaiah, "I will trust in the Lord, and not be afraid." "He *will* preserve all those who trust in Him." He "will keep thee."

"Safe in Thy arms I lay me down,
Thine everlasting arms of love."

Then once more sing this beautiful verse of Wesley's:

"Though waves and storms go o'er my head,
Though health, and strength, and friends be gone;

Though joys be withered all and dead,
 Though every comfort be withdrawn;
 On this my steadfast soul relies,
 Father, Thy mercy never dies."

S. H.

"I HAD A PRAYING MOTHER."

In a Lovefeast recently held, among the number that related their conversion and Christian experience, was an aged man, bending under the weight of threescore years and ten. For fifty years, he said, he had been blessed with the knowledge of sins forgiven. It was evident that he was the subject of deep emotions, while referring to his youthful days and the chief instrument in his salvation, a praying mother, whose wise counsels and earnest prayers he should never forget. While listening to this aged pilgrim's account of his mother's prayers and how God had answered them, we were led to think, what a blessing are "praying mothers!" The God-inspired, God-sent minister, who declares the whole counsel of God; the teacher, engaged in leading the young in the right way; the visitor, pointing the sick and dying to Christ; and others who are labouring to bring the wanderers to Jesus, are blessings to society and doing a great work for eternity; but a still greater blessing are praying mothers. It has been said, that the first book read and the last laid aside by every child is the conduct of its mother. The mothers of great men have had uncommon talents for good or evil. How important is it, then, that mothers, with their superior sympathy, should seek an interest in the Saviour's blood, live lives of holiness, and train their children in the fear of God. O! ye mothers, who are "strangers to the blood that bought your pardon on the tree," listen to the voice of mercy, accept salvation while you may. Next to yourselves, present your children to God in earnest, believing prayer. For the encouragement of those of you who are now imploring heaven for the conversion of your children let us say, "Pray on, for it shall not be in vain in the Lord." True, you may have prayed many years, shed many tears, spoken many kind words, used many persuasions, and not as yet realized all your wishes, but "God is faithful who hath promised." Let this cheer you. In a revival some time ago a professed infidel was arrested by the power of God and ultimately converted. In some of his conversations with a minister of the gospel, he said: "I had a praying mother, and when quite a lad I ran from home and became addicted to nearly all kinds of vice; but in all my wickedness and professed infidelity I never shook off my early belief in my mother's prayers."

"A mother's love, O who can know it!
 A mother's love, who else can show it!"

Mothers, your responsibilities are great, but your help is laid on One that is mighty; you may feel your weakness, but your sufficiency is of God; your work is all-important, for it relates not so much to the body as the soul, not so much to time as eternity. We ask you, *then, in the name of Christ*, to let nothing be wanting on your part

in training your children for God. Commence at the proper time to sow the good seed in the virgin soil of youth. Do your work in the spirit of Christ, and your children will bless your memory, angels will watch you approvingly, and when your work is done God will welcome you to everlasting blessedness.

Perhaps some of my readers may say, with the old man referred to, "I had a praying mother," but she is gone—gone to her reward. But are you converted? Are you "contending for the faith once delivered to the saints?" If you are, "Be faithful unto death, and Christ will give you a crown of life." A word to those who are favoured with praying mothers, but not as yet the happy subjects of pardoning grace. You cannot forget her prayers who fondly watched over you, and cared for you when you could not care for yourself; anxious thoughts about your future has often filled her breast, and led her to reiterate the petition, "O God, save my child." It is not every child that has had "a praying mother," let those thus favoured be grateful.

E. R.

A METHODIST FAMILY IN THE LAST CENTURY;

BEING A SELECTION FROM THE DIARY OF MR. THOMAS HICKS AND MISS PATIENCE BROADWAY, AFTERWARDS MRS. HICKS (1770—1793).

"SUNDAY, February 20th, 1774. I found a great measure of comfort and solid satisfaction most part of the day, and especially in the evening in our class.

"Sunday, 27th. In the afternoon sister Grace and I went about two miles to the preaching; but I found little good there through my unwatchfulness in giving way to slumber! O may the Lord stir me up to watch and pray, lest I enter into temptation. We returned in the evening and met in our class as usual. Whilst there our leader was sent for to see a young woman who was near death. She was not a member of the society, but a hearer of the word. My sister and I had a little acquaintance with her; about half-a-year ago we had some conversation with her on our souls' welfare, which she seemed to enjoy. But we lived so far distant from her that we scarcely ever had an opportunity of speaking to her. We went that same evening to see her; the poor creature was very ill; we spoke to her but little as we thought it not proper to say much as she was so low.

"Tuesday, March 1st. Sister Grace and I went again to see this young woman. She seemed glad to see us. We asked her a few questions as to whether she had any assurance of her acceptance with God. She answered 'No;' but she sang hymns and seemed very devout in prayer, which gave us some hope of her being happy. May the Lord prepare her and me for death, judgment, and heaven, through Jesus Christ our Lord.

"Saturday, 5th. Mary Smith died. Thursday the 10th, she was buried; my sister Lydia and I were at her funeral. I found it 'better to go to the house of mourning than to the house of feasting.' O Lord, give me grace always to think of death, and may I ever be prepared to meet God with joy and not with grief.

"Sunday, 13th. Went to preaching at ten. Mr. Hudson was desired to preach a funeral sermon, but he had not heard of M. S.'s death till that same morning as he was coming to preach, for Mr. H. came ten miles that morning to preach. However, after he went into the desk those words came to him, 'Remember now thy Creator in the days of thy youth,' &c. He immediately preached from them; and an arousing discourse he gave. I hope there was much good done that morning. My heart was much melted down; there were a great many very much affected and broken-hearted. Mr. H. himself was very much affected. Glory to God for this blessed opportunity. O Lord, do thou melt me down more and more in humble love. O that I could but think more of the shortness of time, and the nearness of eternity. If my eye were more fully fixed on eternity, O how should I, by God's assistance, fly to the means of grace, with a zeal and fervency of spirit that would save me from becoming faint in the heavenly road.

'O may I ever walk in Him,
And nothing know beside;
Nothing desire, nothing esteem,
But Jesus crucified.'

In the evening I heard another excellent discourse, and after that we had a delightful lovefeast.

"Friday, 18th. Much harassed in business, and met with some crosses; yet through the mercy of God I was preserved. Evening text was Matt. viii. 25, 'Lord, save us: we perish.' It was an impressive sermon. Afterwards we received our tickets, and rejoiced that our names were written in heaven.

"Sunday, 20th. In the morning my mind was very wavering and unstable. In the afternoon my sister Grace and I spent some time in singing together, and in prayer. I found my soul by this means much drawn out after God.

"Friday, 25th. In the evening my sister Grace and I, and Miss H. M., went to see some of our relations, and I found great happiness in godly conversation, and singing of hymns to the glory of God.

"Saturday, 26th. Found much happiness in reading and meditating on the things of God. It was not however long before the enemy began to make a stir with some of our family against me and my sister Grace, but thanks be to God He gave us power to withstand the temptation, and brought us off more than conquerors through Him who hath loved us.

"Sunday, April 24th. Went to preaching at ten. After service Mr. Rendell read to us a letter which he had received from friends, of the prosperity of the Gospel in the city of Worcester. It melted and rejoiced my heart to hear of the glorious prosperity of the Lord's work.

"Monday, 25th. In the afternoon my sister Lydia and I went to see one of our sisters about five miles from our house. A little before preaching we were taken to see a sick person who had been ill for some time. I thanked God for the opportunity; I felt very happy in our conversation with her. We sang hymns; and it was deeply impressed on my mind to go to prayer, with this sick young

woman ; it was a great cross for me to think of it, but it came to me again and again. My body trembled, but God brought me through, and I found great power in prayer, and was much refreshed in soul. My soul was happy all the evening. There was preaching that same evening at my sister's "it being a new place they had lately taken in. They expected a riot, but blessed be God, we had a peaceable opportunity.

"Sunday, May 22nd. This being Whit-Sunday, I prayed the Lord it might prove a Pentecost to my soul. Mr. R. preached on, 'And when the day of Pentecost was fully come,' &c. It was as excellent a discourse as I ever heard. He told us what the Spirit of God was in a very clear light. He compared it to the wind, and told us that we cannot live without air, neither can our souls live to God without the Spirit of God. He spoke concerning 'the north wind' and 'the south wind' in Canticles, 'Come thou north wind, and blow thou south,' &c. He told us that the north wind was of a purifying nature, and the south wind was of a warmer nature ; that the warmth of the south wind would be dangerous in breeding insects, &c., unless the north wind did blow upon them, and destroy them. So it is with us. We need the purifying grace of God in trial and conflict, as well as the south wind of comfort, &c. We should not thrive if it were all sunshine and summer.

"Sunday, June 19th. In the morning I woke between three and four o'clock with thoughts of my Saviour. About six, after part of our morning's work was done, my sister Grace and I had a little time and opportunity to pray together, which proved a very profitable exercise.

"Wednesday, August 10th. My sister Grace and I and one of my brothers with two more friends, went to Bath, and stayed that night with our relations. Next morning we set out to Bristol, and arrived safe. The Conference was held there at the same time. Went up to the preaching-house about one, but there was no service till the evening at six o'clock. In the evening Mr. Cleeve preached from 'What shall I render unto the Lord,' &c. The next morning at five we went and heard a sermon concerning *fasting*, it being *Friday*, which was a fast-day for all the preachers. In the evening of that day we arrived home safe, having set out after breakfast. The Lord had blessed our going out, and coming in. After I came home from Bristol I felt more in earnest than ever that the kingdom of righteousness may be set up in my soul. We had four new preachers in the room of the four old ones, and excellent preachers they are.

"Monday, December 26th. This is a day long to be remembered ; I hope I shall never forget the blessed opportunity which it afforded. It was our quarterly meeting day, which meeting was held at the house of my brother-in-law Smith. I was never in such a meeting before. In the evening Mr. W. preached on, 'He came to his own, and his own received him not ; but to as many as received him,' &c. Afterwards we held a watch-night service, which was a blessed time to us all.

"Sunday, September 3rd, 1775. Blessed be God I felt my heart much drawn out after the Lord this morning, but afterwards I found great heaviness of spirit. I went at ten o'clock to the preaching,

Mr. Goodwin preached. I was glad to hear him, for we had not heard him for a long time. After we had come home and dined, my sister Grace and I had a few words in prayer together, which I bless God for. I felt my soul much refreshed and comforted all the day after. I went to the class-meeting in the evening, and found it good to be there.

"December 30th. We provided for the quarterly meeting, and were blessed with the company of six preachers, and many other friends. In the evening Mr. Cechem preached from, 'But now being made free from sin,' &c.

"Thursday, June 13th, 1776. I bless God for his mercy to me this day. It was but a little time since I was led to pray that the Lord would make me obedient through suffering. It was not long before the Lord permitted me to suffer a sharp trial which, bless God, through him I bore with a great measure of patience.

"Sunday, 16th. I felt my soul much refreshed in private prayer, and likewise in public devotion to-day. Mr. Tatton preached on these words, 'Come unto me all ye that labour,' &c. My soul was much blessed under the word. I could say from a sense of God's love to my soul that I had found the rest he spoke of.

"Wednesday, September 8th. Mr. Wells came to meet Mr. Wesley, and preached in the evening on John xi. 40. 'Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe thou shouldest see the glory of God.' It was a very profitable discourse.

"Thursday, 5th. We had the honour and happiness of the *Rev. Mr. Wesley's* company to dine at our house. There were with him Mr. F——s, Mr. B——d, Mr. W——s, and Mr. H——g. We had a large company, and I had the happiness to wait on them, which is my delight, blessed be God, but more especially on that blessed servant of God, Mr. Wesley. He preached in the evening at six o'clock, on Isaiah lxvi. 8, 9. Bless God for that discourse. I found it to be to the joy of my heart.*

"Next morning, at five o'clock, Mr. Wesley preached in our kitchen to an attentive congregation, on these words: 'To him that ordereth his conversation aright will I show the salvation of God.' Ps. l. 23. He told us in what manner we ought to order our conversation; and if we did thus order our conversation aright, the Lord would show us his salvation, not only from the guilt of sin, but from the power of sin also. He preached with much power. It was a profitable discourse indeed. I heard with a stayed mind, thanks be to God, and was much blessed. Mr. Wesley breakfasted at seven, and set off at half-past eight o'clock for *Bruton*, to preach there at twelve, and at *Shepton Mallet* in the evening.†

* In his journal under this date, Mr. Wesley refers to this service in the following words: "At six I preached in the yard adjoining to the preaching-house. It was a season both of conviction and consolation."

† "About noon I stood upon the cross at Bruton, and proclaimed the grace of our Lord Jesus Christ. Many seemed to be astonished; all were quiet, and a few deeply affected. In the evening I preached at Shepton Mallet, where the people in general appeared to be more serious, ever since the late terrible riot, in which two of them were killed." Mr. John Wesley's Journal under date, September 6th, 1776.

"Sunday, June 29th, 1777. Blessed be God I found much pleasure and satisfaction in performing the duties of the day, especially under preaching. It proved a very profitable discourse to me.

"Thursday, July 3rd. My heart was stayed on God most part of the day. In the evening my brothers and sister and I ventured out in a heavy shower to hear the word of God preached. It was an exceedingly wet day, and a great flood. When we returned we got safe over however. And I found it not labour in vain. It is no vain thing to wait on the Lord.

"Saturday, 5th. I was sorely tempted. Satan laid a great snare for me. I cried to God for help, and he quickly removed it.

"Sunday, 6th. I was in a devout frame most part of the day, though I found some part of the day the same temptation as yesterday; yet the Lord kept me in solid peace. I felt my soul much blessed in class-meeting.

"Sunday, 13th. In the afternoon I went to see a relation who was very ill. He was a *man* of very loose character, but now through the mercy of God, he seems to be very penitent. I asked him some questions, and exhorted him to repent and believe the Gospel. I prayed with him and retired. I went from there to our parish church, and whilst there felt my heart much drawn out after God. In the evening I went to class-meeting as usual.

"The night following I dreamed I was in bed by the side of Sophy Merryweather, a young woman of our Society, who was then in deep consumption, and near death to all appearance. Whilst I was in bed with her, I thought I saw a dove come fluttering and singing as a skylark does, and he came down strait to me and alighted on my breast, and spoke with a voice, and said something of Miss Sophy's death, but I should know much sorrow. As far as I can remember it, I think it is something worth remarking.* May God strengthen me for greater suffering that I may hold out to the end.

"Tuesday, 15th. In the morning early, we heard that James Figh was worse—the man whom I visited the Sunday before. My sister Grace and I went to see him again, and when we came into the room he seemed touched at seeing us. We talked with, and instructed him as the Lord gave us power. Bless God, I felt the words I spoke to him, and was strengthened. We joined in prayer with him and his wife, and then returned home."

(To be continued.)

* The early Methodists seem to have thought much of dreams, and to have stored them up until some subsequent event should reveal their *significance*. That they should have been thus superstitious is not surprising when it is remembered how firmly John Wesley believed in the ominous nature of dreams. He indoctrinated his disciples not only with his own views on theology and evangelical truth, but with the sentiments he held concerning the spirit world, the nature of dreams, apparitions, etc.; and he seems to have been at no small pains to do this, for those who have turned over the numbers of the early Methodist Magazine which came out under his editorship will remember how many pages of them are occupied with startling accounts of apparitions, dreams, and their remarkable fulfilment, etc. These stories, we remember used to afford us most delightful reading in our early boyhood Sunday evenings.

Memoirs and Obituaries.

MRS. GRACE BAKER.

ON Monday, April 5th, 1869, a ransomed, happy spirit passed away from earth to her eternal home. By her removal another flower was transplanted from this wilderness to the celestial paradise; a pilgrim, weary and worn by long years of toil and suffering, entered into rest—the rest of God: and thus was added another radiant gem to the Saviour's crown.

Mrs. GRACE BAKER, the daughter of JOHN and WILMOT HOPPER, was born at Poughill, in the county of Cornwall, in 1824. During her earlier years she was not at all inclined to gaiety or mirth. Life appeared to her far too important and precious to be spent on trifles. Even before her conversion she, in a measure, felt—

“Tis not for us to trifle! life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear:
We have no time to sport away the hours;
All should be earnest in a world like ours.”

She possessed, even in her youth, the same quiet, retiring, unobtrusive spirit which characterized her in after years. She was dutiful to her parents, and kind and generous to all. But with all her natural goodness, she was a child of wrath even as others. Of this she was made fully conscious. At the age of sixteen, the blessed Spirit of God lit up the chambers of her soul, and revealed to her the corruption and defilement that lay beneath the naturally pleasant surface of her nature. This disclosure of her spiritual condition filled her young heart with bitter remorse; and the fact of her utter helplessness and ruin was forcibly thrust upon her. Appalled and overwhelmed at the thought of eternal banishment from God, and from His glorious kingdom of rest, beauty, and blessedness, she sought relief in prayer. But this was not immediately given. Still the burden of guilt weighed so heavily on her conscience, that it wrung from her troubled soul tears of agony. Her sorrow and perturbation became so great that for several days and night she scarcely ate or slept. Her mother, seeing her deep distress, resolved on sending her to the class-meeting. She devised the following plan:—One Saturday evening, without telling her daughter her secret intention, she sent her to an elder sister's, a Wesleyan, who resided a few miles off, to spend the following Sabbath. Her sister having been made acquainted with her mother's design, said to Grace on the following morning, “I am going to class-meeting, and you must go with me.” She, having fully decided to become a follower of the Nazarene, unhesitatingly accompanied her sister to the class-meeting, at Kilkhampton; and while listening to the experiences of others, the way of salvation was clearly revealed to her distressed and sorrowing spirit, and she at once believed on Jesus and was saved. The deep agitation of her heart subsided into a perfect calm; the dim and shadowy twilight of her soul was succeeded by God's most marvellous light shining constantly in its genial radiance on her new-born happy spirit; and her distressing fears of eternal misery were exchanged for a sure and ever buoyant hope of a blissful immortality. Henceforth hers was a new life: a life of true, unceasing devotion to the Saviour. Every desire of her regenerated heart was gratified in Jesus; for deep down in that heart was the “well of water springing up into everlasting life.” Sweetly and gently did the Good Shepherd lead this lamb of his flock into the green pastures, and by the river whose streams make glad the hearts of the children of the kingdom.

His love and peace and salvation filled her soul; and the sweet consciousness of his presence enabled her to sing—and of singing she was never tired—

“How sweet is heavenly love!
 ’Tis all in all to me;
 I muse on Him in field or grove,
 Or wandering by the sea;
 I walk with Jesus here,
 Not lonely, though alone,
 Till in His mansions I appear,
 And know as I am known.”

And having put on the Lord Jesus Christ, His will became the law of her life; His illustrious example her study and imitation; and His glory the end of her existence. For her to live was Christ—to love, to please, to honour Christ, who was the song and joy of her heart. And to love Him with the whole force and fervour of her warm and grateful heart, was not, as it appears to less ardent souls, a vague impossibility, but a duty delightfully feasible, and a privilege the most exalted and blessed.

Immediately after her conversion, she became a member of the Wesleyan Society, and continued in church-fellowship with them for twenty-four years. During the whole of this period, and to the close of life as long as health would permit, she regularly attended the means of grace. Whoever might be the preacher, she would listen most attentively to the ministration of Divine truth; but the means most highly prized was the class-meeting. To her no place on earth was half so dear as *that*. In her conflicts against sin and Satan; in her deep trials and afflictions; in the right performance of her every day duties; and in her onward march to the “Better Land,” she found the class-meeting most helpful. Whilst there, humbled at the Master’s feet and waiting for the reception of His “full salvation,” she would realize so much of the Divine presence and receive such an abundance of peace and joy, that it would be unto her a place of “broad rivers and streams in the desert.”

In the year 1850 she was married to Mr. Richard Baker, of Poughill, and went to reside at Langford, in the parish of Kilkhampton. But although by this change she was located two miles from the chapel, and although the road was very bad, yet the regularity and constancy of her attendance at God’s house remained unaltered. Every Sabbath morning, except when afflicted, she rose early to do her necessary domestic work, in order to attend the nine o’clock class-meeting; for her heart burned to speak of the good things the Lord had done for her. Her readiness to talk of the things pertaining to the kingdom was not, of course, confined to this means of grace. Being in Christ, and having Christ in her heart, she could not but speak of Christ, and of the things of Christ. Her conversation was seasoned with salt meet to minister grace to the hearers. To her children she would frequently speak of Jesus. And the conversion of more than one of them is attributable to her influence. It was one evening after she had corrected her eldest son for some fault, and had spoken to him of the sad consequences of doing wrong, that he became convinced of sin. He went to bed, but could not sleep. Fears of eternal misery haunted his young heart, and he became so distressed that he called for his mother to come to him. As soon as she came into the room, he came out of bed, fell on his knees, and cried for mercy. The mother and son prayed and wept together. She spoke to him of the Saviour who took the little ones in His arms and blessed them; and soon he, too, received the blessing his young heart sought—peace and rest in Jesus.

In 1864 Mr. Baker and his family left Kilkhampton and came to Milton Damerell. The Wesleyan chapel being two miles off, and the Bible Christian close by, they became members of the latter society, and they continue to contribute in various ways to the support of God’s cause.

About three years since Mrs. Baker was apparently brought very near death; but, in mercy, the Lord partially restored her. She said at the time she thought the reason of her partial recovery was, that she might nurse Polly, her then eldest surviving daughter. It was for more, much more than this. She was not only permitted to minister to her temporal comfort, but was the means used by a loving Saviour in Polly's conversion. For some days, in their quiet hours together, she had been talking to her of Jesus, and praying with her, when, one day she said to her mamma, she was afraid she should be *lost*. Mrs. Baker explained to her dear little daughter the plan of salvation, told her to believe, to *trust in Jesus*. She did trust, and ere she passed away she had the sweet assurance of eternal life. When dying, she said, "You will come too, ma?" Yes, dear little one, thy mother will come too, and in one of the mansions built by the hand Divine, you will dwell together, amidst all that is fair, and beautiful, and blessed, for ever!

Brief, indeed, was the interval of partial relief, in which hope and fear alternated: soon again the furnace fires played around her; but their intensity was beautifully softened by the gentle voice of Him, who of old hushed the tempest, saying to her soul, "Be of good cheer; it is I; be not afraid." Through the abundant grace given her, she was saved from murmuring and repining, from despondency and fear, and kept "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Frequently, during the long sleepless hours of night, she would be so happy that she praised Him aloud, "who gave her songs in the night." Having a will beautifully blended with her Father's, she was constantly cheerful and happy. Living faith in a living, sympathizing Saviour enabled her to bear all He saw fit to lay upon her, and to endure it with Christian cheerfulness.

"What cannot Resignation do?
It wonders can perform:
That powerful charm, 'Thy will be done,'
Can lay the loudest storm."

All the means employed for the recovery of her health proved ineffectual. It was her Father's good pleasure to take His suffering child home to rest. For twenty-nine years she had borne faithful testimony to her Lord's goodness and to the blessedness of His religion. And now she was going *home*. The furnace fires had done their work—she had been tried and purified—and was now anxiously longing to depart. Her husband, one evening, bade her good night, and not knowing that he should see her again alive, said "I hope we shall meet again in heaven." "O yes," she replied, "*there is no doubt of that*." Her heart was in heaven, and all heaven seemed to be in her heart. Often she would sing, and when she could not sing would repeat the hymn commencing—

"Who are these arrayed in white?"

For two or three days before she passed away, she derived much comfort from the words—"I sat under His shadow with great delight; and his fruit was sweet to my taste." So precious were these words, that she kept them hanging constantly before her. At length the last struggle came; and she passed away from this world of tears and suffering to be forever with the Lord; and to enjoy the genial greetings of her dear little ones who had passed on before, to that sweet land—

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more:
Where the bond is never severed:—
Partings, claspings, sob and moan,

Midnight waking, twilight weeping,
 Heavy noontide—all are done.
 Where the child has found its mother,
 Where the mother finds the child,
 Where dear families are gathered,
 That were scattered on the wild."

A. B.

WILLIAM SELLENS.

WILLIAM, the eldest son of THOMAS and PHILIPPA SELLENS, was born at Westfield, Sussex, in the year 1825. He was outwardly moral, considered by many to be a good man, but he was in reality a formalist, who trusted in his own righteousness, because he knew not the plague of his own heart, nor the value of the atonement of our Lord Jesus Christ. When awakened to a true sense of his lost condition as a sinner under the ministry of the Wesleyans, he earnestly sought pardoning mercy, in a little time realized peace and joy through believing, and for a long time could sing—

"Not a cloud doth arise to darken the skies,
 Or hide for a moment my Lord from my eyes."

He united with the Wesleyans at Seddlescombe, and availed himself of every opportunity of attending the means of grace. To live in the sunshine of God's favour is an inestimable privilege, but it is sometimes both profitable and necessary that the Christian's sky should be overcast with clouds, in order to prove the sincerity, the genuineness, and the reality of his faith. Satan was permitted to severely tempt our brother; darkness overshadowed him till it produced an agony of soul, and he was almost induced to cast away his confidence which hath great recompense of reward. He could not fight the foe in his own strength, but he could and did cry to Him for deliverance who will not suffer His children to be tempted above what they are able to bear, and who with every temptation makes a way for their escape. Whatever form the temptation assumed, now to despair, and then to anger, he sought with his whole soul Him who is the light, the strength, and the joy of His people. Feeling the need of higher attainments in the divine life, he sought to grow in grace and knowledge, and to prove the truth and blessedness of the declaration that the blood of Jesus Christ, God's Son, cleanseth from all sin.

In the year 1850 he removed near to Westfield, and living at a great distance from his old friends, he joined the Bible Christians. He accepted the office of Superintendent of the Sunday School with great humility and self-distrust; feeling his own insufficiency, he trusted God more fully for help and success. He soon won the affections of the children, some of whom are now engaged in preaching the Gospel, and others, in various ways, are witnesses for Christ.

He also laboured as a local preacher, in which capacity he manifested much pious zeal. He was imbued with the spirit of his Master, and preached for the salvation of souls. His preaching was simple, yet evangelical. Christ was his only theme. Most careful was he, too, to harrow in the precious seed of divine truth by much prayer, in the full belief that under the warming rays of the Sun of Righteousness, and the abundant showers of blessing, it would germinate and grow, and bring forth fruit to the glory of God.

He was a man of prayer. He delighted in closet devotion. How necessary a qualification is prayer both to the teacher and preacher! It is wisdom to the ignorant, strength to the feeble, succour to the tempted, and comfort for the despairing! Happy the man that lays hold of God's might, and whose closet is the scene of special deliverances and wondrous

heavenly manifestations. Mr. Sellens used to say there must be much knee work to be a bright Christian. One effect of his prayers in the closet was, that few could pray like him in public. He seemed filled with the Divine unction, and in answer to his earnest wrestlings, God made the place of his feet glorious. The salvation of his relatives was often the subject of his pleadings, and he had the unspeakable joy of seeing all of his brothers and sisters—ten in number—converted. Let God's children be encouraged to continue to pray for their unconverted friends.

He enjoyed, generally, good health until the autumn of 1864, when he caught cold, which ended in a lingering disease, producing extreme weakness and suffering, and eventually, notwithstanding the best medical skill and the most careful nursing, brought him to the house appointed for all living. But he had no desire to live except for the good of his family, the benefit of the Church, and the glory of God. Of a truly submissive spirit, he could say from the heart, Not my will, but Thine, O Father, be done. Friends always found him in a happy frame of mind, glad to converse on the religion of Jesus, and his very face would beam with joy while speaking of his reward in heaven. Most anxious was he to ascribe all the praise of his salvation to God alone. He was mercifully delivered from all fear of death. His chamber was the gate of heaven, and the glory of the celestial city shone all around. He died February 28th, 1868, leaving a wife and four children to lament their loss. The writer preached on the 22nd of March following, a funeral sermon, to an attentive audience, from Job xiv. 10.

G. Hook.

MARY HARLEY.

MARY HARLEY, the daughter of Mr. and Mrs. Gilbert, was born at Brook, in the Isle of Wight, in the year 1804. Her mother died when she was very young, leaving five children. Mary was committed to the care of her elder sister, for whom she felt great attachment. Her father married the second time, and the family removed to Brading. Their business not being very remunerative, Mary obtained a situation in Newport. She gave great satisfaction, until affliction laid her aside. Medical treatment proving unsuccessful, it was thought advisable to remove her to the hospital. Being a faithful servant, she had won the esteem of her mistress, who visited her and ministered to her necessities.

At this time, the Isle of Wight was, morally, very dark; but there was a ray of light, illuminating even the dreary hospital. From a bed next to Mary's, strange sounds were heard. Here lay an old Methodist woman, who was "seeking a city that hath foundations, whose builder and maker is God." She seemed to be on the mountain-top, describing the far-off land, expecting by-and-by to remove from the hospital to that glorious city whose blest inhabitants never say "they are sick." Her conversation was about God, and her Saviour Jesus Christ, who had loved her and given Himself for her. Her words and prayers fell like refreshing showers upon Mary's barren soul. She began to long for Him of whom Moses and the prophets did write. She so far recovered from her affliction as to be able to remove from the hospital, and returned home to Brading, a serious, thoughtful girl. The people of God began to notice her, and she found among them good associates, and the precious plant of Divine grace was cherished. She now attended the means of grace, where it was most convenient, among the Independents and Wesleyans.

About this time the late Mary Toms, burning with zeal for God and love for souls, visited the Isle of Wight, and others soon followed her. Mary attended their preaching; and one Sabbath afternoon, while Eliza Jew was preaching in the open air, she, with several others, received the truth in the love thereof, and could testify that God for Christ's sake had pardoned *all her sins.*

(About this time George Stay, of blessed memory, entered into the glorious liberty of the children of God. He was a burning and a shining light, and has since passed into the realms of eternal glory.) Mary joined the much despised and greatly persecuted followers of the Lamb.

Brading at that time was very low in the scale of morality—"like priest, like people"—fighting, quarrelling, drunkenness, and Sabbath-breaking were, with some exceptions, general; but germs of the seed sown long ago by the Rev. L. Richmond had sprung up, notwithstanding all adverse influences, and the plants held up their heads, and dared to say, "For I determined not to know anything among you, save Jesus Christ and him crucified."

Mary not only suffered persecution with the people of God from without, but met with great opposition within the family circle. At that time many young women found employment in working lace. In this way Mary diligently laboured that she might "not be chargeable to any one." Many precious seasons she enjoyed. For some time she was employed, with one of her class-mates, as an exhorter, and was made a blessing in bringing several to the class-meeting; and had the pleasure of seeing them walking with God. Some of them have since entered "into the rest that remaineth for the people of God;" others are still in the church militant.

In the year 1824 the writer became intimately acquainted with several members of the Gilbert family; and in the year 1833 I joined the society, and met in the class of which Mary was a member. I had thus an opportunity of witnessing her profession of the faith of Christ.

About this time she entered into what proved to be an unhappy marriage; though we have been credibly informed that her husband died in the faith, "for in him there was found some good things toward the Lord." While an epidemic was raging in Jersey, he proffered his services as nurse, in the hospital, took the contagion, and died.

She remained a widow for some time, and was then united in marriage to James Harley, who for many years has been a local preacher, and still survives her.

Having seen both her parents and an elder sister pass away to the world of spirits, and several of her younger brothers and sisters walking in the fear of God, she, with her husband, in the year 1852, emigrated to America, and settled at Huntingdon, in Ontario. Here they again united with their own people.

She felt a warm attachment to the ministers, specially those that she had known at home, viz., Morris, Green, Chapple, Williams, Hooper, and Gale, whom she held in great esteem. She was very punctual at all the means of grace, and took a lively interest in keeping all things in order for the worship of God, and was a liberal subscriber to all the funds in connection with the church.

As a visitor of the sick and dying, she was very skilful in administering to both body and soul; hence her valuable services were often sought both by night and day.

During the pastorate of Br. A. Doble, in the Seymour Mission, the Spirit of the Lord was poured out, and many souls were converted. In this revival, sister Harley and her husband rendered valuable service.

It has been remarked, that many who have spent their early days at the lace and glove business, have not succeeded as housewives. If this remark be just, sister Harley was an exception; for in this department she was well skilled, and it can be justly said of her, "She ate not the bread of idleness," but "arose while it was yet night, and like the merchants' ships, brought her food from afar." In her skilful hands, the produce of a small dairy was excellent, and always procured a ready sale in the market.

Our first station in Canada was at Huntingdon. We had travelled about 1000 miles, and were much fatigued with the journey, but on entering the

JUNE, 1870.

s

mission house, we found that Sister Harley, like a "good Samaritan," had been there, and made ample provision for our wants. Not knowing what hour we should arrive, she had returned home, but, on hearing of our arrival, she was soon with us and gave us an affectionate greeting. And during our three years' sojourn in that mission, she was like a mother to my wife and children. Having no relations in this vast dominion, our children seemed to claim a kind of relationship to sister Harley, because she was their father's friend in days of yore. She and her husband were among the first to provide funds for repairing and furnishing our Canadian home.

In the winter of 1868 she began to get feeble, and though not afraid of the deep snow, yet she found it hard work to get from her house to the church. In the following spring, affliction laid her low, and when confined to her bed, she had a mighty combat with the prince of darkness, but she gained a glorious victory, and on the 22nd of May, 1869, she breathed her last, and entered into rest.

Brother Bodle, who was at that time the pastor of the circuit, found in her, in his severe family affliction, a true friend, and says he never felt more confident in the eternal safety of any one, than in that of sister Harley. He improved her death from 2 Tim. iv. 7. It was a melting season, and most of the congregation wept under the sermon.

Thus died sister Harley, a plain, pious, praying woman, much respected by all who knew her.

"Wrapt in the shroud, the earth's cold breast
Shall be thy bed for many a year;
And not a dream disturb thy rest,
Nor pain provoke a single tear.

"Safer than gold in eastern mine,
Safer than gem in ocean's cave,
Thy scattered relics shall recline
In the deep coffers of the grave.

"There till the angel trumpet sound,
Ages of silence thou shalt lie;
Then from thy earthly cell rebound,
Beauteous in immortality."

Bowmanville, April 7th, 1870.

J. GALE.

REBECCA ELFORD.

LIFE, being a journey towards an ever-during state of bliss or woe, is of vast importance. Many enter on existence, live their day, and pass into eternity, without seriously considering why they have a being, or to what unchangeable destination they are tending. It may be profitable to the living, by furnishing them with examples for imitation, or of warning, to trace the proceedings of those who have lived and died before them.

REBECCA ELFORD, whose maiden name was Werry, was born in the parish of Pelynt, May 12th, 1802. Her parents were favourable to the Wesleyans, and, when a girl, Rebecca accompanied her mother to their meetings; and prayer-meetings were sometimes held in her parents' house. These means of grace made an impression for good on her mind, inducing serious thoughts about the state of her soul, and her final condition. She remained, however, ignorant of the way of salvation by faith in Christ, till she heard J. Perkin, sen., a preacher among the Bible Christians, who had come into her neighbourhood to preach. He chose as his text, Luke xiv. 18. "And they all with one consent began to make excuse." She now saw Christ as her all-sufficient Saviour, embraced him

by faith, and entered into the glorious liberty of the Gospel. This took place when she was about fifteen years of age.

It was quite congenial to the feelings of this young convert to associate with the people of God; she therefore cast in her lot with them, who, like herself, had their hearts opened, and had been formed into a class for religious counsel and encouragement. And from that time till she came to the close of life's journey, she prized Christian fellowship, and met in class as circumstances permitted.

The religion of Christ is love—love to Christ, love to the souls of others; and the necessary consequence of possessing this religion, is a desire that others may possess it also. Our young sister loved Christ, loved souls, and longed to do something for their salvation. It was a rare thing, in those early days of the Bible Christian cause, for any who were converted themselves, not to engage in some public way in religious services according to the ability they possessed. They took part in prayer-meetings, and sometimes gave an exhortation. This was the case with Rebecca; and ultimately she was appointed with another to conduct religious services, by having appointments on the Local Preachers' plan. These labours for others were doubtless greatly conducive to her own religious progress, as well as a means of good to others. Nor did these labours terminate when increase of years and experience had succeeded the ardour of youth, and the fervour of a soul in its first love; year after year, in single and married life, in England and Canada, sister Elford continued, as long as her health would admit, to take appointments, and labour for the salvation of others.

Some persons must have employment of a special kind, or they will do nothing. Sister Elford did not belong to that class. If anything needed to be done, she was ready to lend a helping hand. If a chapel was needed as was the case when she resided at Trewidland, in addition to giving towards the object herself, she was not backward in going from house to house, to draw forth the benevolent feelings and subscriptions of others. If she saw children growing up in ignorance, Sabbath-breaking, and other sins, she was ready to arrest their downward course, and call forth their energies in a contrary direction, by the establishment of a Sabbath School; and then stir up others to help to sustain it, while she took an active part, as well as a lively interest therein herself. Nor was she backward in assisting in the erection and maintenance of the family altar: taking her turn in conducting the service. And the spare moments at meal times were often filled up by reading aloud, from a choice author, something calculated to enlighten, sanctify, and cheer the hearers. Who can tell the good that may be accomplished by one sincere and earnest saint, who is always watching for opportunities to benefit others?

What a blessing is marriage! When two individuals suitable to each other—in age, circumstances, views, and pursuits—are united in holy affection, and become one by the matrimonial tie, how are the sorrows of each lightened, and their happiness mutually promoted! But how often are the gracious designs of our Heavenly Father frustrated by the folly and wickedness of his creatures! It would be well if husbands and wives studied so to act, that they might become more and more endeared to each other by their daily intercourse. Rebecca found in Jonathan Elford, with whom she met in church fellowship, a suitable companion; and after due consideration and prayer they were married when she was about twenty-five years of age. Br. Elford, found in his wife, what every man should find, "a help-meet for him;" and Sr. Elford found in her husband a kind, industrious friend and companion. She did not waste her husband's hard earnings by extravagance and show; but added thereto by industry and economy. She did not disgust him, and drive him from home, by an untidy person, and dirty house: she was plain, and neat, and orderly. A person could feel comfortable at her table or in her house. Your feelings

would not be hurt by extravagance nor niggardliness. She knew, too, how to govern her tongue: she used no boisterous, angry, complaining or irritating language. How often have I been pained in some families at the authoritative, magisterial language of some women; aye, and good women too, to their husbands! What a pity, I have thought, that their excellence should be marred for want of knowing their place, and speaking accordingly. But though often at her house in England, and in Canada, I never felt pained with Sr. Elford on this account. Mild, gentle, kind, and submissive, she went on her even way, making those about her feel comfortable and happy.

She was not one of those women who must go away from home for enjoyment. The duties of her own house were her business and pleasure. She had no objection to leave home at the call of duty; nor was she averse to paying a friendly visit; nor did she feel unwilling to receive the occasional visit of religious friends: but her conduct proved she had practically learned that "women should be keepers at home." Gossips would do well to take lessons from her conduct.

Not being blest with any children of her own, she had successively the bringing up of two of her nieces. These she loved and treated as children. The first remained till married; and the second till her aunt's death. They loved her, I doubt not, as a mother: and both of them were led in early life to the Saviour. It is the conviction of the writer, that, were children rightly trained, obedient, pious children would be the rule, and ungodly children the exception. O, when will pious parents, feeling their responsibility, dedicate their children to God in infancy; set before them an example of holy living; instruct them, pray for, and with them; take them to the house of God, and train them up in the church, and for the Lord! Then shall we have from Christian families accessions to the church of Christ from year to year, more than enough to fill all the vacancies by death, and all other causes; to say nothing of accessions from the world.

Sister Elford was afflicted for many years; and her affliction was of such a nature as, at times, greatly to affect her nervous system. Many would, no doubt, have given way to it so as to become a burden to themselves, and their friends; but sister Elford struggled against it, and by daily ablution of the whole person in cold water, eating bread made of unbolted flour, and living chiefly on vegetable diet, she so far kept it in check, as to be able to attend to her ordinary duties, till completely worn out by the decay of her system.

We often think but little of the advantages we enjoy till we are deprived of them. Many of our blessings are regarded as matters of course; but when we lose any of them, how deeply we feel the loss. Mrs. Elford, especially the few last years of her life, was deprived of much enjoyment by deafness. She could, indeed, converse with a friend, when the remarks were confined to herself; but she was incapable of joining in general conversation; nor could she hear a sermon to profit as before, as she could hear only occasional sentences and parts of sentences.

The great benefit of Gospel salvation is, that it not only removes the guilt of sin, restores the sinner to the favour of God, and saves him from exposure to future wrath; but it brings back God's lost image—makes him holy. Nor is it possible that man can be truly happy and safe without this. "Be ye holy, for I am holy," saith the Lord. "Without holiness no man shall see the Lord." There is, indeed, diversity of opinion among Christians on this subject. Some say that sin must of necessity cleave to us till we die; others as strongly affirm that we may, and must be cleansed from all sin, and serve God in holiness and righteousness. Some affirm that pardon and holiness, justification and sanctification, are inseparable; only the latter admits of growth or increase. While others say that holiness or sanctification is a religious attainment distinct from, and received after, justification. These sentiments, clashing as they seem, are more so

in appearance than in reality. And did Christians really understand each other, they would find themselves much nearer together than they imagine. Those who profess and possess entire sanctification, still mourn infirmities and shortcomings, which others designate sins; and many of those who consider they are in a state of pollution and sin, and must remain so till death, do really possess that exalted piety, which others denominate holiness. While the idea of a distinct and higher state of Christian grace than regeneration, led many, in the days of early Methodism, to such an entire consecration to the Lord as resulted in their rising to great eminence in Christian experience and holy living, and still operates in the same manner on some minds, so that we cannot but admire in them the exemplification of every grace of the Spirit in their ripened loveliness; yet, on the other hand, many it is believed, from the idea that holiness is an attainment so far beyond them, though living in the Divine favour, and its attainment so difficult and so rare, make no effort to attain it; and at the same time that peevish tempers, unholy passions, and neglect of known duty is consistent with justification, though not with sanctification, so that they settle down in a state little short of that of a backslider in heart. But holiness is attainable and must be attained, and every converted, pardoned soul is a holy soul; and it is the duty and privilege of these to go on to perfect holiness; yea, to be filled with all the fulness of God.

Sister Elford regarding entire sanctification as a higher and subsequent work to justification, sought by faith in Christ this higher state; nor did she seek in vain. She frequently and for lengthened periods lived in a state of fellowship with her Saviour, so that her peace flowed as a river; and, in harmony with those views and feelings, she delighted in reading the "Guide to Holiness," and in conversing on the subject of loving God with all the heart, mind, soul, and strength. O that all those who content themselves with merely entering within the threshold of Christianity, would, like our now glorified sister, "go on unto perfection."

Respecting our departed sister, Brother A. Morris says, "During the thirty-two years I have been acquainted with Sister Elford, I have found her a devoted, zealous and useful follower of the meek and lowly Saviour. For several years I have particularly observed that her conversation has been on the subject of holiness or perfect love, and she spoke of it as one that possessed that exceeding good land; when I saw her on her death-bed, that was the all-absorbing subject on which she delightfully dwelt. She also pressed the subject on those with whom she conversed, and exhibited the blessedness of it in her every day life. Well would it be were all professors pressing into the land of holiness, the influence that would then be felt would be of the right kind. May the good Lord pour out His Holy Spirit upon the Church, and raise up a people to praise Him in the land of holiness."

Sister Elford suffered much pain and weakness during the last weeks of her life: and there was a time or two when the enemy took advantage of this weakness to harass her with temptations: but generally, there was sweet, holy calm, which nothing but the religion of Jesus produces. And on no occasion was any temper manifested contrary to submission to the will of God. And though Satan assailed her at times, she had victory through Jesus Christ. And, after weeks of patient suffering, she fell asleep in Jesus, June 25th, 1869, having toiled on through a life of sixty-seven years, fifty-two of which were spent in the service and under the smile of her Lord,

PAUL ROBINS.

DIED, at East Youlstone, Moor-winstow, in the Kilhampton circuit, on Sunday morning, April 3rd. 1870, Jane, the beloved wife of Mr JOHN HOPPER, in the sixty-seventh year of her age. Our departed sister was naturally kind and tender-hearted, while her sense of virtue and morality was of the highest order. She was converted to God in 1816, at the age of thirteen years, under the preaching of Mr. O'Bryan, when the neighbourhood was visited with a gracious revival; but not joining society, nor having much Christian communion, she did not enjoy so much divine love as was her privilege for some years, which she afterwards very much regretted. She was brought into closer communion with God, and into more open and active devotion by means of the abounding grace exhibited during the affliction and death of her youngest daughter in 1859, from which time she ceased not to enjoy and manifest the sanctifying power of godliness. She was the mother of eight children; four of whom have died in the Lord, the remaining four, with her bereaved husband, are members of the church upon earth, one (our beloved brother John Hopper) a fellow labourer with us in the ministry.

Our dear sister's illness was short. She took cold which resulted in bronchitis. On Wednesday, March 30th, she complained of pain in the head and chest; on Thursday medical aid was procured, and very early on the following Sunday morning she expired. Her end was very sweet. She frequently exulted in being prepared to die, and when the moment of departure came she peacefully fell asleep.

"Fill'd up with love and life divine
The house of clay, the earthly shrine,
Dissolves and sinks to dust;
Without a groan the body dies,
The spirit mounts above the skies,
And mingles with the just."

Her absence is much felt, not only by her bereaved partner and children, but by all who enjoyed her acquaintance, particularly by her poorer neighbours, to whom she was especially kind in times of affliction and sorrow.

The Bible Christians have preached in her house, or in that of her eldest son close by, for many years; but her children attribute their conversion, chiefly, to the godly counsel and example of their mother. The Bible Christian Missionary society has lost in her a hearty friend and liberal supporter, but God who has taken her to himself will, we trust, take care of this and every other of the objects which during her life was near to her heart. Her death was improved on Sunday morning, April 10th, when we all wept and felt that we had lost a mother. H. E.

After following the meek and lowly Jesus for many years, our dear old friend and brother, EDMUND BALL, of Woolastone, Dean Forest Circuit, died in peace, on the 26th of August, 1869, in the seventy-ninth year of his age. His attachment to Christ was seen in his punctual and constant attendance at the Sunday morning prayer meeting, and the class meeting, in his love for the Bible, his liberal support of God's cause, his respect for the preachers, and in many other ways. For him "to die was gain."

Died, February 1st, 1870, ELIZABETH, daughter of EDMUND BALL, of Woolastone, and granddaughter of the above, in the twenty-fifth year of her age, and in the ninth of her Christian life.

The conversion of sister Ball was doubted by none who knew her. She was a real ornament to society; and quite a pattern to the world. The following letter from Br. Banwell will give the best idea of her most exemplary life. "Elizabeth Ball was well known to me for about four years prior to her death. She was our servant over fourteen months. She gave evidence that she had experienced a change of heart by being inclined to revere, honour, worship, trust in, and love God. Her understanding was enlightened by the influences of divine grace. She distinguished herself as a Christian by her virtuous conduct. She gave no occasion to us

to suspect her. She avoided evil company. She was quiet, meek, and easy to be entreated; was even-minded, stable, unshaken, and constant in her religious course. Her attendance on the means of grace was constant. She was thoughtful, and therefore careful of herself, money, and clothes, and she was respected by our friends at Drybrook and Chepstow where she lived with us. I would not say that she was perfect when she left our service, but I believe she was going on to perfection in holiness, and I doubt not of her soul now being with the saints in the kingdom of light and glory, blessing the Lord."

About three months before her death she said to her father, "I want holiness." He pointed her to "the blood of Jesus Christ, God's Son, which cleanses from all sin." And there can be no doubt but that through the blood she realized the blessing to the joy of her heart. When near death she said to her father, "Father, I am dying; what shall I do?" He said, "Look to Jesus."

"Your leading star, Jesus, keep full in your view,
You will weather the storm, He will bring you safe through."

After this, she clung with all her soul to Christ and enjoyed a very heaven upon earth. Her last days were days of triumph and glory. Again, and again, with holy rapture she exclaimed, "Hallelujah to the Lamb!"

"We will praise Him again when we pass over Jordan."

"There we shall see His face," &c.

After pressing her friends one by one to meet her in heaven, she said, "Heaven is my home through the blood of the Lamb," and then fell asleep in Jesus. The writer improved her death to a large and deeply affected congregation, who were ready to say, "Let us die the death of the righteous, and let our last end be like hers."

What a blessing to dying children to have a father to stand by them to encourage them, by pointing them to Christ. . . . T. E. MUNDY.

DIED at Tolskiddy, Nov. 17th, 1869, Joanna Tonkin, in the ninety-sixth year of her age. For sixty years she was a decided follower of Christ. She met in church fellowship for thirty years with the Wesleyans, and with the Bible Christians for thirty years. I have heard her say that when she was quite young she felt the strivings of God's Spirit, and was convinced of her state as a sinner. On one of my visits, she told me that she remembered very well when the Wesleyan ministers came to St. Columb first to preach, and though she knew nothing of the grace of God, yet she loved them, for they seemed to carry heaven with them. On the same occasion, wanting to know a little about her state of mind, I said to her, "Grandmother, how is your hope of heaven? do you feel you are on the Rock? is Christ precious?" After a moment she said, "I rest here—being justified by faith I have peace with God through our Lord Jesus Christ. Praise the Lord, peace with God." She retained her intellectual powers until the very last. The last time I saw her was a few months before she died. One of my cousins and myself were talking about members of a family resembling one another, when she looked up and quaintly said, "I wish you were more like Christ." A lady of the village in which she lived, often visited her, whose testimony I will give. She says: "I frequently visited the late Joanna Tonkin during her illness, and on every occasion Jesus was the theme of her conversation. She would say, 'My Jesus, manifest thyself more fully to my soul.' On being asked if she had any doubts, she replied with great animation, 'No doubts of being saved, oh no! but my heart is not so full of Jesus as I wish it to be. Jesus is my only hope and I want no other. He is my Redeemer, his precious blood was shed for me.' When a friend, on one occasion recited to her the passage, 'Though I walk through the valley,' &c. 'No,' she replied, 'for thy rod and thy staff will comfort me.' She was par-

fectly composed in the prospect of death, and spoke of going home to see Jesus. She would say on my leaving her, 'Good-bye, my dear, I hope I shall go home to-night.' She would often say, 'I love all who love Jesus Christ, and pray for all who do not.' I felt great pleasure to witness such a dying testimony. May I meet her in glory."

May every member of her family meet her in heaven. Amen.

J. WOOLCOCK.

DIED, at Ilfracombe, May 10th, 1870, ANN, the beloved wife of WILLIAM CONIBEAR, aged seventy-one years.

She was converted to God about the year 1818, and held on to Christ with a firm hold till death removed her to a better world. Her health had been failing for

years; the last eighteen months she was confined chiefly to her bed. Her sufferings must have been very great, especially lately, but she bore all with great patience and without complaining. Her last struggle was hard, but after praying with her I said, "My dear, we shall get the victory; don't you believe it?" "Yes," she replied. Shortly afterwards her speech left her. Without doubt she is now clothed with the white robe about which she talked so much and expressed a wish to wear. W. O.

DIED, at his father's house, Stowford Barton, Halwill, Devon, on Monday morning May 16th, WILLIAM MOUNTJOY, Bible Christian Minister, in the forty-fifth year of his age, and the twentieth of his Ministry. R. BLACKMORE.

The Gleaner.

JOHN WESLEY'S CONVERSION.—

"If any day is worthy of being regarded as a 'red-letter day' in the Wesleyan calendar, or deserving of grateful and sacred commemoration, it must be the one on which the founder of Methodism obtained those clear and scriptural views of the way of salvation which are expounded and enforced in the doctrinal standards and psalmody of the Church that bears his name."

John Wesley, after groping in darkness for years, was translated from darkness to light, and he describes the change in language the most simple, and yet full of confidence. His brother Charles had experienced the forgiveness of sins three days before, and John felt greatly encouraged. John's conversion took place at Aldersgate-street, on Wednesday evening, May 24, 1738, while listening to one reading from "Luther's Preface to his epistle to the Romans." He thus describes it: "About a quarter before nine, while he was describing the change which God works in the heart

through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation. An assurance was given me that he had taken away my sin, even *mine*, and saved me from the law of sin and death. I then testified openly what I now first felt in my heart." Memorable day in history and that of the Christian church! It had an influence on the future destiny of millions.—*Anecdotes of the Wesleys.*

JOHN WESLEY AND NELSON'S HARD

BED.—John Wesley did not always sleep on a bed of down. Sometimes his bed was very hard and uncomfortable, particularly during the early part of his ministry. Wesley and Nelson visited Cornwall before Methodism was established there. Nelson, in his own laconic style, gives an account of their lodging. "All this time," he says, "Mr. Wesley and I lay on the floor; he had my great coat for a pillow, and I had Burkitt's Notes on the New Testament for mine. After being

here nearly three weeks, one morning about three o'clock Mr. Wesley turned over, and finding me awake clapped me on the side, saying, 'Brother Nelson, let us be of good cheer I have one whole side yet, for the skin is off but one side.'

As they were returning Mr. Wesley stopped his horse to pick blackberries, and said, "Brother Nelson, we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw to get an appetite, and the worst place to provide means to satisfy it."—*Ibid.*

JOHN WESLEY AND HIS TRAVELLING COMPANION.—"Michael Fenwick," Wesley says, "was often hindered from settling in business because God had other work for him to do. He is just made to travel with me, being an excellent groom, *vaiet-de-chambre*, nurse, and upon occasion a tolerable preacher." All men desire immortality. Mr. Fenwick one day complained to Mr. Wesley that, though constantly travelling with him, his own name was never inserted in Wesley's published journals. In the next number of the Journal was the following: "I left Epworth," wrote Mr. Wesley, "with great satisfaction, and about one preached at Olayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hay-rick."—*Ibid.*

JOHN WESLEY AND JOHN KING. John King was one of the early English Methodist preachers in America. He accomplished a vast amount of good. As a pioneer of Methodism in America his name should be held in grateful remembrance. He was imprudent in the use of his voice, and did not appear to know that it is not the thunder that does execution, but the lightning, and that "bodily exercise profiteth little."

Mr. Wesley, knowing his habits, wrote to him thus: "Scream no more at the peril of your soul. God now warns you by me, whom he hath set over you. Speak as earnestly as you can, but do not scream.

Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word means, *He shall not scream*. Herein be a follower of me as I am of Christ. I speak loud, often vehement, but I never scream; I never strain myself, I dare not, I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yea, and John Manners too, were in such grievous darkness before they died was, because they shortened their own lives.—*Ibid.*

JOHN WESLEY AND THE INQUIRING LADY.—Mr. Wesley was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How madam?" he replied; "why just as I intend to spend it now. I should preach this night at Gloucester and again at five to-morrow morning. After that I should ride to Tewkesbury; preach in the afternoon, and meet the Societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—*Ibid.*

AUSTRALIAN TUDHKU.—Archdeacon Hale established the Port Lincoln mission to the aborigines twenty years ago. Natives of the Murray formed a permanent settlement. Eighteen decided converts to Christianity in its power may be named who were numbered amongst them. The instance of Tudhku is striking, and contrasts strangely with the absurd opinion expressed by some colonists, that "black fellows have no souls." Tudhku after his conversion acted as an evangelist to his own tribe. He was an example of industry and integrity. On his death-bed, his conversation ran continually on the hope that a gospel mission might be formed for the Murray itself. Amongst his last words in dying were these,

"There is no need for impatience; it is the Lord's doing; let him do what seemeth to him good." And yet in the teeth of numerous and palpable instances to the contrary, we are to be persuaded forsooth that the blacks are not convertible to Christianity, and the Queensland

Government has just withdrawn its aid from the Aboriginal Mission at Cape York. Alas! but so it is; those only who are themselves born again can be duly susceptible of the value of the new birth to others.—*R. W. Vanderkiste.*

Brief Notices of Books.

The Father of Railways; or, a Hero from Humble life. By the Rev. JOHN SROKOE. London: Elliot Stock; Bible Christian Book-Room.

A LECTURE of marked ability, abounding in instruction, and written in a graceful and attractive style. Well deserves and will doubtless obtain a large circulation.

The Story of our Colonies. With Sketches of their present condition. By H. R. FOX BOURNE. 8vo cl. London: J Hogg and Son.

EMIGRATION to our Colonies being just now a question of vital importance, any work likely to throw light on the subject is a gain to the community. Mr. Bourne sketches in a concise but comprehensive manner the history of our Colonial Empire, including the West Indies, its possessions and institutions, Newfoundland, French North Amer-

ica, Nova Scotia and New Brunswick, Canada, the Hudson's Bay Territory, British North America; West Africa, the Cape and Natal; British India, Australia, especially describing New South Wales, Tasmania, Port Philip, Victoria, Queensland, South Australia, Western Australia and New Zealand, with an Appendix on Emigration and the Gold Fields. It abounds with useful and reliable information, and especially such details as will be of service to intending emigrants. The introductory sketch of each of the places named is carefully written, full of facts, with a large amount of information on the present condition of the Colonies. The Appendix contains a Summary of the modes of sale, and prices in the principal land-selling Colonies, as well as particulars of the Gold Fields; and a full index gives easy access to the varied contents of the volume.

Connexional Intelligence.

THE JUBILEE MEMORIAL CHAPEL.

WEDNESDAY, May 4th, 1870, the day chosen for opening the Jubilee Chapel, had been anticipated by many with high hopes and much anxiety. In proof of the deep interest felt, it may be stated that a thousand questions on almost as many different topics the persons more immediately connected with the undertaking had been for several weeks asking one another again and again. The weather—will it be a fine day? the time—will the excitement, the *furor* of the May Meetings militate against us? the attendance—will our friends from the country and those so widely scattered over London, together with the people in the immediate vicinity, muster in great force? the speakers—will they be equal to the occasion? the col-

lections—will they be large beyond all precedent? and most important of all, will the blessing of Jehovah manifestly descend upon his waiting people, scattering all their fears, and cheering and strengthening all their hearts. These questions could all be answered now with much accuracy and detail, if necessary; but it will be sufficient to say that the day was beautifully fine, the attendance unexpectedly large, made up of new friends and old friends in about equal proportions, the speaking moderately good, or very excellent, according to the standard by which it is judged, the collections eminently satisfactory, as those present gave as much as it was expected they would give, and yet leaving the amplest scope for the benevolence of the friends throughout the denomination, and the divine blessing was so far enjoyed that many felt that God had taken possession of their hearts.

According to announcement, at the appointed time, three o'clock in the afternoon, "one of the Founders of the Denomination," our beloved and honoured "father in the Gospel," JAMES THORNE, began the service. Many had already assembled in the chapel, and their number was speedily increased by fresh arrivals for the next hour, the number of our preachers present, with a few belonging to other denominations, being a marked feature of the gathering. Mr. Thorne happily chose Numbers xxiii. 23 as the foundation of his discourse. "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?" The preacher did not attempt any elaborate exposition of his text, but contented himself with a recapitulation of the main facts, deeply, profoundly interesting as they are, connected with the origin and progress of the Denomination. We have many times listened to the venerable speaker with more satisfaction than on this occasion, but the uppermost feeling of our hearts was, and we will venture to say that of the whole congregation also, one of thankfulness that God had so blessed and distinguished Mr. Thorne during his long and useful ministerial career that such a mark of respect as asking him to preach the first sermon in the Jubilee Memorial Chapel was a right and fitting thing to do, and that he had been spared so long, and in sufficient health and strength to warrant his undertaking this duty. The service was closed by a fervent and most appropriate prayer by the Rev. L. H. WISEMAN.

The beautiful and convenient school-room—as beautiful and convenient as a school-room as the chapel itself is as a chapel—was filled almost immediately after the afternoon service, again it was filled, and then all had not been accommodated with tea.

By seven o'clock the chapel was quite full, and it soon became inconveniently crowded. Mr. HINKS gave out the first hymn, and Mr. J. C. HENRY offered prayer in which he had evident access to the throne of grace.

The chairman, H. K. RUTHERFORD, Esq., spoke of the privilege he felt it to be to occupy the chair on that auspicious occasion, of his sympathy with the enterprise, and of his earnest desire that the Chapel might be the birth-place of many souls.

Mr. I. B. VANSTONE heartily welcomed the congregation to their beautiful sanctuary, and spoke of the many difficulties that had been overcome before the building was begun, and during its progress. The cost of the Chapel, school-room, class-rooms, vestry, house, &c., had been about £5,000, while only about £2,000 had been received in promises and contributions. He expressed an earnest hope that it might be made £2,500 that night, so that they might be able to say that half the money had been obtained. He warmly eulogised the architect, Mr. H. FIELD, the builder, Mr. J. C. BISHOP, and all the persons that had been engaged on the building, all having been determined to make "a thorough good job of it."

There is only one opinion that the chapel is, architecturally, a great

success. It did not seem extravagant in Mr. LUKE, in a subsequent part of the meeting, to recall the language in which the Psalmist had spoken of the temple built by Solomon, "beautiful for situation, the joy of the whole earth," and Mr. DENNESS said that he had heard much of the Jubilee Chapel, "but the half had not been told him."

Mr. Vanstone also spoke of the numerical condition of the church and of the school, and of his earnest desire that the increased facilities they now possessed for usefulness would all be diligently employed.

Mr. HARMAN, whose valuable assistance in obtaining the site Mr. Vanstone had suitably acknowledged, playfully disowned his being entitled to any such warm acknowledgments, declared that he had some claim to be regarded as a Bible Christian, although a Wesleyan, for he loved all who loved the Lord Jesus Christ, in sincerity and truth, assured the congregation that their success in winning souls largely depended upon their faith and their faithfulness, and boldly asserted that he did not believe in a religion that cost its possessors nothing. It would be a shame if the Jubilee Chapel should be allowed to remain long in debt. Every member in the denomination ought to give or collect a certain sum in the next twelve months, so that the whole amount might be raised, and having announced his intention to contribute £25, Mr. Harman when he sat down was loudly applauded.

Mr. J. GAMMON thought that the present moment was one of the happiest in his life. On leaving home that morning he had asked himself, Have we a chapel erected in London, or is it a dream of mine? he was glad to find that it was not a dream. Mr. Gammon, too, was struck with the beauty of the building. He had not forgotten the formation of the first Committee, nearly twenty years ago, for the purpose of raising the Funds for a suitable sanctuary in that locality. The many difficulties and disappointments since that time Mr. Gammon feelingly described, but through the persevering efforts of the friends and the ministers who have laboured in London in succession, and, above all, through the blessing of God, the object had at length been secured. Some six or seven years ago their hearts were so set on a part of the estate on which the chapel was built that they could not heartily seek for any other site. The speaker also expressed a hope that there would be a large ingathering to the church, and said that they must continue their efforts until the last farthing of the debt was paid.

Mr. Luke, who had come two hundred miles to be present on that festive occasion, spoke of the deep feelings that had been stirred in his heart since he had been there, and said that he was one of the ministers in London when they vacated Ebenezer Chapel, Old Street Road, a place precious to him because of the happy seasons he had experienced there, as for the same reason was also the Alliance Hall, where for a time they took refuge. There was considerable opposition in some country places, which became formidable, in many instances, because of the sparseness of the population. They had no such difficulty in London. The friends there had plenty of scope for all their energies. The chapel ought to be devoted to the advocacy of everything that was good, to Temperance for example, as the great monster evil of Drunkenness was the curse of Britain, and to an amazing extent the ruin of London, a sentiment which was received with evident approval. Mr. Luke further exhorted his old friends to take heart afresh, as he felt strongly persuaded that that was the beginning of a new era. "Hold out your hands to all strangers who may come in, and thus show them that you love them and wish to do them good." By vigorous efforts the debt could be lessened considerably very soon, and he, Mr. Luke, would give a sovereign a year till the debt was paid, though he hoped it would not be required long.

Mr. F. W. BOURNE was thankful that it was their duty that night to remember only what was pleasant in the past, and anticipate only what was joyful in the future. The disappointments they had experienced, the mis-

takes they had committed, the defeats they had suffered, might be lightly passed over. The past had been very good because it had been illumined by the light of God's truth, marked by manifest tokens of His approval, and dotted all along with the fruits of His loving-kindness. They could not help thinking that night of the origin of the denomination, and of the kind and gracious manner in which God had led them on step by step to a position of usefulness and honour. Their fathers had ascended the steep Hill of Difficulty, carrying a heavy burden, but of which they never complained because it was borne for Christ's sake, whose strength had been made perfect in their weakness, and who had given them grace according to their day. The night had been long and dark, but they had never been without faint glimmerings of hope and blessed visions of a brighter future, and now the morn of what he hoped would be a glorious day had dawned. The battle had been fierce and protracted, but they had been saved many times from hearing the loud shouts of triumph from proud uncircumcised Philistines, because the Lord of Hosts had shielded them in the day of battle, and girded them with victory and strength.

What a mercy that God had not, when all else had apparently, forgotten those waste places in Devonshire and Cornwall where the society originated and won its earliest triumphs, and that He had ample resources at His command to cause even the wilderness, the bleakest, barest spots, to bud and blossom as the rose!

They had every reason to be grateful, too, that the members of the first society, one of whom was Mr. James Thorne, were not only sincerely pious and devout, but had several distinctly marked characteristics. They had good common sense, a natural honesty and integrity of character, notwithstanding their former ignorance of the way of salvation by Jesus Christ, one of the blessed legacies perhaps that had come down from the Puritans, a severe simplicity of manners, and a heroism and power of endurance, which enabled them to mark out a self-denying course for themselves, absolutely essential to success. This type of character was sufficiently noble to attract admiration, and sufficiently influential to reproduce itself in others wherever they went.

Perhaps no Denomination had a more marked Providential origin than their own had, but the circumstances connected with its rise were, humanly speaking, most unfavourable. The speaker here made some comparisons, in which he endeavoured to prove that in most respects the other Methodist Bodies had in their origination great advantage over his own. He proceeded to say, that, reasoning from analogy, the obscurity and humbleness of their origin might be regarded as a pledge and a prophecy of great future distinction and eminence. Illustrations were drawn from the natural and moral world, from the Bible and from science, to sustain this position. They could all rejoice that the first buds of promise had blossomed into beauty and ripened into fruit, some of which might be found in every church and in every land. Could they think without gratitude of the multitudes that had been turned from darkness to light, and from the power of Satan to God; of the tens of thousands in their Sunday Schools that had been taught to lisp the name, trust in the merits, and do the will of their Saviour; of the secondary blessings that had been widely scattered where the Gospel had been preached, even though in numerous cases, it had not resulted in the conversion of the hearers; and of the material results, of which nothing more need be said, than that the Jubilee Chapel was not been built till more than 800 had, the foundation stone of the first having been laid as late as 1817? And then the influence had spread from country to country, and some of their brightest hopes centred in the work that had been accomplished in other lands.

Their fidelity to the doctrines of the cross, zealously contending against the errors of rationalism on the one hand, and of superstition on the other, the earnestness with which they had espoused the cause of Temperance,

their free use of female agency, and their liberal system of Church government, had all been elements of strength and prosperity.

What the future of the Denomination would be, the speaker did not know, and would not venture to predict, but if they were faithful to God and His truth, they might confidently reckon on His blessing, who was able to multiply them a thousand-fold.

Mr. Denness, of Rookley, I.O.W., in a brief but interesting speech, heartily congratulated the friends on their new sanctuary. In allusion to a remark of Mr. Luke's that the chapel might be the joy of all London, Mr. Denness said that was not probable, but it might be the joy of many in London. He illustrated the power of prayer in a very striking manner by the narrative of the woman of Canaan. And he prayed that the Holy Spirit might then descend and fill every heart, and that great good might be accomplished in the new place. He would gladly engage himself to give £50 in addition to his former subscription, if the friends present would undertake to clear off the debt by the first anniversary.

The Rev. W. COOKE, D.D., after a few introductory remarks, said he thought that a very happy period had been chosen for opening that place of worship, as it was more or less connected with all the great organizations, the anniversaries of which are mostly held in the month of May.

It was proper on such an occasion to recollect what God had done for them, to think of the noble inheritance of Gospel privileges to which they had succeeded. They had the *Bible*, an *open Bible*, translated into their own tongue, and cheapened down to the poor man's circumstances, with liberty to read it without molestation. They had the Christian Sabbath, Christian sanctuaries, ministers, and ordinances, and unparalleled opportunities for getting and doing good. These privileges and blessings they were bound to maintain in all their integrity for the benefit of future generations. If they cost them nothing to win, they had cost others much to win for them. Men of gigantic intellect, of indomitable courage, of large hearts, of noble sympathies and generous feelings, had toiled and suffered and died to secure those blessings which they quietly inherited. In the dark ages God's special providence had raised up a band of courageous and faithful men who were prepared to do battle for the truth at the cost of liberty and life. Learned theologians, and untaught artisans, men of iron nerve, and delicate women, and helpless children, were alike ready to go forth from their peaceful homes to the prison, and from the prison to the fire, and exclaim in the midst of the flames, "None but Christ! none but Christ!" From the gloomy dungeons of the Romish Inquisition, from the blood-stained valleys of Piedmont, from the fires of Smithfield, Derby, and Oxford, myriads of voices could be heard calling upon the men of that generation to be faithful to God, to His holy word, and to the cause of Protestantism.

The men of the 17th century—the Baxters, the Howes, the Owens, the Alleines, and multitudes of others—ought not to be forgotten, as they, by great sacrifices, by suffering, and in some cases by death, procured a well defined system of religious liberty, by which religion was made as free and unshackled as the air they breathed. All honour to those men!

In the 18th century there was a great need of a spiritual revival of pure religion in this country, for the truth was then, so to speak, paralyzed; there was death in the pulpit, and death in the pew. At this crisis God raised up a devoted Wesley, and a seraphic Whitfield. And were not the Bible Christians raised up in the Providence of God to do a great work in a neglected part of their country? And should they not labour that Methodism, with its full and free salvation, with its blessed ordinances, its class, prayer, and fellowship meetings, might be handed down to posterity, fresh, vital, potent, as it came to them. Methodism was essentially aggressive, and its vast machinery of agencies had done more to bless the world than any other agency since the times of the Apostles! What hath God wrought!

The debt on the chapel they could extinguish whenever they pleased, and he would be very happy in the course of a year to contribute an amount equal to what he had already given. But, above all, let them try to spread religion, experimental and saving religion, the grand panacea for all the world's woes, which alone could uplift and bless their fallen race.

After a collection had been made, Mr. James Thorne, in a short but telling speech, proposed a vote of thanks to the chairman. Mr. Thorne thanked God that he was present. It was to him exceedingly gratifying that the new sanctuary had been built in commemoration of the marvellous work God had been doing amongst them since the rise of the Denomination, and that as they increased in numbers, so they increased in talent, and in ability to do good. The speeches to which they had listened with so much pleasure were a proof of that. While listening to the speakers he had been thinking of the Apostle's argument, "If God spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things?" To his mind, it was an argument that a child might understand, and one also which a philosopher might spend his time in deeply pondering. The necessary conclusion of the Apostle's argument, if fully understood by them, would scatter all their fears. As they grasped this glorious truth, would they "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." They would then not be punctilious in matters of little importance, would only be firm and unyielding when some great principle was involved. Prayer and work should be combined; they should plead with God to fulfil his promises, and at the same time be ready for every good word and work, whether it be distributing tracts, teaching in the Sabbath School, inviting strangers to come to the chapel, and putting them in a pew when they came, or watching for opportunities to speak to those who seemed to have been affected by the word; in these and other ways they might lead many to Christ. If they were faithful, and strove together for the faith of the Gospel, this Memorial Chapel might be the first of many that should be built in different parts of that great metropolis.

Mr. Hinks seconded the resolution, which was carried by acclamation, and suitably acknowledged.

On Sunday, May 8th, the opening services were resumed. In the enforced and regretted absence of the President of the Conference, Mr. F. W. Bourne discoursed in the morning, with some degree of liberty and power, on Heb. iii. 4, to a large congregation. The Rev. M. C. OSBORNE, of City Road Wesleyan Chapel, preached in the afternoon, with great pathos and sweetness, from Phil. iv. 6, 7, and Mr. Bourne took his own appointment in the evening, taking Titus ii. 11—14 for his text. The Chapel was much crowded in the evening, and the Collections throughout the day were liberal.

On Monday evening, May 9th, the Rev. S. COLEY, of Highbury, delivered a characteristic sermon, pictorial, anecdotal, beautifully simple and touching, to a large congregation, from John xiii. 34; and on the next evening, the Rev. E. MELLOR, D.D., of Halifax, preached a very stirring discourse, from Luke xv. 2.

On Sunday, May 15th, the Rev. Dr. STACEY, of Sheffield, occupied the pulpit both morning and evening, and the Rev. E. A. TELFER, of Spitalfields, in the afternoon. We were again favoured with discourses of great excellence, and large congregations. The texts were Gal. vi. 2; Solomon's Song vi. 10; and John iv. 14.

On Wednesday, May 18th, the Rev. Dr. COOKE preached an impressive sermon from Matt. xxiv. 35, and the opening services are to be closed on Sunday, May 22nd, when the Rev. J. McKENNY is expected to preach in the morning, and the Rev. JESSE HOBSON (Baptist) in the evening.

We have not attempted a sketch of the building, as a tolerably full description of it has already appeared in our pages, and we hope to present our Subscribers shortly with an engraving of it.

Neither has much been said about the remaining debt, but of one thing we are sure, if the friends generally of the Denomination could personally inspect the premises, the requisite Funds would be immediately forthcoming. It would hardly perhaps be wise to propose any specific plan, but in our view, meetings must still be held wherever practicable in order to raise Funds, a certain sum to be hereafter determined should be charged to the Book Concern in consideration of the accomodation that has been provided for carrying on the business, and in lieu of a yearly amount as rent, and the remainder we must endeavour to raise in donations, to be payable in two or three annual instalments.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Amount already acknowledged

£1719 19s. 6d.

	£	s.	d.		£	s.	d.
Collections	83	6	5½	R. W. Brooks, Esq., do. ...	5	5	0
Mr. Burland	10	0	0	E. H. Rabbits, Esq., do ...	1	1	0
Mrs. Moreton	5	0	0	R. M., do.	0	10	0
An old Sunday Scholar ...	1	0	0	W. D. Pearson, Esq., do... ..	1	1	0
Messrs. F. and W. Ash, through Mr. J. C. Honey	4	0	0	Mr. C. Reed, do... ..	0	10	0
Mr. Rice, do.	0	10	0	Mr. Tancock, do.	0	10	0
Miss Woodmore, do. ...	0	5	0	Mr. Hender, do... ..	0	10	0
Mr. W. Luke	2	2	0	Mr. Owen, do.	0	5	0
A local preacher's daughter, 2nd donation	1	1	0	Two Friends, do... ..	0	4	0
Mr. Nibbs	2	2	0	Mr. W. B. Reed, 2nd don... ..	3	0	0
Mr. John Martin	1	0	0	Threefriends, Southampton, per Mr. Higman	0	15	0
Mr. D. Batten	0	2	1	Trezeaze Sunday School, per Mr. J. Phillips	0	13	0
Mr. F. Tucker	1	1	0	Mr. Fry, Barnstaple Circuit, per Mr. W. Kenner	1	0	0
H. Field, Esq.	10	0	0	A friend (M)	0	10	0
J. Harman, Esq.	25	0	0	Mr. Vile, Elham, through Mr. Hicks	0	2	0
Miss Seaman, through Mr. F. Martin	0	1	0	Mr. Ford, Crediton	1	0	0
Master G. Seaman, do. ...	0	1	0	Articles sold	0	15	4
Mr. R. Joslin, do.	0	2	6	Mrs. T. E. Mundy	0	10	0
A Friend at Weston Super- Mare	1	0	0	Mr. Haycroft, through Mr. J. Thorne	5	0	0
Mr. Bishop, 2nd don... ..	2	2	0	A friend, Holsworthy, through R. Blackmore... ..	3	0	0
Mrs. Dowsett	1	1	0	Mr. R. Penhale, do	1	0	0
H. K. Rutherford, Esq. ...	5	5	0	Mr. T. Veale, do.	1	0	0
Mr. & Mrs. Stringfellow ...	5	5	0	Mrs. Veale, do.	0	10	0
Mrs. Yeomans	5	0	0	Mr. R. Gerry, Ashwater, do	0	10	0
Mrs. Bevan	1	0	0	Mr. B. Gerry, do., do. ...	0	10	0
Mr. J. Banwell, through Mr. J. Hinks... ..	0	5	0	Mr. W. Gerry, do., do. ...	0	5	0
Mrs. Banwell, do.	0	5	0	Miss Gerry, do., do.	0	2	6
A Friend at Tiverton, do... ..	0	5	0	Miss M. Gerry, do., do. ...	0	2	6
Five Friends, do... ..	0	6	0	Mrs. Veysey, do., do... ..	0	2	6
Mr. R. N. Bailey, collector	16	5	0	Mr. J. Veale, do., do.	0	2	6
Mrs. Moss, do.	0	8	4	Mr. Brimacombe, do., do... ..	0	2	0
Miss E. Leggate, do... ..	0	5	0	Sunday Scholars, do., do... ..	0	8	0
Mrs. Neave, do... ..	0	1	6	A friend, per J. Veale, do., do.	0	2	6
Mr. Hardwick, do.	1	15	0	A friend, do.	0	5	0
Miss Maund, do... ..	0	10	0	A friend, do.	0	10	0
Master Maund, do.	0	7	0	Mr. Harris, Providence, do	1	10	0
Forest Hill—collected after a lecture by F. W. Bourne, through Mr. W. B. Reed	1	14	6	Friends at Marham church, do	1	5	0

CHAPELS.

GUNNISLAKE.—The anniversary services were held on Sunday and Monday, May 8th and 9th. On Sunday, the services were conducted in the morning and evening by Mr. Labdon, from Bideford, whose sermons were practical, telling, and thoroughly enjoyable. In the afternoon Mr. S. Allin gave us an excellent discourse. The congregations throughout the day were large, and the collections greatly in advance of last year's.

On Monday, at three o'clock, our esteemed friend Mr. Labdon again preached. There was a good gathering of people from various parts of the circuit, who came to welcome their old friend. The preacher made one feel as though he was then living in the days of Christ, and witnessed his many acts of love and kindness. Surely it was "good to be there." At the close of the sermon a tea followed in the spacious school-room beneath; a large number attended. The provisions all given.

In the evening a public meeting in the chapel. Speakers: Messrs. W. D. Williams, (Wesleyan), P. Labdon, J. Webb, and S. Allin. The speeches were of a high order. We had for chairman, W. Syms, Esq., recently returned from Australia, who rendered important service. The choir gave choice selections from Handel, Mozart, Fawcett, and others, at intervals, and were greatly applauded. Thus ended one of the best and most cheering anniversaries we have ever had, the net proceeds being £20. It was earnestly hoped that the same ministers and chairman might meet again if spared to see another anniversary of the chapel.

J. BRAUND, *Secretary*.

WEEK ST. MARY CIRCUIT.—*Canworthywater*. On Good Friday two interesting services were held in connection with our Chapel Anniversary. As our chapel was too small to contain the people, both services were held in the Methodist Free Church Chapel. In the afternoon an appropriate sermon was delivered by Miss Smeeth, of Grigg's Down, in the Camelford Circuit. About one hundred and seventy persons partook of tea. At the evening's meeting, Mr. J. Worden presided, when addresses were given by Messrs. Heard, Stephens, Cann, Coles, and Miss Smeeth. The financial result was over £10 0s. 0d., more than £2 0s. 0d. above last year's. Since the anniversary, £20 0s. 0d. of the principal have been paid off.

J. COLES.

JUNE, 1870.

T

HASTINGS MISSION.—The anniversary services of Guestling and Icklesham chapels have been held. The former was on Wednesday, March 23rd, when a goodly number of persons graced the well furnished board. At the evening's meeting, the chair was ably filled by Mr. Cloke. Mr. Cooper gave a very effective speech on the effects of prayer. A young convert named Bolton next spoke, with freedom and joy, of the great things God had done for his soul. Mr. Moon gave a thoughtful speech on the importance of immediate decision for Christ. The writer, after a few brief remarks, concluded with prayer. The attendance was good, the influence rich, and the collections encouraging.

The second anniversary was held at Icklesham on Good Friday. A public tea was provided, at which nearly two hundred persons sat down, followed by a public meeting presided over by Mr. Davis, who spoke in his usual easy and interesting style, and then called on the Brethren Binney, Atkinson, Hill, Potts, and Cloke. The writer proposed a vote of thanks to several friends who had cheerfully and kindly brought some useful and ornamental articles for sale on behalf of the Mission.

The attendance was large, perhaps caused by the special manifestation of God's power in saving souls in this place. "The Lord of Hosts is with us, and the God of Jacob is our Refuge."

J. B.

CLEMENT'S END GREEN.—On Sunday, March 27th, 1870, a new chapel was opened at this place. The weather was fine, and for the season of the year very warm. On drawing near the chapel at half-past two we found that not more than one-third of the persons present could obtain admission, consequently the preacher, Miss Jones, of Bristol, had to take her stand in the open air. After the preliminaries were gone through, Miss Jones announced Prov. xix. 23, as her text, on which she discoursed very ably, profitably, and we believe satisfactorily to the large audience who listened with marked attention. At six o'clock the little chapel was crowded to excess, when Miss Jones preached from the words, "Return unto me, for I have redeemed thee," Isaiah xlv. 22. The people showed their appreciation of the sermons, as well as their interest in the cause of God, by their contributions towards the building fund—the collection after each service being liberal.

On Monday, the 28th, at three p.m., Miss Jones preached again, to the satisfaction of all present. After the sermon a tea was provided in the chapel.

of which 150 partook. The tea reflected great credit on the ladies, who we believe always pride themselves on doing their best on such occasions. After the tea a public meeting was held, and presided over by the pastor of the circuit, T. E. Mundy, and addressed by Miss Jones, Rev. C. E. Boughton, (Independent), Drybrook, who manifests towards us, at all times, the most brotherly and Christian feeling, Mr. S. Wilks, and the writer. After a vote of thanks to the speakers, and the ladies for their interest in preparing the tea, and presiding at the tables, the meeting was brought to a close. The presence of the Master was realized, and we believe that most, if not all, felt it good to be there.

The ground on which the chapel is built was given by Mr. Israel Kear, sen., a most worthy member of the Primitive Methodists. This neat little chapel will seat about ninety persons, and we hope it will stand for many years as a memorial of Mr. Kear's love to the Bible Christians. The total cost is about £70, towards which the sum of £32 has been raised, and we hope that by the time the accounts are closed half the total cost will be raised.

We have a society of eight or nine members, and we are happy to say, that they, in connection with other friends, have commenced a Sabbath school with upwards of forty children, and sufficient teachers.

Having built a house for God, may those connected therewith so live and labour that the blessing of God may rest upon them, that many sinners may be converted, and the church increase with all the increase of God.

J. WILSON.

REVIVALS.

The following particulars are taken from the *Observer*.

CLINTON. — "We are still holding special meetings in Clinton. A few more have been converted this week, and others are praying for salvation. I hope the good work will continue to prosper, and that many more will be converted." W. R. R.

At a later date, Br. Roach says: — "The Lord is still prospering His work in Clinton. We have had some blessed meetings during the week. A few more have sought and found peace, and several others are seeking the Lord. I think our meetings are increasing in numbers and influence, and if properly followed up, must result in a vast amount

of good to the Church and the unconverted. I hope we shall have an extensive revival; it will be our own fault if we do not. Pray for us."

Again Br. Roach writes: — "Since my last communication a few precious souls have believed in Christ, and found peace with God. The severe snow storms, during the week, have prevented many from attending our meetings, but the religious tone and general spiritual feeling seem to be increasing, rather than abating.

COBOURE. — Br. Webber says: — "Our special services closed on Sabbath evening last, with the conversion of a young man of promise. About sixty have professed to find peace with God, and received notes of admittance. A few are husbands and wives, fathers and mothers; but the larger portion are youths, and young men and women; for the most part, the children of our friends, Sabbath school, and Bible class."

COLBORNE. — At Zion, about twenty persons have professed to find peace in believing.

BOWMANVILLE CIRCUIT. — Eighteen persons have united with the Church at Orono.

PETERBOROUGH. — Br. Butcher says: "The Lord has here answered the prayers of his people, and upwards of twenty persons have professed faith in the Lord Jesus; some are heads of families in town and country; some of my own family are made partakers of the grace of salvation! I am thankful. The societies are much quickened. Praise the Lord."

MISSIONARY MEETINGS.

BRISTOL. — A short account of the missionary services held on this station during the year may be welcome to our readers.

Bedminster. — Three sermons were preached on Sunday, Nov. 21st, 1869, by Br. J. Kenner, and the annual meeting was held the following Monday evening. H. Pethick, Esq., took the chair. S. Jory read the Report, and made some remarks, and powerful addresses were delivered by Messrs. J. Botheras, E. Gratton, (Methodist New Connexion), and J. Kenner. A very blessed influence pervaded the whole of the services. The collections amounted to £8 3s. 7d., being £3 1s. 10d. above those of last year. Votes of thanks to the chairman, and to the kind friends for their liberality, brought these profitable services to a close.

On Good-Friday, Bedminster Juvenile missionary meeting was held. Tea was on the tables at half-past four o'clock, of which above two hundred persons partook. At half-past six the public meeting commenced. Mr. J. Botheras took the chair. The chapel was filled. The children recited many well-selected pieces, more or less bearing on the missionary work; and they did their work well. The singers also did their part to the entire satisfaction of the audience. Mr. Terrett manifested a deep interest in the mission cause. He had given the collecting cards to the children, spoken to them Sunday after Sunday to cheer them on, and at the meeting the work of each child was remembered, and kindly remarked upon by him. The various amounts collected by the children, and the collection of that evening, amounted to the noble sum of £22 12s. 2½d., being £17 10s 7d. more than the result of their last year's effort. The announcement of the total amount was received with great applause. S. Jory moved, and J. Hinks seconded, a vote of thanks to Mr. Terrett, the children, and singers. A vote of thanks was also given to the ladies who had managed the tea so well. The meeting was very interesting and profitable.

Gladstone Street Chapel.—The sermons on behalf of the Missionary Society were preached on Sunday, April 3rd, in the morning and evening by Br. J. Kenner, and in the afternoon by Mr. Judge, (Wesleyan). The public meeting was held the Monday following; R. Fry, Esq., in the chair. After the Report and remarks by S. Jory, excellent addresses were delivered by Messrs. W. Knox, (Independent), E. Gratton, J. Kenner, J. Botheras, and J. Hinks. All the services were good. Collections, £6 2s. 9d., being £1 0s. 6d. above last year's. Votes of thanks to the chairman, and others, were passed. The doxology closed these profitable services.

The children belonging to the Sunday School are now collecting for the Juvenile Missionary meeting, to be held in June next; which, we hope, will be a success.

"A. T." told us, in the April Magazine, that the Aberavon friends "are not contented with one missionary meeting a year." (We are heartily glad that they hold *two* a year.) That may be said of our friends here. The object they appear to keep in view is *two-fold*; to increase the receipts of

the Missionary Society, and to train the children to *love* and *serve* the cause of God.

We urge the friends on all our stations, if at all practicable, to hold Juvenile Missionary meetings. These, judiciously managed, must do great good. A few cards handed to the children once a year to collect funds, without a public meeting to give *life* and *interest* to the work, will never be very successful. When a meeting is held, in which the children take a prominent part, their parents and friends often urge them on, and thus serve the good cause. S. J.

ST. JUST CIRCUIT.—Two sermons were preached at Trewelland on Sunday, May 1st: that in the morning by Mr. J. Tremelling, of Plymouth, and in the evening by Mr. W. Rowe, of Hick's Mill. On the following Tuesday we had our first Missionary Meeting in this place. Captain H. Trezise in the chair. The attendance was good, the influence rich, the speeches grand, and all present thought it a good beginning. Wednesday, 4th, meeting at Sennen, T. Andrews in the chair. Messrs. J. Gimblet, W. Rowe, and J. Tremelling, gave us three good speeches; and the collection was above last year's.

On Sunday, May 8th, sermons at St. Just; in the morning by Samuel Dunn, D.D., and in the evening by Mr. W. B. Lark, of Penzance. On the following evening the annual missionary meeting was held. Mr. R. Boyns, Wesleyan, in the chair; the sermon was commenced by singing—

"Great God, the nations of the earth," &c.

Mr. J. Gimblet offered prayer, Mr. T. Andrews read the report, and Messrs. J. Botheras, S. Dunn, and W. B. Lark, were the speakers. The attendance was very large, and the meeting the most enthusiastic that has been held in St. Just for some years. Collections in advance of last year's. T. A.

DEAN FOREST CIRCUIT.

DEAR MR. EDITOR.—Mr. Tabb's account of his visit to the Forest of Dean confirms me in the conviction I have long entertained, viz., that a wrong idea is prevalent respecting the Forest, and the Foresters; and to me it is evident that Mr. Tabb laboured under the same idea up to his visiting us last spring.

Some time before I was stationed here, I was asked by my esteemed

Br. Vaughan, how I thought I should like the Forest; from what I had heard, I said I would as soon be sent to Van Diemen's Land. He said, "I think you would like it." I am here; and I, like my circuit, and in many respects no man has a better. Last summer we were visited by a good Brother, who said, "Until I met with Br. R—, I thought the Forest such a dreadful place, but I find it a beautiful place, I quite enjoy it." A Brother Minister asked me last Conference, "Is the Forest really such a dreadful place, that it is unsafe for a man to be about by night, or to sleep in his bed without a pistol under his pillow?" I had been here but a short time before I received a letter from a friend, pitying me, because I was sent to so wretched a place, and among such an inhospitable people. Some think the forest a thinly populated, uncultivated part, without proper roads, or houses, or accommodation of any kind; and buried by a dense, interminable wood; and infested by a class of men little better than brigands.

Now, sir, will you kindly permit me to correct these errors in our excellent magazine?

As you know, all these views are very erroneous. In reference to the Forest itself, our enclosures are very numerous, but neither very dense, nor very extensive, many parts of Cornwall being quite as wooded; and in their densest parts you hear, not the roar of the voracious lion, or growl of the savage bear; but the tinkling of the sheep's bell, the cooing of the wood-dove, and the unequalled song of the nightingale; and though I cross the Forest all hours of the day and night, I never meet with an uncivil person.

The scenery from many of the Forest hills is magnificent. Some views embrace not only a few miles, or even parishes, but counties; as for instance, the Lea Bailey hill commands an extensive view of Gloucestershire, Worcestershire, Herefordshire, Monmouthshire, the far-famed Malvern hills, and the distant Welsh mountains; and Edgemoor commands a splendid view of the city of Gloucester, Cheltenham, and the river Severn for many miles, almost from Gloucester to the main ocean. The Forest is bounded on one side by the Severn, the largest river in England; on the other, by the Wye, one of the most beautiful. It is surrounded by some rare spots famous of old, such as the Roman road from Lydney to Little Dean, Tintern Abbey, Chepstow Castle, &c.

The turnpike and other roads in the Forest are as numerous and as good as those of other places. It is true there are bad roads here, because the people choose to cross the enclosures instead of keeping the public thoroughfares. The houses are just as nice looking, commodious, and comfortable as in other places. The postal, telegraphic, and other arrangements quite as good as elsewhere. The population is immense, sustained principally by the numerous coal and iron mines, stone quarries, blast furnaces, &c., &c.

And then the people are quite as loyal to the crown, as liberal in politics, as social and kind in disposition, and many of them as sturdy nonconformists as any people in the United Kingdom; and, I suppose, no place is better provided with Gospel advantages; the Established Church, Wesleyans, Independents, Baptists, United Methodists, Primitives, and Bible Christians, are all extensively represented here; and, as a rule, labour in harmony with one another.

As a Connexion, we have some capital chapels, good societies, large congregations, and excellent schools; and in no part of the denomination are our friends more connexional; liberal, and kind-hearted than here, a proof of it is seen in their support of the Connexional funds. The Beneficent Fund receipts last year were considerably higher than from any other circuit in the Connexion; and the Educational Fund was only a few pence short of the highest. I have never met with a people that sympathized so deeply and sincerely with ministers of the Gospel, and especially with those worn out, or broken down in the work, as the Foresters. If a man is not kind to God's ministers, whatever may be his standing or profession, they despise him. They are not afraid our salaries are going to be raised to too high a figure. I asked our last Quarterly Meeting what they thought of the salary question, saying, I should like you as a meeting to express your views on it, which they did in the following resolution.

"That this meeting sympathizes with the views of the Conference on the salary question: and pledges itself to do its best to carry out any measure that may be adopted by the Conference on the said question."

Some say they shall not be satisfied until the ministers get £100 a year. The above resolution was carried unanimously and heartily. To live and labour with such a people is quite a pleasure, and as my esteemed colleague and myself are kindly invited

to remain a third year, I suppose we shall enjoy that pleasure a little longer. As a circuit this is not harder than the average of our country stations; of course, there are things here that I regret as well as some that I admire. In many places there is not that love for the class-meeting there should be; and there is a great lack of the active element in many of our officers. As comparatively young and inexperienced ministers, Br. Wilson and I have too much to do; and there is also a great lack of spiritual life among us. We have had but few conversions for the year; and we are not seeking to extend to places beyond which I think we should do, and there is room. We ought to go into Cinderford, Newnham, Coleford, Ross, Hereford, Gloucester, and Cheltenham. Some of these places would work easily with this circuit, the others I think could be entered from it. None of them are over-crowded with religious denominations, and if we do not extend, this circuit must ultimately go down, for I regret to say that while we were the first to enter some parts of this field of labour we are represented in but few of the centres of population, and thither the people are going. A third man is wanted, and until the chapel debts are paid (towards that object we have done well this year) he cannot be had. "While the grass is growing, the horse is starving." While we are halting and waiting, others probably will enter those places, and if we cannot enter them, and others can, God speed them; but let us do our duty. Our greatest want, however, is a baptism of the Holy Ghost and of fire. May God baptize us, and all the Denomination, and every Denomination of true Christians, is the prayer of,

Yours truly,

T. E. MUNDY.

TIVERTON.

On Good Friday the friends of the Tiverton society held their annual tea. In connection with it an Easter Tree for the sale of useful and fancy articles was held in Mr. Munford's school-room. The object was to raise money to pay off a debt contracted by the building of a wall to enclose the property of the trustees. The friends exerted themselves to the utmost to make the affair successful. At two p.m. the doors were opened, and soon after the people began to arrive business commenced. The tree was decorated very attractively, and soon some of the

things hanging on it were sold. At half-past four tea was ready, to which upwards of 120 sat down. The tea was given by the friends. At half-past six o'clock a public meeting was held in the school-room, when interesting addresses were delivered by Messrs Banbury, Blake, Burrows, Harris, and Towel. The writer presided. At the close of the meeting the sale of things was resumed and continued till ten o'clock. The proceeds of the day were about £13. which will enable us to pay off the debt and leave some few pounds in hand to meet some other claims. Several pounds worth of things remain unsold, which we hope to dispose of during the summer. Almost every member of the society and congregation has given something. Too much praise cannot be given them for the earnestness, diligence, perseverance, and zeal which they have shown in bringing this little effort to a successful issue. The utmost good-will, kindness, unity, and determination to succeed have prevailed; and could we see the same spirit displayed not only by them, but by every society in the circuit, to promote a revival of pure and undefiled religion, we should not fail in soon seeing the work of God prosper throughout.

W. W. ANDREWS.

BRIGHTON.

THE cause continues feeble, notwithstanding the efforts that have been made to raise and strengthen it. Tract distribution, open-air preaching, and house-to-house visitation have been resorted to, but without much apparent good. But some, thank God, have been saved, though the society has not been much increased, as the converts have been generally visitors or servants who are here only for a short time.

The chapel anniversary, and the missionary services, have not been quite so productive financially this year as in some former years, doubtless owing to the pressure of the times, as the attendance was above the average on such occasions.

A new harmonium for the chapel has been bought, and by a strenuous effort, all the money required has been obtained.

Our few friends are generally devoted to God, and anxious to see His work prosper in their hands.

COR. DENING.

SUNDAY SCHOOLS.

RUARDEAN.—In behalf of the Ruardean Sunday School, Mr. C. E. Boughton, (Independent), preached two excellent sermons on Sunday, May 1st, 1870. On Monday, the 2nd, the children received their annual treat of tea and cake. A very large number of visitors partook of the very excellent public tea; after which a meeting was held, and stirring addresses given by Messrs. C. E. Boughton and J. Williams; the writer in the chair. In connection with each service the children recited some well-selected pieces and dialogues, and sang several

appropriate hymns, &c.; in both the singing and reciting, they reflected great credit on their teachers. The collections were above £6. The profits of the tea, I know not; considerable, I think. Best of all, God was with us.

Our school at Ruardean is very large, it literally fills the chapel. With such a school Ruardean cannot fail for a while.

A vote of thanks to Messrs. Boughton and Williams, and also to the ladies, with an invitation to Mr. Boughton to attend the chapel anniversary to be held in the autumn, brought the proceedings to a close.

T. E. MUNDY.

Poetry.

LINES ADDRESSED TO MR. F. MARTIN,

BIBLE CHRISTIAN MINISTER.

In the service of Immanuel,
 Noblest life-toil given to mortals,
 Bearing fire from source celestial
 To souls distant from heaven's portals.
 Grey-grown in the active campaign
 Truth maintaineth against sin,
 Battling still and trophies winning
 'Midst resounding worldly din.
 Using pleading and remonstrance
 To recall allegiance flown,
 From the rightful sway of conscience,
 Linking spirits with the Unknown.
 Seeking those who wander joyless,
 From the path to the city of God,
 Leading them from bye-paths dangerous
 Back to th' way that Enoch trod.
 Bringing gems from out the treasury
 'To adorn the brows of saints,
 Which the Master shall with usury
 Take, at the advent prophecy paints.
 Offering large supplies of manna,
 Bread of heaven, and living water,
 Gold refined, inscribed Hosanna,
 In the name of Christ the donor.
 Years have glided in such labours,
 Many more, we trust and pray,
 Are to witness thine endeavours
 For men's good, till called away.
 Then to higher life ascended
 With the conclave of the faithful,
 And by ministering ones attended;
 Who received from thee the Gospel,
 Thou shalt gladly hear the "Well done,"
 With God's workers enter rest,
 In the perfect bliss of heaven,
 In the mansions of the blest.

Missionary Chronicle.

JUNE, 1870.

PRINCE EDWARD ISLAND.

THE following extract from a letter written by Br. Chapple, under date March 16th, shows a fine spirit of generosity and earnestness on the part of the friends on the Island in supporting their ministers, and in sustaining the cause of Christ in general in their midst; notwithstanding the numerous discouragements they have, from the want of ministers, and from certain peculiarities of their island homes. It will also make known the fact that at least three additional men are immediately needed in order to work efficiently the ground at present occupied. If there are brethren among us willing to go to aid the ministers at present in the Island in building up the cause of truth, the Committee will be pleased to learn the fact as speedily as possible.

"Had I much of importance to write about I would have written you earlier. In my own way I am toiling along in the Circuit *alone*. Things do not look very prosperous in the District. I feel a little discouraged about it, and sometimes wish I was over in Ohio, with only a little Station to look after. As to 'Charlotte Town' I have much to be thankful for. I have named before our efforts to lessen the debt on our chapel. I hope in a few weeks to have only £300 debt on premises which cost £1500! Our Chapel Receipts were never more than in 1869. Our Quarterly Receipts never more than in the year ending March 1870. Our Sunday school never so large as now. Friends never more cheerful. Recent special services have been satisfactory as to attendance and quickening influence; but not many added to our numbers. We have had heavy afflictions and many deaths; but beside visiting the sick in town and country I have been able to hold seven services a week. When I turn from this circuit, things are rather gloomy. West Cape,—no preacher; and £80 debt. Murray Harbour, a sick brother, and £55 debt. Vernon River does not appear to prosper. The friends are trying to pay off their debt though without a preacher. Br. Hunt has been ill, and in some parts of the circuit friends have had no meetings for the last fourteen weeks. We are surrounded with ice—cannot get a man—and your men do not seem to care about us. By the time our Conference comes we shall see how it will be likely to go with Br. Hunt; but if he fails, how I am going to supply his station I do not know. You will see from the foregoing that we want three preachers more than we now have. Men of piety, who can deliver a fair discourse, and will get about among

the people, are the kind of men we want. Br. Newcombe is invited the third year at New Bideford. He has had a revival, and they are about to build a chapel at Lot 10."

SOUTH AUSTRALIA.

The annual District Meeting for this colony has been recently held at Adelaide; a full report of its proceedings has come to hand, from which we extract the following.

The annual district meeting commenced its sittings in Young-street Chapel, on Wednesday, February 23rd. On the previous day the Financial committee, composed of the pastors of the district, met and examined the circuits' accounts, which, considering the great depression extending over the whole community, were considered satisfactory. The same evening a series of religious services, to be held in Young-street Chapel during the district meeting, commenced with a sermon by Mr. J. Hancock, of Kapunda. His discourse was founded on 2 Cor. iv. 6. The preacher said that in almost every respect Paul was a marvellous man. He was once a bitter persecutor, but when he became converted his great soul and warm heart were wholly consecrated to God. In further treatment of the subject two points were made the basis of an interesting, instructive, and practical exposition of the text—first, the person in whom the glory and perfections of God are distinctly revealed, and in whom they ever shine—Christ; second, the medium through which that glory is disclosed to the mind of man by the shining of God upon the heart; then, and not till then, is the glory of God in the face of Jesus Christ clearly seen.

At the business meeting on Wednes-

day twenty members were present and twenty delegates were appointed to represent the various Circuits. Mr. J. Way in the chair. Messrs J. Ashton, T. Hillman, and W. Richards, were elected secretaries. A very cordial reception was accorded to Mr. Piper, wife, and family, and to Mr. Octavius Lake, who expressed the pleasure they felt at the manner in which they had been welcomed, and their determination to enter earnestly upon the duties of their new sphere of labour. The remainder of the afternoon was spent in hearing the resolutions of quarterly meetings on subjects of various practical interest, examining credentials of probationers for the ministry, and preparing a list of business.

The religious services were continued on Wednesday evening, when Mr. Tresise officiated. There was a good attendance. The preacher took for his text Romans v. 11. He remarked that the atonement by Jesus Christ was the foundation truth of the Bible, the sum and substance of the Old and New Testament, the centre and glory of revelation. It was the Apostle's favourite theme—his boast and glory. It was the instrument of power to soften the heart and save the soul of man. To elucidate the subject of the text the following points were noticed:—

- 1.—The nature of the atonement.
- 2.—The person by whom we have received the atonement—Jesus Christ.
- 3.—Man's reception of the atonement. What it implied, the joy it inspired, the security it gave, and the glorious future for which it prepared the souls of men.

On Thursday morning at 9 a. m., the time appointed for resuming the session, the meeting assembled. The business list being completed, a resolution regulating the order of discussion was adopted, and the work proceeded with. Various subjects of interest were submitted, which called forth a very free, intelligent, and forcible expression of opinion from both ministers and representatives.

On Thursday evening, February 24, the services were continued, when Mr. J. Trewin, of Kooringa, delivered the district sermon, after which the Lord's Supper was administered to the ministers, and delegates, and members who had been invited to join in the celebration. A resolution was subsequently passed requesting Mr. Trewin to supply a full outline for the Magazine.

On Friday morning business was resumed. Mr. Tresise, who for three

years has been successfully employed in opening missions in the South-East, having fulfilled his term of probation, presented himself for examination preparatory to being received into full connexion. His answers giving general satisfaction, he was unanimously recommended to the English Conference. The afternoon was occupied in reading the reports adopted by the various Circuit quarterly meetings, and the members of the District Meeting relating their Christian experience. They spoke of conflicts and victories, of seasons of depression and times of refreshing, of their assurance of an interest in the death of Christ, and their hope of a blissful immortality. There was an expressed determination to give themselves anew to God, and to exert all their influence to promote the interests of the Church and the happiness of mankind.

On Friday evening, February 25th, a service was held for the public recognition of Mr. C. Tresise as an approved minister. The devotional proceedings were conducted by Mr. T. Piper; and Mr. J. Way, who presided, explained that after a probationer had been received by the District Meeting, he was brought before the congregation for public recognition. He then called on Mr. C. Tresise to give a statement of his conversion, call to the ministry, and religious experience. Mr. Tresise said he was not unconscious of the important position he then occupied. He had never lived such solemn moments as recently, and hoped the act of that evening would be ratified in heaven. When very young he first felt convictions of sin; parental prayers made a deep impression on his mind, and a pious clergyman helped him to serious religious thoughts and feelings. These wore away, but subsequently the Bible Christian ministry produced powerful convictions that led him to Jesus. In company with a brother, now in heaven, he was saved. Years after he felt a growing desire to preach; he gave himself to preparation, and a deep, clear, and powerful conviction came that his whole life was to be devoted to the ministry. He left England for this colony, and the impressions followed him. He could not shake them off, and, having obtained a recommendation from his circuit, he entered the work. He had realized many proofs of God's favour; no evidence could be clearer than his assurance of salvation. He hoped to labour in the Bible Christian

Church as long as God gave him breath to preach the Gospel of Jesus Christ. Mr. S. Keen moved the recognition of Mr. C. Tresise as a minister of the Bible Christian Church. He believed Mr. Tresise had qualifications for the work. He was converted; this was the first and highest qualification. They appreciated intellectual attainments, but these, however great, were worthless without spiritual power. He had every confidence in the young minister before them, and with much pleasure proposed his recognition. Mr. J. Roberts seconded. Mr. Tresise was first appointed to labour with him. He knew something of his life, and had heard good reports from the other stations to which he had been appointed. Mr. J. Stoyel was called on to support the recognition. He observed that the Church was the highest institution on earth, and her ministry was of divine appointment. None should enter it but as drawn by divine influence; they should be persons of the highest qualifications. Careful training was necessary for his high vocation; the Apostles were trained by three years' instruction and example by the best of teachers—their Lord and Master. The brother before them had been thoroughly tested. In comparative isolation from brethren, surrounded with many difficulties, he had earnestly laboured for three years on mission ground. He knew something of his public and private life, and was pleased with the fervency of his devotions, and earnestly hoped he would be favoured with a long and successful life. The resolution was unanimously carried. The Chairman gave Mr. Tresise the right hand of fellowship, and presented him with a copy of the Holy Scriptures, which he hoped would be his daily study, his guide and comfort through life. Mr. J. Ashton then delivered the charge. After referring to his having himself occupied a similar position twenty-five years ago, the speaker proceeded to enlarge upon the work undertaken, its greatness and responsibility. He urged the necessity for purity of life, self-denial, consecration, enthusiasm, fidelity, and imitation of Christ in hatred of sin and love of holiness. He then dwelt upon the themes which were to form the groundwork for the preacher, and spoke of the hindrances and encouragements in presenting the truth to hearers. Passing on, mention was made of the qualifications requisite in a minister, and the need for preserv-

ing life-long study and constant patience. He then proceeded—"Think no effort too great and no privation hard that will aid you in the attainment of knowledge, and most of all let your knowledge be of the Bible, and such as will assist you to unfold and illustrate its meaning, and to enforce its obligations. Be not satisfied with mere fragments, valuable as they may be. Try to descend below the surface to principles that underlie the rules, precepts, and examples. Search for truth as for 'hidden treasure.' Know it in its usual or common mode of exhibition, and also in its deeper abstraction and essence, but give it only in the former in your regular ministrations. Your auditors will generally look for the truth, the bread and water of life, rather than the processes of your possessing yourself of it. To know the technicalities of theology is well, the better to see the propositions and relations of truth, and the better to be enabled to present it to others in its simple beauty and eternal blessedness. Man need not, nor should he, give forth his dictum, yet he should speak solemnly and authoritatively the truth as it is in Jesus." Farther on he said—"There is danger of our being satisfied with sincerely setting Christ and His claims before our hearers, just as a teacher of science does his truths, leaving greatly to them the acceptance or the rejection. But this will not do. If it be teaching, it is hardly preaching. We must 'beseech sinners in Christ's stead to be reconciled to God.' We must feel as if the perishing, and, indeed, all men, were a part of ourselves, and in the deepest sympathy, with a holy enthusiasm, lovingly urge entire submission to and full acceptance of Christ. If well and faithfully done, preaching is as large, if not the largest part of a minister's work. But there is much besides to be done. There must be constant watching to prevent the coming in of evil from without, as well as to prevent the rising up of evil from within, where the good seed has been sown in honest hearts. Here 'the elders of the Church' should keep vigilant eye, and unite with the minister to carry and to feed 'the lambs of the flock.'" Later, he remarked—"Humanity is so weak, so erring, so self-willed, so conceited, so bent on evil, and 'our adversary the devil' is so present and ready to add thereto, that evil will come in. 'Offences will come.' Much patience and forbearance is necessary, and much wisdom to crush evil in the

bud. The perfection of the Scripture and of Christ is the lofty standard to which we must look and to which we must point, and then humbly and patiently wait for the ripe corn in the ear. 'Feed my lambs, feed my sheep,' said Christ. To all give their portion of meat in due season, never wearying in well-doing. Ever in 'deed and word' be a true 'counsellor and guide.' Many then will follow, will be saved, and be the crown of your rejoicing for ever. Beyond things strictly sacred you will have some responsibilities in relation to the discipline and secularities of the Church. Be no novice in such things. Take into your view the universal Church; but especially that portion of it of which you are a minister. In Church polity and government expediency seems rather to be the law than any positive command or set example. That is the best that most resists evil and most fosters good. 'The essence and the evidence of the unity of the Church is spiritual similarity,' and diversity of administrations need not affect this. Never be forward to cut off from the Church except in the extremest cases, if then; bear and forbear long. 'Overcome evil with good.' Shame, or awe, or lead into submission to the truth and right by love. All else may fail; love cannot always. Do your own part in these matters well and timely, and generously help the slow and backward, without severe reproof or chiding." He concluded thus:—"There are, too, Tobiahs, Sanballats, and Geshems set on mischief, hindering the work of the Lord. Jerusalem in ruins is their glory; the temple of the Lord destroyed is their delight. They must not be feared, but defied and contemned. Love of ease must be overcome by the fire, and life, and power of 'Christ in you, the hope of glory.' Sin, however archly and artfully posted against Christ and his universal reign on the earth, must be in the name of the Lord assailed in its own citadel, and there may be no truce or compromise. 'To Him every knee shall bow.' 'All nations shall call Him blessed.' All error, whether total or partial, whether coarse or subtle, and whether popularly called good or evil, must be constantly opposed with the truth in love, the truth in precept, in rule, in practice, in example. The truth lived must be living truth, and cannot be hidden long. 'Let your light so shine before men that they may see your good works and glorify

your Father which is in heaven.' But heart-evil is the greater foe and enemy to the reign of Jesus Christ the Lord; and love, God's love in Christ Jesus, is its conqueror. It has conquered, it does now conquer, it shall conquer till all shall know him, 'whom to know is life eternal.' How important well to live the life of earth; great as are its responsibilities, there is no need to despair. 'Our sufficiency is of God,' His rod and staff comfort. He says, 'I am with you alway,' 'my grace is sufficient for thee,' 'be faithful,' 'I will give thee a crown of life.' Seek and expect the Holy Ghost to comfort and to guide you into all truth; God's providence over you shall be gracious and good. Never forget it is for God you live, for God you labour—that you live and labour, too, that man, your brother, may be brought back to love and loyalty to Christ: brought to purity and peace through Christ. Let your eye be single; let your aim be great; let your hope be ardent; let Christ be all and in all. Ever remember your high and holy calling. To enemies without or within come not down. To Satan, to sin, to the world, to the flesh, to all that would divert you from 'your work of faith and your labour of love,' say, 'I am doing a great work, so that I cannot come down.' May God Almighty bless and help you, my brother, and may you ever be richly anointed with the unction of the Holy Ghost."

On Saturday the statistics were presented to the assembly. They are as follows:—Itinerant preachers, 22; local preachers, 92; chapels, 79; other preaching places, 19; deaths, 12; removals, 174; members, 1,567; admitted on trial during the year, 233; on trial at Christmas, 45; total number of members, 1,612; Sunday-school teachers, 602; Sunday-school scholars, 3,485.

On Sunday, services were held in Young Street Chapel. In the morning Mr. Lake occupied the pulpit. He took for his text Luke iv. 18, 19, and in an earnest, methodical, and impressive discourse described the history and mission of the Saviour, the glorious example he had left for men to follow, and his mediatorial power ever exercised on our behalf. In the afternoon Mr. Allen officiated, and chose for his theme Romans xii. 1, urging upon all true Christians, who were described by the Apostle as priests unto God, the duty of offering themselves entirely to him as a holy sacrifice. ...

In the evening Mr. Piper was the preacher. The subject of his sermon was Isaiah, vi. 1-8, and he in eloquent terms dwelt upon the humility and earnestness with which the prophet devoted himself to the service of the Lord, the sense he exhibited of his own unworthiness, and his ardent desire for that holiness that could come only from one source. A service, conducted by Messrs. Rock and J. Counter, was held in the interval between the afternoon and evening services.

The services in aid of the trust funds of the Minister's residence were continued at the Young Street Chapel on Monday evening, February 28th, by tea and public meetings, and the attendance on both of these occasions was large. The latter was presided over by Dr. Campbell, and there were also present Messrs. H. Fenton (Methodist New Connexion), J. G. Wright (Primitive Methodist), J. Way, S. Keen, J. Ashton, J. Rock, T. Piper, and O. Lake. A hymn having been sung, and prayer offered by T. Piper, the Chairman in a few appropriate remarks opened the proceedings. Mr. T. Hillman next addressed the meeting on the subject of Christian liberality. He maintained that it was a Christian duty to help one another whenever the chance occurred. He alluded to the early days of the colony, and stated his gratification at the progress the Christian cause had made. He expressed his opinion that a minister's residence in Adelaide was desirable, but would like to see it erected free from debt. Mr. S. Keen said they had come there that evening for the purpose of giving a cheerful welcome to the brethren who had recently arrived from England. As far as they had known them, he might say they loved them. They esteemed them already for their cheerful devotion to God and to His work. He would assure them it would take time before they were acclimatised; but after travelling for seventeen years as a missionary he had never encountered a difficulty sufficient to daunt any man, and he had never had to put up with half the difficulties he had whilst in England. He proposed the following resolution:—

"That the brethren, Thos. Piper and Octavius Lake, having lately arrived from England as ministers amongst us, we would express our devout gratitude to Almighty God for their safe passage, with that of Mrs. Piper and children; and we assure our brethren we most heartily welcome them amongst us as fellow-labourers in the Lord's vineyard, and we hope they will be long blessed with life and health, and that great

success will attend their ministrations in this distant and sunny land."

Mr. J. Rock cordially seconded the motion, as he felt it would ensure the sympathies of all present, and Mr. J. Way supported it. Mr. Piper was very much obliged for the very cordial welcome he had received that evening. He would just say that since he had been in the colony he had received the greatest kindness from all the people he had come into contact with. The Churches he had ministered to had given him a most cordial reception, and he assured them he knew how to appreciate their kindness. He had come for the purpose of living and labouring amongst them, and he did not know whether it would be to die with them. It was truly a glorious country, and he had had a very warm reception. Mr. LAKE was pleased with the reception that had been accorded to him that evening. Since he had been in the colony he had been quite at home, and he was beginning already to regard it as such. Not that he should ever forget England, for he did not think it possible for him ever to do that. He thanked them for the kindness they had displayed towards him, and stated that the families he had visited had given him quite a homely reception. The object of Bible Christians was not to establish a sect, but to set forth a religion. They prayed that the coming of the Kingdom of God might be hastened, and he urged the necessity of earnest prayer. He lamented the fact that their prayer-meetings were so poorly attended; and if, according to Mr. Spurgeon, only the cream of the Church came to prayer-meetings, they had very little cream amongst them. They wanted men like Samuel, David, Paul, and Bramwell. He pointed out the necessity for faith, and urged the need for unity. He commented on liberality, hoping they would not give what they said they could afford, but until they missed it. Messrs. H. Fenton and J. G. Wright also addressed the meeting. During the evening a collection was made, which, with the proceeds of the previous day's services and the tea, amounted to over £25.

On Tuesday morning, March 1st, the stations of the preachers drawn up by the Committee were presented to the Assembly and adopted. They are as follows: Adelaide—T. Piper, J. Way; J. Roberts, superannuated; Koorina—J. Rock; Gawler—W. Richards and R. Lang; Kapunda—J. Hancock and R. Bandt; Auburn—J. Trewin and O.

Lake; Clarendon—S. Keen and C. Tresise; Mount Torrens—J. Ridcliff; Yankalilla—J. Foster; Port Elliott—J. Counter; Mount Lofy—J. Ashton; Bowden—J. Stoyel; Kadina—T. Allen; Port Augusta—H. Mason; Wellington—J. Dingle; Robe—T. Hillman; Mount Gambier—T. McNiell.

In the forenoon, Mr. H. Fenton, Methodist New Connexion minister, paid a visit to the Assembly. During his stay the subject of amalgamation between the Methodist New Connexion and Bible Christian Churches, as contemplated by their respective Committees, and Conferences, was submitted for consideration. Several ministers and representatives freely expressed opinions in its favour, and the following resolution thereon was carried:—"That we assure the Committee and Conference that when they shall see their way to effect an organic union with the Methodist New Connexion, we shall be happy to join in such union, believing it will enable us to labour more successfully, and make us a greater power for good in the world. But whether a 'Federal Union,' as suggested in the January number of the *Bible Christian Magazine* for the current year, will be the best way to bring about that object we are as yet entirely unprepared to judge."

In the evening a temperance meeting was held. The chair was taken by Mr. W. Radford, of Bridgewater, who said he was afraid the Church was not sufficiently interested in this matter. It was their duty to remove the obstacles that stood in the way of the Gospel. Wherever ministers went they were beset by drunkenness. Mr. Lake addressed the meeting. He said he was a very decided teetotaler, became so when young, and renewed his pledge at his mother's grave. Temperance was in harmony with truth, and truth should burn through all our coverings, and set the world in a blaze. Is temperance right? He asked the drunkard, the moderate drinker, and the teetotaler. He urged these questions with a force of reasoning and illustration that seemed to carry conviction to every mind. Mr. T. Piper was the next speaker. He treated the subject in a scientific way, showing the injurious effects of alcohol on the human system. Mr. J. Trewin also addressed the meeting, which was of a very instructive and interesting character.

Br. Stoyel, writing March 2nd, says, "We have had a good District Meeting.

The discussions have been better conducted than ever. We are sorry, however, to report a decrease of members: but considering the great depression of the colony, and the large number of removals, it is not so bad as some had feared. We are encouraged to persevere."

From a statement in Br. Way's last letter, Miss S. Thorne was expected to enter on her labours in South Australia early in April, and the friends are praying and hoping that her visit to the colony will prove a great blessing.

VICTORIA.

Full particulars of the District Meeting are not to hand, but the following Resolution will be read with great thankfulness:—

"That in reviewing our statistical and numerical state we are grateful to report an increase of 3 missionaries, 4 local preachers, 27 admitted on trial during the year, 41 on trial at Christmas, 81 members, 122 total, 1 chapel, 7 other preaching places, 35 teachers, and 390 scholars. And also that there is an increase in our receipts to Quarter Board to the amount of £276 5s. 4d., and our receipts for the Missionary Fund are £17 4s. 4d. in advance of last year's."

Br. Uglow, writing January 25th, referring to his passage from England, says, "I am perfectly recovered from the effects of my unpleasantness at sea, and feel somewhat like myself again. The passengers that were in the cabin with me, had a taste for every kind of vice, but religion was a thing they did not like. However, I do rejoice over one thing in connection with my voyage, which is this—God made me instrumental in the conversion of one man. He came on board at Gravesend with all his sins about him; but when he landed at Melbourne his sins were all forgiven. When I last saw him he gave God thanks for making me a missionary, and told me that I was the means of his conversion to God. On being told this I felt to rejoice—to take courage—and go on giving glory to God. The sphere of labour allotted to me, and on which I am now employed, is in the neighbourhood of Bamra, in the District of Polwarth; and forms a part of the Mount Moriac, or Geelong Circuit. On my part of the station the congregations are small—and far between. I am surrounded with forest. January 16th, I rode fifteen miles up in

the Bush and preached twice. In the afternoon I preached in a cot to twelve adults and about the same number of children. At night I preached at a Mr. Mountjoy's (from Kilkhampton) by the sea-coast to seven adults and a few children. I consider myself a Bush missionary in the strictest sense. I lodge with a Mr. and Mrs. Jensen, who are natives of Denmark; they are kind and do their best to make me happy. I am somewhat pleased with the country, and doubt not I shall like travelling here when I get fully into work. The hot winds and bush-fires are very disagreeable. We have had large bush-fires within three miles from here for the last three or four days. My health continues good. I am still in the favour of God. He often smiles upon me so as to make my heart leap for joy. I hope to send an account of my voyage by the next mail."

From the Camperdown "Western Press" of February 26th, we learn that our friends at Camperdown have recently held a bazaar in order to raise funds so as to complete their chapel—and lessen the debt already on the premises. The bazaar yielded £130; and when all expenses are met will leave about £120. This sum will enable the friends thoroughly to complete the building, and also reduce the debt £50, leaving £100 only as debt on the property. It is said that the improvements will add very materially to the appearance of the church, as well as to the comfort and convenience of the worshippers.

QUEENSLAND.

Br. Woolcock, writing January 29th, says "matters look hopeful;" and in a subsequent letter says:—"I informed you in my last that I was about to visit a new settlement, about twelve miles from Brisbane. I was up there on Friday last, and held the first service. A severe thunderstorm prevented several persons from attending. We had, however, a very fair company, and I felt some liberty in speaking to them from, 'Whatsoever thy hand findeth to do,' &c. After the service one of the settlers observed that we were at liberty to occupy the place in which we were then assembled, until a more suitable place could be secured. He counselled his neighbours to act upon the principles they had just listened to, and to *act at once*. After some conversation it was agreed that a Bush

chapel should be built, a thing that could and would be done by persons residing in the locality, as the materials were at hand, or within a short distance, excepting ironmongery. I arranged to visit them again on the 21st of January, to put matters into something like shape. I told them I would visit them as often as I could consistently with other claims, and they engaged if I did so to contribute to my support. Being, for the most part, new settlers, they have but little cash to spare; but having good land at a mere nominal price, under the new Act of 1868, they will, in a year or two, be, to all appearances, pretty well off. In my opinion this is by far the most important opening I have seen since I came to the colony. Our old friend James Brimblecombe (formerly a member with us at Plymouth) has taken up land and has settled there with his excellent wife and family. Several other friends whose acquaintance I have made since I came here have taken up land in the district; so that there are several persons settled, or will shortly settle there, who may be counted upon as true friends to the cause of God among us. I feel quite confident that God is opening up before us a wide field for Christian work. But I cannot efficiently cultivate this field alone. Besides the place of worship at this place (the Oval) we have lately built two neat little chapels at a cost of £140, with only £35 on the two left as debt. We fully intend to build another small chapel between our new chapel at Indooroopilly and the "Rocks," Oxley. Then at this new place, which you will hear of as "Moggill Creek," I fully expect that a place for worship will soon be erected. It is true, this is only pioneer work, but I believe in time to come, rich results will be gathered from these hitherto barren wastes."

The *Brisbane Courier* of January 22nd contains the following notice. **MOGGILL CREEK.** The Bible Christians have recently opened a preaching station in the Moggill Creek District. The services have hitherto been held in a small school-house on the homestead of Mr. W. Laws. A meeting of the residents was held on Friday, the 14th, and by adjournment on Tuesday, the 18th instant, when it was decided to take immediate steps to erect a place of worship for the district. A building committee has been formed and a subscription list opened with every prospect of success. A gentleman of Brisbane has

generously granted, through the Rev. W. Woolcock, a site in a most eligible situation. It is expected that the building will commence in a very short time. The agricultural district of Moggill Creek is likely to become one of some importance. The centre of the District is about 10 miles from Brisbane. The people seem to be quite alive to their own interests. In addition to the new Chapel, they are taking steps to get a Post Office. A national school has been seriously talked of and is likely to be secured before long. It is a good and healthy sign of progress in the colony, when people thus bestir themselves and work in the right direction."

Under date Feb. 21st Br. Woolcock says: "At the first meeting it was resolved to put up a Bush-Church, which would be a rough edifice. At a subsequent meeting it was decided to erect a neat and substantial little church, such as would be a credit to the district. A plan was suggested, which, if carried out, will enable us to erect the edifice nearly, if not entirely, free of debt. As I have an opinion that this place may, at some distant day, become a

suitable place of residence for a minister, I was anxious to secure a good sized piece of land. I am happy to inform you that on Saturday last, the said piece of land, in a beautiful situation, containing by admeasurement *three acres*, was measured and pegged off as the future site of a Bible Christian church, and what besides, time will tell! The cost will be merely the expense of deeds, fencing, &c. We have nominated a board of trustees, myself one of the number, to hold the land in trust on behalf of the Bible Christian Connexion. 'The God of heaven, He will prosper us, therefore we His servants will arise and build.' I wish I could report more favourably concerning the spiritual condition of the cause of God within our borders. We have but one local preacher, and one just beginning to hold services. We are greatly dependent upon other parties for supplies. We shall never be able to work the ground already taken up until we have another preacher. And I see other places that might be taken up and would be, were we able to do so." W. GILBERT.

MONTHLY RETROSPECT.

THE IRISH LAND BILL has made rapid progress in Committee since the Easter Holidays, partly, perhaps principally, in consequence of the mutinous signs in the ranks of the Liberal Party having almost wholly disappeared.

THE EDUCATION BILL is not yet got into Committee, and the Government amendments that are to be introduced have not been made public, perhaps not agreed on. There is but little chance, we imagine, of the measure becoming law this Session.

THE LICENSING QUESTION is to be postponed until next year; our Statesmen seem to be strangely ignorant that no more important matter has to be dealt with than this, or to be justly chargeable with being supremely indifferent about the health and morals of the people.

UNIVERSITY REFORM.—The measure of the Government is not logically complete, but if it become law the rights of Dissenters will be substantially secured to them.

BRIGANDAGE IN GREECE.—The seizure of several of our countrymen by the Greek brigands, and eventually their slaughter, notwithstanding the efforts of our minister at Athens to save them, in which he was seconded by the representatives of the other Powers, has thrilled the hearts of all classes with horror and indignation. The Government of Greece can only be one in name, so helpless is it to afford protection to its own subjects or to foreigners. It is very touching that one of the last requests of the captives was for a Bible if there was an opportunity to send it. We see that later information leaves it questionable whether the Greek Government has acted in good faith in these unhappy transactions.

THE PLEBISCITUM IN FRANCE has given the Emperor an immense majority of votes, but the general opinion is notwithstanding, that the Emperor and his ministers have made a grave, perhaps it may prove to be a fatal, mistake in this matter. One thing is proved beyond all dispute:

that the cities, the great centres of power, are irreconcilably opposed to the Emperor and his policy.

SPAIN continues in a most unsettled condition; the vain and foolish efforts of Prim to obtain a King for the Spaniards are enough to bring monarchy itself into disrepute.

ITALY manifests signs of uneasiness, which do not argue favourably for its future peace or prosperity.

THE GREAT COUNCIL IN ROME is almost forgotten by many, but all reports agree that the Pope is in wonderful health and spirits as the time draws nigh for the realization of his magnificent dream. When the words of the *Schema de Ecclesia* are ratified by the council the most ambitious purpose of his heart will surely be satisfied. What are the words? "The Roman Pontiff, by virtue of the Divine assistance which has been promised to him, cannot err when fulfilling his mission as supreme teacher of all Christians; he defines by his apostolic authority what shall be held as articles of faith by the Universal Church in matters appertaining to faith or conduct, or what shall be rejected as being contrary to the faith, and that those decisions and those judgments, incapable of amendment, must be received and held with full submission of faith by each Christian as soon as they are made known to him." This seems to us a more exact fulfilment of the prediction, that the son of perdition shall oppose and exalt "himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God," than any previous incident in the history of Popedom! If so, the day of destruction draweth nigh!

THE MAY MEETINGS this year have been marked by all their usual characteristics, with perhaps a slight falling off in the attendance and in the speaking, and a perceptible diminution of enthusiasm. Not that the work done is less than it has been, nor that spiritual "signs and wonders" have ceased from among men; but we do not regret that a great deal of feeling has evaporated, because it has not left much solid and abiding result behind. The event of the year, from a missionary point of view, is the triumph of the Gospel in Madagascar. "The past year," the report of the London Missionary Society says, quoting from a recent communication from one of their missionaries, "has been probably the most remarkable that has occurred in the history of Madagascar, and I think you will find the numerical increase to be without a parallel at least in modern times. The total number of adherents has risen from 37,000 to 153,000 in twelve months, and even this is too low an estimate if we wish to include all who call themselves Christians. We have purposely reported lower numbers than the natives have given us in very many cases. Besides, this, there are congregations scattered over the whole island in the various parts and military stations of which very few are included in our reports." "What hath God wrought!" we exclaim. In the presence of such a stupendous miracle of grace, we can only wonder and adore. It seems fitting, too, that the honour of bearing so distinguished a part in the conversion of Madagascar, should be conferred upon the London Missionary Society, the most catholic in its constitution of all our Missionary Societies. The intention of the Propagation of the Gospel Society to build on the foundation that others have laid is meeting with almost universal reprobation, the Church Missionary Society, we are glad to see, being among the foremost to condemn the course its older sister proposes to take.

Not the least interesting feature of the May meetings was the appearance of the Rev. Dr. Stacey, of the Methodist New Connexion, on the platform of the Wesleyan Missionary meeting, who well sustained his reputation by his very excellent address, and his not less excellent sermon at City Road chapel on the previous Wednesday evening. Dr. Stacey regarded the fact of his having been invited to take a part in that great anniversary "as a pledge and a promise of closer approximation, and of more service-

able co-operation, and, if the Lord will, in His good providence, at some day, of a complete identification, a substantial oneness."

One of the most startling facts that have been lately made public is, that more money is spent every year on the evangelization of London than for the conversion of all heathen nations to the faith of Christ. Alas! alas! that this large expenditure is a terrible necessity! As the Rev. J. Walton said at the London City Mission meeting: "There is in our great centres of population—in London, for example, and in Liverpool, where I have resided, a mass of ungodliness and vice that the Christian churches either do not know of, or do not try to reach; and one of the brightest and most hopeful signs of the times is this outbreak of Christian activities, this fresh and vigorous development of aggressive church life. I hope the missionaries will go on in this good work, breaking up the preserves of vice, invading the breeding ground of the misery of the criminal classes, though in doing so they display to our view horrors that chill the blood and make the flesh creep. What a horrible pit has that little Arab been dug out of! What a history belongs to that frail one, faded in her youth, her sweet innocence flung down the sink of infamy! What a chapter of horrors is locked up in the heart of that dying prodigal, throbbing its last on the pallet of straw! Who goes after these lost sheep? The city missionary. Who is the good Samaritan who gently lifts these men and women from the dust, binds up their wounds, and pours in oil and wine? The city missionary. Who sows beside these waters? The city missionary. Who reaps beside these death-beds? The city missionary. And who at the eleventh hour, at the last gasp of life, plucks the blazing brand out of the burning and quenches it in Calvary's purple dye? The city missionary. And, my Lord, it seems to me that the men who are doing this work, whether they come from universities or not, are the true successors of those twelve Christian gentry of old."

The chairman of the Congregational Union, in his opening address, pronounced decisively in favour of a revision of the authorised version of our English Bible, and in allusion to a remark of Mr. Dale's the year before, that they must *preach* Christ, said they must *live* Christ, which indicates, we think, a thorough appreciation of the real want of the Church in this age.

The Liberation Society has determined to adopt a bolder policy, and to labour for the disestablishment and disendowment of all State Churches.

THE SALARY QUESTION is to be considered by our Midsummer Quarterly Meetings preparatory to its full discussion, and we hope satisfactory decision to both preachers and people, at the ensuing Conference. The Lord hath ordained that they who preach the Gospel should live of the Gospel. It is unquestionable, we think, that the stipend of our ministers has not been increased in proportion to their increasing wants, or to the largely increased resources of our friends. A proper adjustment of their salaries in these respects would diffuse a general feeling of contentment among our brethren, and would largely benefit, in its reflex influence, both our churches and congregations. This remark suggests another, that nearly all the opposition to

THE UNION OF OUR PEOPLE AND THE METHODIST NEW CONNEXION is based on the lowness of our Preachers' Salaries, and the limited means of our people as evidenced by the scale of their contributions to the various Connexional funds. All the changes, some of them not very musical, are rung on these points, forcibly suggestive of a certain temple-scene in the life of our Master, from which we hope our people will profit notwithstanding. The very voluminous correspondence in the *Methodist New Connexion Magazine* is not likely to help much in the settlement of the pending question, it being too dogmatic in its tone, too fierce in its partisanship, too one-sided in its statements, and too worldly in its spirit to accomplish much good, at least that is our opinion.

THE

BIBLE CHRISTIAN MAGAZINE,

JULY, 1870.

WRONG AND RIGHT GLORYING.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” LUKE x. 20.

THERE are several points of striking similarity in this and the preceding chapter: the one relates the call by Christ of the twelve disciples, the other the appointment of the seventy; but both sets of workers are qualified for the work and employed directly by Christ Himself. They were neither self-sent nor men-sent; their commission was by Divine authority. Both were also clothed with extraordinary powers. The twelve received “power and authority over all devils,.....to cure diseases, and to heal the sick,” ix. 1-2. The seventy had power only “to heal the sick,” x. 9. The further points of resemblance are in the outward circumstances of their commission, ix. 3-6, x. 3-16.

But while there are these points of agreement, in one respect there was a considerable difference. From the narratives it appears that the twelve were invested with greater power than the seventy, for, in addition to healing the sick, they had “power over devils.” It is true the seventy exerted the same power, for they “returned with joy, saying, Lord, even the devils are subject unto us through thy name.” But, according to the narrative, this power was never formally conferred upon them. How came they to go beyond their commission? The general reply to this might be—*many good people exceed their duty*. Such a reply, however, is too vague to meet this case. (1.) Was this power conferred on them, but not recorded by the Evangelists? or (2.) did the Saviour invest them with that power when needed to meet some special circumstances? or (3.) was it a trick of the devil, his “descending like lightning from heaven,” (ver. 18,) to instruct subordinate evil spirits to yield to the seventy for the purpose of filling them with pride and vain-glory? Is not this last feature of the case confirmed by verse 19? To avenge Satan for his crafty trick our Lord invested the seventy with additional power—“Behold, I give unto you power to tread on serpents and scorpions, and over *all the power* of the enemy. Notwithstanding in this rejoice not, that the spirits are subject unto you.” Although I have clothed you with increased power, even power over devils—“*over all the power* of the enemy,” and they shall be subject unto you, yet in this “Rejoice not.” To take another view of it: it may not be intended to repress all joy because devils were subject unto them, but to teach them that there was something which should cause them greater joy. “Rather rejoice”—rejoice first and more over the blessed fact that “your names are written in heaven,” than because devils are subject unto you. The

mission of God's servants is to destroy, instrumentally, moral evil, and to produce moral excellence in the hearts and lives of men, and when these objects are accomplished it is scarcely possible for them to refrain from rejoicing. Success in any enterprise causes joy and gladness, thanksgiving and melody, and it cannot well be otherwise. The subject here is—

WRONG AND RIGHT GLORIFYING.

I. **WRONG GLORIFYING.** "Rejoice not that the spirits are subject unto you." Why this prohibition? There must have been some reason for it, for the highest Intelligence could not act without a motive.

1. *This rejoicing may have arisen from a wrong spirit.* Christ might have seen that they were laying more stress on their gifts than on their graces. This, in whomsoever found, is a wrong state of mind. The natural tendency of great gifts is to inflate the heart with pride. Such a condition of soul is strictly prohibited by God—"Be not high-minded, but fear." Whether our gifts are natural or supernatural, they are equally the gifts of God, and should therefore fill us with humility and thankfulness. If one man has greater physical force, or a higher type of mind, or a brighter genius, than another, no praise to him, no blame to the other. Neither had any choice in the matter; we cannot "make one hair white or black." In all ages men have greatly differed from one another in physical and mental force, but is that a reason why the stronger should triumph over their weaker brethren? We think not. And yet this feeling appears to have taken hold on the disciples. They were certainly very much elated with their superior powers, and rejoiced immoderately in their possession and exercise. "They returned with joy, saying, Lord, even the devils are subject unto us." There is a universal proneness in man to rejoice in whatever distinguishes him from his neighbours. It was even so with God's servants. This is highly reprehensible. We are to be clothed with humility, to be as little children. The most humble are the greatest in the kingdom of God. The greatest being in the universe humbled himself the most—"Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." To rise high in the estimation of heaven, we must sink low in our own. We are not to think of ourselves more highly than we ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. "Having then gifts differing according to the grace given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching, or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." No self-adulation here—no vain-glorifying.

Unity, love, meekness, humility, and condescension make up the highest Christian character, giving each to feel himself to be the "least of all saints."

2. *To triumph unduly over a vanquished foe is ungenerous.* Jesus was the most generous Being that ever lived on earth. He never took an undue advantage of any, either friend or foe, nor did He glory over the fall of the most wretched. He had a nature superior to all insults. When "reviled, he reviled not again." Generous Himself, Jesus wanted His disciples to be like Him, to be actuated by the same Divine principles, and not to be swayed by any unworthy feelings. Ancient conquerors used to trample under foot vanquished kings, princes and generals, but Jesus taught His disciples to be meek and merciful to all. When His power was challenged, or His person insulted, He could have procured "more than twelve legions of angels," every one of whom would have been sufficient to have subdued all His enemies, but He did not. He could have crushed the guilty inhabitants of Jerusalem, but over their ruin He did not exult; instead He wept over them tears of deep and burning commiseration. We are not to glory in the subjugation of individuals, but in the destruction of moral evil. God loves the creature, but hates the sinner. Devils as the work of His hand are noble beings, fearfully and wonderfully made, but as rebels they are worthless, fit only for the fire. Over their ruin, however, we are not to triumph. Here tears would become us rather than smiles, and sorrow rather than joy:—"Rejoice not that the spirits are subject unto you."

3. *For one creature to exult over another creature is strictly forbidden.* "Rejoice not," &c. Angels are angels, notwithstanding their fall. Now it is not becoming for one class of fallen beings to chuckle over another class. We must "take heed lest we also fall beyond recovery, after the same example of unbelief." "Let Him that thinketh he standeth take heed lest he fall." Let each mind himself, and not glory over the down-fall of others, though they be devils.

This advice of Jesus is sadly disregarded. We need not go down to the infernal region for an exhibition of it. This evil abounds in the world, and is sometimes found in the church. There are evil spirits in every society, devils working in the guise of men. The rich trample down the poor, the employer oppresses the labourer, the learned look with contempt on the illiterate, men of power take the advantage of the ignorant and weak, and thousands glory that they can rule and dupe their inferiors and dependants. God cannot look approvingly on this. Hear what he says:—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord who exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." This passage is a beautiful, full, and complete exposition of our text. From the whole, we gather that the Old and New Testaments are one. The sentiments they breathe, the doctrines they teach, and the precepts they inculcate are one. They are the unfoldings of the same infinite mind, the outpourings of the same loving heart, and

the expression of the same generous nature. Moral goodness in both is regarded and taught as the one thing needful. If we spend a life in securing this it will be time well spent. Let this be the one object of our choice, let this give resolution to our minds, and engage all the energies of our being; for this let us labour and fight, believe and obey, live and die. It is worth it all.

II. RIGHT GLORIFYING. "Rather rejoice, because your names are written in heaven." The allusion is to a custom which has prevailed in all ages, and in most countries. Both ancient and modern nations have kept a register of families and citizens. When a child is born into the world, it has to be registered in what may be termed, among men, a book of life, because entitled henceforth to the protection of his person and property by the state. In allusion to this practice, the pious are said to have their names written in the *Book of Life*. Just a passage or two will suffice to establish this interesting truth. In Phil. iv. 3, we read: "I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other, my fellow-labourers, *whose names are in the Book of Life*." Also in Rev. iii. 5, we have these words:—"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name from the *Book of Life*, but I will confess his name before my Father, and before His angels." All this is expressive,

1. *Of vital connection with Christ.* A man may have extraordinary power, even power over devils, and not belong to Christ. Moses and Aaron, by the power of God, wrought wonders in Egypt, and the magicians of Egypt did likewise. And Jesus tells us that at the last day many will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? then will I profess unto them I never knew you: depart from me, ye that work iniquity." Here we are plainly taught that a man may possess marvellous power, and yet have no living union with Christ. But he cannot have his name "written in heaven," and not be in Christ. God will never insert a name in His book because a man is rich or great, if there is not found in him some good thing. On the other hand, he will never omit a man's name because of his material or mental poverty. Men are estimated by heaven according to what they are, and not for what they have. To promote spiritual worth is the highest aim of the Creator, and to realize it in perfection is the highest end of the creature. He who enjoys this blessing has his name written in heaven, and is therefore a true child of God by faith in Christ Jesus our Lord. To have our names "written in heaven" is a much greater privilege than to possess great mental powers and acquirements. "Covet earnestly the best gifts, and yet I show unto you a more excellent way."

2. *To have our names written in heaven denotes God's special favour and affection.* And surely this is worth something. No amount of material wealth is adequate to represent the full value of this blessing. In Christ we have all things. "*All are your's.*" In Him the saints have power to tread on serpents, or, in other words, to vanquish men to whom sin and Satan have given the nature of

serpents, who have the "poison of asps under their tongues, whose mouth is full of cursing and bitterness." As did the Israelites, so shall they put their feet upon the neck of God's enemies. Josh. x. 24. The fiercest persecution, the most overwhelming troubles shall not destroy them. They are safe in God's keeping. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." The favour and affection of God are the grand secret of His people's safety. "The God of peace shall bruise Satan under your feet shortly." With God's presence and help nothing can injure the Christian. A whole generation of vipers may fasten on his flesh, but, like Paul, he shall shake them off, and feel no hurt. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

3. *To have our names "written in heaven" gives us a title to, and implies a meetness for that holy place.* Christ has left earth, and is gone to heaven to watch over the interests of His children, and to see that all their names are written in the Book of Life. The moment a dead soul is quickened into spiritual life, his name is entered in the book of God, in Christ's own hand-writing. As His own precious hand shall place the crown on every victor's head, so His own dear fingers shall inscribe the names of all His children. This very act implies a change of heart, a regenerated and sanctified nature, a nature made meet for heaven. We are told that Christ is gone to prepare a place for his people. That being so, there must be a preparation on earth answerable to the preparation in heaven. The future citizen of heaven is not to be a corrupt sinner, or a worldling lifted from earth, and forcibly introduced into the house of many mansions, but a being purged of his corruptions, and fitted for that world into which nothing impure can enter.

Reader, the fact that your name is written in heaven implies a fitness for the place. In this you may well be glad. You may rejoice with a great joy in the prospect of living with your loving Saviour in glory, of maintaining with Him an intimate and unchangeable intercourse, and of basking for ever in the beams of His immediate presence. Heaven is your home. Your dear Redeemer has entered that world to take possession of it for you. He is now there fitting up your mansion, preparing the steps of your ascent, so that when you are ready for the place, everything will be awaiting your reception. And Christ will soon take you to Himself in unchangeable happiness and glory. "Your life is hid with Christ in God; when Christ, who is your life, shall appear, then shall ye also appear with Him in glory." You may be poor and despised, afflicted and desolate here, but if you are faithful to your ascended

Lord, you shall rise to His heaven, and drink of His rivers of life, and feast on the fruits of His paradise, the eating and drinking of which shall render you immortal. "Be thou faithful unto death, and I will give thee a crown of life."

Reader! nothing but a name "written in heaven" will do. "A man may have his name set down in the chronicles, yet be lost; wrought in durable marble, yet perish; inscribed on the hospital gates, yet go to hell; written in the front of his own house, yet another come to possess it. All these are writings in the dust, or upon the waters, where the characters perish so soon as they are made; they no more prove a man happy than the fool could prove Pontius Pilate happy, because his name is written in the creed. But the true comfort is this, when a man, by assurance, can conclude with his own soul, that his name is written in those eternal leaves of heaven, in the book of life, which shall never be wrapped up in the cloudy sheets of darkness, but remain legible to all eternity."

W. ROWE.

TRUE HAPPINESS THE RESULT OF CHRISTIANITY.

"Rejoice in the Lord alway: and again I say, Rejoice." PHIL. IV. 4.

THE exhortations of the Apostles are founded on doctrine, the root of Scripture precept. It is not always that we have both doctrine and precept in the same passage, but where not expressed it is implied. To teach the one therefore, and ignore the other, is to exhibit but half the truth, and pervert the word of God. The Apostle Paul did not do this. Take his epistle to the Romans for example, which is perhaps the most doctrinal of the whole: after he has treated on doctrine he adds a variety of exhortations founded upon what he had previously advanced. The same remark applies to the epistle to the Hebrews. A Christian teacher, careless as to doctrine, may please by his declamation, or charm by his rhetoric, but he will not be likely to edify believers. Such instruction is to the intellect and heart what sweetmeats are to the body—pleasant, but affording no nourishment; but when the whole truth is presented, precept and doctrine united, it is to the soul, what good food is to the body—nourishing and satisfying. Our text implies doctrine. Apart therefrom, what can be made of it? Does it not seem impossible, and therefore unreasonable? Can we indeed rejoice always in this world of sorrow, affliction, and death? But we have in the text itself a key to the apostle's meaning; for he writes, "Rejoice in the Lord alway," which at once connects the precept with doctrine, and by which we are informed that it is the *believer's* privilege.

Joy is the expression of happiness. The meaning of the text is, "Be happy always." There is a repetition of the sentiment to show that, startling as it may be to some, the Holy Ghost meant the Christian to be always happy. A very simple and general definition of happiness is, "The satisfaction of all lawful desires." An elaborate and exhaustive definition is thus given by Dr. A. Clarke:—"It is that state of mind in which the desires are all satisfied by the full possession of that which for its own sake is to be desired above

all things as containing in itself everything that is suited to the nature, capacity, and wishes of an immortal spirit, with the rational conviction that this state may be permanent." There is then a difference between mere gratification and happiness, although to the unthinking they appear the same. All the senses may be gratified, without happiness being realized. As flesh and spirit are different, as far as earth and heaven are apart, so are gratification and happiness.

I. IT IS THE DESIGN AND PURPOSE OF GOD CONCERNING MAN THAT HE SHOULD BE HAPPY.

We come to this conclusion for three reasons:—

1. *Because of the character of God.* He is good; benevolence is a quality of His nature. He is originally, unchangeably, infinitely, and eternally good. He is happy Himself, and would have all His creatures happy also. A being, who is himself miserable, cannot bear to see any happy, but one happy himself would have all others happy too. God is good, for He is a Being of love. "*God is love.*" All His attributes may be summed up in this one word—love. It is not an attribute so much as a manifestation of all His attributes. "We call love by the name of wisdom when it acts; we call wisdom by the name of love when it thinks and feels." "All God's perfections are but modifications of His love; the offers of the gospel are the invitations of His love; the threatenings of the law are the warnings of His love; the afflictions he sends are the chastisements of His love; the incarnation of Jesus is the richest illustration of His love; and heaven is the seat and consummation of His love."*

2. *Because this infinite Being of goodness and love created man.* It would be contradictory to our reason were we to suppose that God made him to be miserable. He was under no necessity to bring him into existence, but as He has done so, He must have made him happy, and have designed him to continue so.

3. We come to this conclusion also, *because God has invested him with great powers, and has made him an intelligent creature.* In some respects, indeed, he is inferior to some of the lower animals. He has not the strength of vision the eagle possesses, nor the swiftness of the greyhound, nor the muscular power of the elephant, yet he is far superior to them all in more important qualities. His intelligence is more to him than the great muscular strength of the horse, or the swiftness of the ostrich of the desert. In his works we behold the triumph of mind over matter; the intellectual over the animal. He erects buildings of taste, strength, and grandeur; he invents machines which are more to him than the qualities which belong to the lower animals would be. But more than this—man is the only creature in this world who is capable of knowing and loving his Creator. He is capable of greater misery than other creatures, and is eligible for far higher enjoyments. We conclude then that if he lived as he should, if he obeyed the laws of his nature, and attended to the voice of his God, he would be happy; he would then fulfil the purpose of his being, and would not have any remorse or regret.

* Macmillan's Bible Teachings in Nature. Chap. 14.

II. BUT THERE IS THAT IN THE WORLD WHICH IS SUBVERSIVE OF HAPPINESS.

Although God made man to be happy, it is evident that he in his natural state is not so. What we know of the condition of barbarous nations, confirms us in this conclusion. Oh, what wretchedness, what suffering, what cruelty among them! But we need not bring the hidden things of darkness to light to make our assertion good, for are there not thousands of civilized people who are quite as miserable in their mind? The comforts of civilization and wealth do not give happiness, for many who are rich and surrounded with luxuries are tired of life. The advantages of a cultivated intellect do not give it. Much study is a weariness to the flesh. While it is the duty of all to cultivate the mind, that lovely fragrant flowers may grow instead of noxious weeds, yet we must not attribute a power to learning which it does not possess, and which it therefore does not exert. It is always useful, even necessary, but it does not, and cannot afford happiness. Man at his best in his natural state does not realize bliss.

There must then be something which prevents his experiencing it. That something is SIN. It is to miss the mark, to go in the opposite direction to that which is right and good, and thus to come short of the purposes of existence. Mankind have sinned in all ages from the time of the disobedience of our first parents until now. And how terrible are the consequences of sin! This has blighted man's existence, it is the bitter in the cup of all his pleasures, the poison which is so working as to destroy his life. Because of it the ground was cursed, and death came upon all men; and more than this, for it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them." They are then under a curse; they are the subjects of spiritual darkness, and of guilty fear, and are in danger of eternal punishment. Poverty and affliction are as nothing when compared with sin itself, which is the reason of the curse.

III. THE ONLY WAY OF HAPPINESS IS IN TRUE RELIGION. There are many kinds of religions which are believed in by men of different nations, and in attending to the duties of which they hope to find happiness. There is *some* portion of truth contained even in the worst, for in virtue of that, those various systems of men have some degree of vitality. But there is that which is of God and which can do man the good he needs, and that is, as the reader has doubtless anticipated, Christianity. It has for its foundation the redemptive love of Christ. This is the *sapphire* ground on which it rests, a foundation which is steadfast and enduring, pure and precious. It is a love which knows no change, and which will last for ever. The two great practical principles of Christianity are love to God and love to one another. If these were attended to universally, all would be happy. They are of golden worth, and comprehend the highest and purest morality.

All who become the subjects of Christianity are happy because they become the possessors of *the highest good*. Man was created by God for Himself, for He made him in His own image. Other creatures are quite satisfied with this world and in following the

instincts of their natures, but not so, man. He needs God. Sin separates him from his Creator, therefore he is miserable. There are some mountains which, at some early period, were rent by some convulsion of nature, and whose sides if they could by another great commotion be brought into contact, would fit in one to the other. Now man has been rent from God, and Christ came that He might bring him nigh again. Those who are reconciled, and hold communion with Him, have rest and satisfaction. God is to them the joy of the soul, the delight of the life. "Whom have I in heaven but thee, and there is none upon earth I desire like unto thee."

True religion has the promise of the life that now is, and of that which is to come. *It has the promise of this world.* There are some benevolent institutions which have for their aim the good of men in one important particular. Take as an illustration the Teetotal Society. Now we would not for one moment depreciate the efforts made to prevent drunkenness and make men sober, yet that is only one thing; a great thing indeed, but not everything, for a man may be a tyrant at home, a dishonest man in business, or an infidel, though a teetotaler. But, Christianity lays the axe to the root of the tree, restraining from every sin; for when the tree becomes good, the fruit also is good. The forgiveness of sin is received, and there is consequent peace with God. He is no longer angry, for not a spot of guilt remains; He comforts the believer, and lifts upon him the light of His countenance. Those who were miserable before are now happy; some who were weary of their existence have in religion found a new life. Many who were poor and despairing have, because of the new hope given them, made efforts, and have attained to comfortable circumstances. Others who were always despised, because of their bad characters, have, by reason of the great manifest change wrought in them, become respected; and others who never did get on in the world because of extravagance and folly have become rich in worldly goods.

But it is to the future that Christianity more especially points. By it the soul has spiritual life, and becomes fitted for heaven. The hope concerning the future of eternity is sure and certain, not fleeting and visionary. This hope is an effect of faith in Christ; and this faith works by love, giving confidence and joy.

IV. THE HAPPINESS OF THE CHRISTIAN IS DESIGNED BY GOD TO BE PERMANENT. That the believer may rejoice always will be seen when we consider that the objects of his hopes are real and permanent.

They are real. Worldly things are not what they seem, though many attach the highest importance to them, thinking that they alone are certain, and that spiritual objects, because they are unseen, are only imaginary, or at least open to doubt. But how many things in this world we invest with qualities they do not possess, and therefore, after a short time, when the novelty has past, and we find out our mistake, they cease to please, and we care no more for them. But it is not so with spiritual things. God never changes, He will never disappoint us. Heaven is a reality, and it is a fact that it is far more glorious than we can conceive. Although

we cannot see the angels, they are real beings and are all "ministering spirits sent forth to minister to those who shall be heirs of salvation." Who is able to persuade the believer that his experience in Divine things is all a delusion? He knows he has, what the word of God warrants every child of God to expect, peace with God, and the comfort of the Holy Ghost. To the Christian, then, spiritual things are so real that he would sooner doubt the reality of the objects of sense by which he is surrounded.

They are *eternal*. What is there in this world to place dependence in? Wealth? But "riches sometimes take to themselves wings and fly away." Friends? But how often they prove faithless, or fail us in the time of need. Health? But who can say how soon sickness may come. Pleasure? But this is only for a season, and is unsatisfying. Life? "But what is your life, it is as a vapour which appeareth for a little time and then vanisheth away." All the joys of earth are fleeting, for, like Jonah's gourd, they spring up in a night, and perish in a night, while the objects of the believer's joy never fade. The love of God is lasting as Himself, the glories of heaven shall evermore endure, and the saint's song of praise and triumph shall never cease. The happiness of the Christian is progressive; it is pure here, but it will be consummated in heaven.

Those objects then do not fail when earthly hopes perish, and worldly comfort is withdrawn. There are many causes of sorrow in this world, but God and Christ and heaven are ever the same, as when the sky is cloudy and fierce storms arise, the sun and moon and stars are in existence still, though unseen. If then the Christian's faith be unwavering, he may rejoice always, even in tribulation. This is put very forcibly by the prophet Habakkuk. iii. 17, 18. "Yes, brethren, in the midst of life we are in death, nor is there a single spot of our globe of which we can say with our great moral poet that it is,

‘By sad mortality’s earth-sullying wing
Unswapt, unstained.’

These things pain and perplex the mere natural reason; clouds and darkness gather round the throne of the Almighty; faith falters—perchance fails; and the heart has no firm resting place. But it is not so with the Christian. He is sure of his Father's love, and knows that 'all things work together for good to them that love God;' that his trials and troubles are sent in mercy to correct his faults, to try and by trying to strengthen his faith—to wean him from this world; in a word, to educate him for eternity.* What an important thing then is Christianity which affords its subjects such comfort in all the trials of life, whether ordinary or extraordinary. It is far better than the fabled philosopher's stone which was said to turn the baser metals into gold, for it brings good out of evil, joy out of sorrow, pleasure out of pain.

That you may be always happy you must retain the favour of God. Take care not to grieve the Holy Spirit, whereby ye are sealed to the day of redemption. "Watch and pray, that ye enter not into temptation." "Leaving the principles of the doctrine of

* From Dr. MacNeile's University Sermons.

Christ, go on unto perfection." Live in the beautiful and calm atmosphere of heavenly love; so shall you find that "wisdom's ways are ways of pleasantness, and all her paths are peace."

T. J. P.

"HALF-HOURS WITH THOMAS DE QUINCEY."

No. 3.

To us few facts are more productive of sympathy and interest than the plain and palpable conclusion forced upon our minds by earnest and careful examination that the reputation of a great man has suffered by the carelessness of critics, or the wilful perversion of unscrupulous enemies. It is at all times affecting to find that a man whose character and pretensions we have thoroughly tested and proved, is yet spoken of with levity and slighted by that great, but not by any means reliable body, the public. These remarks are called forth by the knowledge which we have that the passage in the life of De Quincey which produced the "Opium Confessions," has been made the ground of careless remark, and wilful misrepresentation. Let us endeavour, while following the record of De Quincey's life as affected by opium, to do justice to his memory and enlighten our readers, who may be but dimly aware of the true facts of the case. The volume upon which we have now entered, and which we shall briefly comment upon as far as space permits, is that which originally stood first in the list of De Quincey's works, under the title of "Confessions of an English Opium-Eater."

We consider it unfortunate that the relation of those experiences which De Quincey had of the "mighty drug," opium, should have appeared under the title of "Confessions." There is something in *that*, which the undiscerning at once conclude to be an admission of guilt, which, however, our wonderful author disclaims and denies in the course of his descriptions. This, perhaps, may account partly for the uncharitable and erroneous ideas most people seem to have formed of his opium habits. To them let us advert in what follows. In the original preface to the "Confessions," we gain from the writer an idea of the work before us. De Quincey gives as a reason for breaking through those rules of reserve which prevent most from recording their weaknesses or errors, the statement that benefit might reasonably be expected to flow to his readers from the narration of his own connection with opium. Justly does he remark, that infirmity and misery do not of necessity imply guilt.

"They either approach or recede from the shades of that dark alliance, in proportion to the probable motives and prospects of the offender, and to the palliations, known or secret, of the offence; in proportion as the temptations to it were potent from the first, and as the resistance to it, in act, or in effort, was earnest to the last. If opium-eating be a sensual pleasure, and if I am bound to confess that I have indulged in it to an excess not yet recorded of any other man, it is no less true that I have struggled against this fascination with a fervid zeal, and have accomplished what I never yet heard attributed to any man, having untwisted, almost to its final links, the chain which fettered me. Such a self-conquest may reasonably be set off in counter-balance to any kind or degree of self-indulgence."

One would imagine that after reading the above, which is evidently the honest, true speaking of a sensitive being, there could remain no doubts at least as to the character of the "confessor" before us. It is to us marvellous, how people can blind themselves so utterly to the earnest and impassioned language of De Quincey, when declaiming against anything like *guilt* with regard to opium-eating, as to gather no right conclusions from what he says therein. No language could be more to the point, or more fittingly applied to the matter in hand; and yet, notwithstanding all

this and much more in the volume before us, evidently the truth of the man's heart respecting his mournful excesses—ignorant readers, and still more ignorant writers, to this day view De Quincey in the light of a voluptuary, angling after forbidden pleasures. But let us proceed to the narration.

We are not surprised to find De Quincey telling at the outset, that he had often been asked, how it was that he first took opium? Touchingly he puts the query as to whether it was gradually, tentatively, mistrustingly, in the manner that one goes down a sliding beach into a deepening sea, with a knowledge from the very first of the dangers lying in that path? No, he says it was not so, any more than it was in pure ignorance of such dangers, under the misleadings of mercenary fraud. It was (mark it, reader) on a sudden overmastering impulse derived from bodily anguish. De Quincey asserts this strongly and indignantly, and well he may, for he has been misrepresented, and his reasons for opium-taking kept back from sight. We find that it was simply and purely as an anodyne that he took this drug first, under coercion of pain the severest. We regret to find Coleridge, who really was a voluptuary in the use of opium, aiming unfriendly blows at his brother writer. It is to us a melancholy proof of the erratic tendency of that great man's mind, to discover how entirely he managed to distort the truth about his own opium-eating and that of De Quincey. However, he receives here a full, but not an unkind or spiteful exposure. If De Quincey had a wonderful faculty in more prominence than any other, it was that of *analysis*, the power of keen insight into the logic of a case, the microscopic faculty of reading at a glance the several merits of separate ideas, and giving in a sentence or two the results which they produced by way of conclusion. In this department, that is to say as a critic, we believe him to be unrivalled in our English literature. Thus it is with regard to so many of his papers on other men. Firm, truthful, logical, precise, he is yet ever kind, ever shows respect and reverence to the tenderest feelings of others, and it is only as a rebound from his very keenness, and power of discerning the truth about the follies of others, that he has brought the dislike of the mean and narrowminded upon his head. We remember, as an illustration of what is now said, to have come across a remark of some writer who was an adorer of Wordsworth, to the effect that "De Quincey was a little spiteful!" Now this was simply called forth from the very ungenerous author of it by reading the true delineation given of the poet by the inimitable pen of De Quincey in his reminiscences of the Lakes, and their associations with the Lake poets. De Quincey was truthful, he described what he saw, and knew was fact, and because he did not create a halo of poetic light about the head of Wordsworth in his home connections and personal failings, therefore at once he became a "little spiteful." He did not varnish the impressions he received of Wordsworth, and so, forsooth, he failed to please! Is not this thoughtless conduct on the part of writers? Yet the case is but one from many which might be cited which display our present author in an unfavourable and totally wrong light.

We repeat therefore, that although in the instance considered Coleridge is rebuked and exposed, yet it is but just and necessary that this should be done. Coleridge had, with culpable negligence and blindness, allowed himself to speak in unfriendly terms of De Quincey; in fact, he had contrasted their separate opium experiences, and this, of course, in favour of his own case. According to this distorted account of his, given in a letter which was published, De Quincey took opium in order to produce *pleasure*, while he, poor fellow! was so racked with pain that opium was the only resource available against his peculiar malady. It is impossible to say how much damage De Quincey's character has received from this source alone. Never was there a falser statement, never a more subverted order of facts. The distinction which he pretended to draw, was one

utterly groundless,—it had not the slightest foundation. In both instances, the motive force impelling to the primary use of opium was intense pain. In De Quincey's case it was severe and torturing rheumatic toothache,—and most of us can imagine what *that* is, when it has arrived at its *ultimatum*. This raged for ten years intermittingly. It is true that had De Quincey made war upon toothache in its earlier stages, he might have uprooted its power over him, and obviated the necessity of having recourse to so violent a remedy. But in doing as he did, he but followed the rest of us, so let us beware how we reproach him with blindness. It is not often that we can detect keenly the first movements of the stages of any malady so completely as to know how to deal with them, but far more frequently it happens that we know these to have existed by their ripened effects—when we attempt to mitigate the evil formed past all reach of interception. Thus De Quincey was thrown upon opium as the sole anodyne which is universally appreciated. Proved, therefore, to our minds, beyond the shadow of a doubt it is, that the first entrance of De Quincey within the awful gates of opium was caused not by wilfulness, or even by culpable weakness, but by strong coercion from severe and intense bodily agony. Coleridge and he, therefore, stood exactly upon a par as far as regards the commencing of their opium habits.

But the casual occasion of opium-taking was not, we easily perceive, the ground for its continuance as a fixed and permanent habit. That is to say, the thing which caused the taking of opium in the first instance could not be reckoned a sufficient motive or reason for the prolongation of it. And here it is that we find how much lower in the scale of moral restraint and self-denial is Coleridge than De Quincey. De Quincey did not, as a philosopher, believe that opium-eating was morally wrong, for reasons which he keenly points out. In fact, he shows most clearly to our minds, that if it is so, in like manner must it be wrong to take anything which gives genial pleasure to our animal functions and powers. But Coleridge, on the other hand, did believe that opium-eating was criminal, and yet, having tasted its pleasures, he continues it, and at length becomes a slave to its dominion, abject in the very extreme. Our present author, again, struggles against the chains of the tyrant to a degree that fills us with sympathy and admiration, and this from purely prudential motives. The relation of the causes that impelled De Quincey to eat opium, therefore, the description of his fierce struggles against its power, and the final escape he achieved, all leave us with the firm conviction, when reviewing the two cases, that Coleridge had, of all men, the least reason to utter a word by way of reproach to his brother in misfortune, and superior in moral determination.

Proceeding, we find some fine passages in the narrative to which it behoves us to allude in passing. With a touch of thrilling power and pathos, De Quincey remarks that it was not pain merely that drove him to the habitual use of opium, but misery in the absolute sense. Not casual overcasting of sunshine, but blank desolation, and gloom abiding and settled. And this was caused by his youthful distresses in London, traceable, as he sadly says, no doubt, to his own unpardonable folly. And here follows a passage, which we shall quote in full. It is remarkable for weird, sublime beauty, and wakens deep and thrilling thoughts in all of us who have suffered through the wrong steps of erring youth.

"O spirit of merciful interpretation, angel of forgiveness to youth and its aberrations, that hearkenest for ever, as if to some sweet choir of far-off female intercessors, will ye—choir that intercede, wilt thou, angel that forgivest,—join together, and charm away that mighty phantom, born amidst the gathering mists of remorse, which strides after me in pursuit from forgotten days—towering for ever into proportions more and more colossal, overhanging and overshadowing my head, as if close behind, yet dating its nativity from hours that are fled by more than half a century? Oh, heavens! that it should be possible for a child not seventeen years old, by a

momentary blindness, by listening to a false, false whisper from his own bewildered heart, by one erring step, by a motion this way or that, to change the currents of his destiny, to poison the fountains of his peace, and in the twinkling of an eye to lay the foundations of a life-long repentance! Yet, alas! I must abide by the realities of the case."

And these realities were, that by the unfortunate distresses to which De Quincey was subjected in London through his own youthful indiscretion in taking wrong steps in life, the mighty phantom which he has described was evoked out of a mere nonentity in the past, and towered gradually upwards to grim and dread proportions. The relation of these early incidents in his life now follows, from which we can only pause to make brief extracts, and to which we must only advert very hastily in our progress through the volume. We have dwelt rather fully upon the inauguration of the *Opium Confessions*, from a firm belief that De Quincey has been much wronged and misrepresented even in our own times by writers and readers, who have but cursorily glanced over his own accounts of the life which he led. In reference to the early history of his life, he remarks that the scenes he retraces are possibly of sufficient interest to merit even on their own account, some short record, but as a key to the proper understanding of what follows, they are indispensable. For the incidents of which we here read, form the substratum of the pompous dreams and dream-sceneries which were the true objects contemplated in the *Confessions*.

At the death of his father, De Quincey was left to the care of four guardians, one of whom he was specially brought into contact with, from the fact that he was placed under his control for the sake of benefiting by classical instruction. His description of this mistaken gentleman strikes us with mixed feelings of resentment and sympathy. Resentment to think that a guardian, placed in so solemn a situation as that word implies, should have so abused his position, and become so blind to the nature and requirements of his pupil. Sympathy, when we bring to recollection the constitution of the mind of De Quincey, and remember how deep must have been his mental sufferings, and daily mortifications under the guardianship of one who so little understood his pupil, and so absurdly governed him. This Mr. H., De Quincey says, was a good man and conscientious, but we learn that he was of that class who are incapable apparently of sympathising with any spiritual sense or capacity, who understood by religion merely a respectable code of ethics, leaning for its support upon some great mysteries in the back ground. We have often thought that his description of this man as a minister (for he was such) applies forcibly to many in our own day that one has heard. Men who go through the rounds of their duty in a purposeless, aimless manner, giving us but the body, the shell, husk of a discourse, destitute of spirit or power, or pathos, in the utmost degree bold and unemotional. But the thralldom to which he subjected De Quincey was but one of a number of incidents that tended to produce that fatal error in the youth which may be looked upon as the true producing cause of his opium-taking. He was expected to give a kind of abstract, or even an expansion of the morning sermons weekly preached by Mr. H., and that without the aid of notes of any kind. Painful and irksome as was this task, it yet doubtless, as our author observes, strengthened and developed to a wondrous extent his powers of thought and of memory, and his capacity for criticism. De Quincey tells, with a delicate touch of humour, how each succeeding Saturday night brought with it the corresponding bitter remembrance of the task on the morrow, and hence the Sabbath, which should have been a day of rest to his weary young heart, was signalized as a day of martyrdom. From this gentleman, however, he was removed, and after spending a few brief weeks under the roof of a newly-married couple, to which time he looked back with exquisite pleasure, he was transmitted to the

Bath Grammar School. After three years at this establishment, De Quincey was introduced to the Manchester Grammar School. He adverts to the impressions which were made upon him by this building as far from pleasant. It was “puritanically bald and odious” in his eyes, and far from being prepossessing to his youthful and ardent imagination. To his experiences in this school, we believe most of the misfortunes of his after life might be traced.

The head master of this scholastic institution (as most of our readers are aware is the case generally) was invested with despotic power. The Manchester Grammar School is described as being both rich and ancient. Mr. Lawson was the name of the gentleman who exercised, perhaps unconsciously, so mighty an influence over the health and happiness of our youthful student. Touchingly we read it, as reflected in a mirror, that shortly after his settlement in the quiet study of this establishment, began the operative forces which ultimately worked the almost ruin of our author. This was, he tells us, a collapse of his resisting faculties. But reader, you will ask, to what did his better angel give way? Was it to vice, to temptation from without, criminal or otherwise? Oh, no! It was to suffering, intense bodily and mental pain, produced by a conspiracy, as it were, of operating forces or causes within, that De Quincey succumbed and gave way. He tells us that a medical man, whose advice was invoked at an important point in his existence, proved himself a blockhead, and that criminally so. Let us quote a passage here in explanation.

“This man, at that particular moment when a crisis of gloom was gathering over my path, became effectually my evil genius. Not that singly, perhaps, he could have worked any durable amount of mischief, but he as a co-operator with others, unconsciously sealed and ratified that sentence of stormy sorrow then hanging over my head. Three separate persons, in fact, made themselves unintentional accomplices in that ruin, (a ruin reaching me even to this day by its shadows), which threw me out a homeless vagrant upon the earth before I had accomplished my seventeenth year. Of these three persons, foremost came myself, through my wilful despair, and abjuration of all secondary hope, since after all, some mitigation was possible, supposing that perfect relief might *not* be possible. Secondly, came that medical ruffian, through whose brutal ignorance it happened, that my malady had not been arrested before reaching an advanced stage. Thirdly came Mr. Lawson, through whose growing infirmities it had arisen that the malady ever reached its very earliest stage. He had barred up all avenues from morning to night, through which any bodily exercise could be obtained. And here stood the whole machinery of mischief in good working order, which had been operating with effect during six months or more.”

This machinery then, we find had so effectively disarranged the health of our author, as to produce serious results. The health of De Quincey began to droop. In such circumstances, as he says, he was invested with authority to call for medical advice, but he was not left to his own discretion in the selection of an adviser. The absurd manner in which the apothecary (for he was little more) prescribed for the illness of De Quincey is told in his own inimitable way. Let our readers seek the volume and peruse it. Suffice it to say that things got to such a pass that the youth of sensitive mind and heart resolved to elope from Manchester, and the walls of the prison in which he was confined. His indignation became roused, and a hope was kindled by the prospect of that delightful emancipation in the future. In a number of pages full of intense interest, and teeming with thrilling reflections, this is narrated, with his trials and troubles whilst thus cast forth by his own act as a homeless wanderer amongst the vicissitudes of the mode of life he adopted. His plan was at length decided upon. He would travel homewards through Chester, where his mother had at that time her residence. It is affecting to read now, long after De Quincey has passed to rest, of the heart-struggles going on within him at this crisis. On the one hand, was it not egotistic to imagine

that he could be such a special object of interest to his mother, as to drive his course in that direction? But on the other, far better to abide ten thousand sneers of this kind, than to suffer one abiding pang of self-reproach, such as time could not abolish. Thither therefore he went, and after much of trial and hardship in his journey, he describes his arrival home. By the time he appeared, rumours had, of course, gone abroad that he had run away from school. The manner in which his mother is said to have treated him seems to us neither tender nor forgiving. It was not even motherly, and must have added much bitterness to the remorse De Quincey felt.

At length De Quincey ushers himself upon the mighty nation of London. His descriptions of travelling, and the experiences connected therewith, are full of interest, but space forbids our touching upon them, for it is only as connected with his opium-eating that we have at all alluded to these remembrances of the past. It moves us to sorrow and sympathy to read how great were the privations and miseries to which De Quincey was subjected during his life in London. The little stock of money he possessed had gradually dwindled away, and at length he subsisted chiefly upon chance kindness from the man in whose house he found an asylum. As De Quincey tells us, though singular, it was not the less true, that he did not possess the means of staving off the last extremities of penury. He dreaded to communicate with his friends, for *that* would secure his most dreaded punishment, viz., return to his old life—and, on the other hand, without suitable introductions, it was impossible that his accomplishments could be turned to account. Therefore he became actually near to starvation, till at length, by a happy conjunction of circumstances, his case was brought to the knowledge of a nobleman who kindly relieved his most pressing necessities. But, by a sudden opening for reconciliation with his guardians at this time, the whole colour of the story of De Quincey was changed. He quitted London in haste, returned to the Priory, and proceeded thence to Oxford, nor was it until many months had passed away, in his power to revisit the former scenes of his youthful sufferings, recorded so picturesquely in these "Confessions." These troubles are past and ended, they have left their victim in a state of hopeful tranquillity. Thus concludes his early reminiscences of those producing causes which led to his opium habits.

And now we have finished these brief remarks on the present occasion. We have touched upon a deeper depth of sorrow and mental torture than can be either imagined or realized by most ordinary people. Let all who would reproach De Quincey, search the corners and hidden recesses of their own beings, and let them tell us how much better they would have acted than he. Let them call up the mighty image of despairing suffering which drove him to that deed of youthhood which so affected his after life. Let them picture the refined youth in his silent battles with himself, and watch his conquests over impulses of wrong. Oh! readers, is it not easy to pass our rebukes lightly on others? Is it not a wonderfully facile operation to sit brooding over the weakness, the wrong steps, or the false movements of the blinded hearts around us? But oh! on the other hand, is it as easy, as facile to stem the current which at times seems determined to bear us on to wrong, and away from goodness and truth? Is *that* easy? Is it easy, with the dark vista of the future before us, hiding in its bosom the results of all the tiniest of our wills performing, to know *what* to do, and how strenuously to beware of false steps. Alas! no. Let our own hearts rebuke and reprove us if we uncharitably judge other men.

EDWARD J. S. CLIFFORD.

THE CHURCH GOVERNMENT OF THE METHODIST NEW CONNEXION.

A DETAILED and formal system of Church Government and organisation is not given in the New Testament. It may be doubted whether any rigid or uniform system could have been given. Such marked differences are found in the temperaments, habits, and circumstances of different races and countries that it may be considered a thing impossible for one mode of Church management to work with equal perfectness amidst all. But if the New Testament does not give us the precise rules and details, it does give us the great principles on which all churches should be governed, and these not only in relation to the Church's belief and worship, but also with regard to its order and discipline. In divine wisdom the precise details were omitted that the Church might adapt itself to the exigencies of various times, and prove its elasticity in fitting itself for recurring emergencies. The facts recorded in the New Testament as to the government of the early Christian Church may be briefly summarised as follows, and from them we may educe the general principles of a true Church polity.

1. In addition to the Apostles of the Church there were elders appointed to rule and manage the affairs of the Church, whose duty it was to visit the sick, dispense the charities, arrange for public worship, and in the absence of a minister, to exhort the people. Acts xiv. 23; xv. 4-6; xx. 24-28; James v. 14.

2. In the election of Church Officers the body of the members of the Church had a direct voice and influence. Neander states—"The brethren chose their own officers from amongst themselves, or, if in the first organisation of the churches, their officers were appointed by the apostles, it was with the approbation of the members of the same. The general concerns of the Church were managed by the apostles in connection with their brethren in the Church to whom they addressed their epistles." Acts i. 15, &c.; vi. 2, &c.; 2 Cor. viii. 16-21.

3. Church Discipline was exercised by the members of the Church. This liberty was given them by our Saviour, when instructing His disciples, Matt. xviii. 15-17; and the directions given by St. Paul to the churches harmonise with those words. 1 Cor. v. 1-5; 1 Thess. v. 12-14.

4. The association and intercourse of the early churches for purposes of consultation and decision on difficult points of doctrine or duty, is also clearly taught as being the practice of the apostolic age, and that immediately succeeding. The account of the first council held at Jerusalem, and of the Synod held to condemn the heresy of Montanus as narrated by Eusebius, lead us to the conclusion that such gatherings to confer on questions of imperial importance were sanctioned, and were composed of apostles, presbyters, and selected members of the churches.

Such in brief are the hints given to us in the Scriptures on Church Government. Pastoral oversight, popular concurrence, and co-government, and presbyterial association of churches, are all sanctioned by apostolic precept or example.

The founders of the Methodist New Connexion and their successors claim to have embodied the foregoing principles of Church polity. In many details there is great dissimilarity, for some customs and institutions no Divine command can be pleaded, and no apostolic sanction can be discovered. But the foregoing essential principles are the basis of the Methodist New Connexion polity, and particular customs or institutions have been established as the special needs of the times and the spiritual life of the Churches have required. In no case do such established peculiarities, interfere with the forceful development of those essential principles of Church life which are discovered to us in the Scriptures. It has already been related in these pages that the Methodist New Connexion

took its rise in consequence of the expulsion of the Rev. Alexander Kilham from the Wesleyan Body. He was the leader of a vigorous party who, after Mr. Wesley's death, contended for important modifications of the system. After his expulsion a small Conference was held in Ebenezer chapel, Leeds, in 1797, where the Connexion was formally established. "The outlines of a constitution" was issued by the seceders in 1798; in 1802 the constitution received systematic form from which there has been no essential departure to this day. Many additions have been made, and many details have been afresh accommodated as the Connexion has increased, and we shall seek to present as briefly as possible a view of the style and constitution of the body.

I. THE MEMBERS. The provisions of the Methodist New Connexion in relation to members are similar to those of all the liberal bodies of Methodists. Persons desirous of salvation are invited to meet in class, and having met eight times, their names, ages, and general conduct are reported to the Leaders' meeting. If they appear to be avoiding sin and adorning the profession of Christ, they are admitted as members of Society, and so long as they maintain a Christian walk, attend the means of grace, specially the Sacrament of the Lord's Supper, and contribute to the Church in proportion to their means they are reckoned members.

All members have a voice in the Society meetings, all are eligible for election to any office in the Society or Circuit to which they belong, and if chosen by the Conference may also serve the Connexion in any capacity for which they are deemed fit.

Members of Society are expelled by the Leaders' meeting when found guilty of any flagrant offence. But for any offence of a less heinous nature, for the first offence they are reprov'd, for the second suspended, and for the third expelled. If any member deems himself aggrieved by the decision of a Leaders' meeting, he can appeal to the next Quarterly meeting, and from thence to the Annual Committee, who may refer it to the Conference.

2. THE OFFICERS. The Circuit preachers stand first. The Methodist New Connexion believes in the Divine Institution of the Christian Ministry, and therefore sets men apart for the sacred work, forbidding them to engage in any kind of worldly business. On a person being called to the ministry, he is required to pass successfully several meetings of the Society and Circuit to which he belongs, he is examined closely as to his conversion and religious experience, his acceptance of the doctrines and ordinances of Christianity, his acquaintance with Scripture and Church History, and his acceptance of the polity of the New Connexion. When a preacher is taken out to travel, he spends four years in active service as a probationer, and at the end of each year he must receive a certificate from the Circuit in which he has travelled, relating to his Christian character, his usefulness as a minister, and his general qualifications for the work.

A minister whilst devoting himself with chief anxiety to the duties of the pulpit is also expected to be faithful in the discharge of all pastoral duties, and to see that the affairs of the Society are discharged efficiently and regularly.

The superintendent preacher of each circuit presides over all Society, Leaders', Quarterly, or Trustee meetings by virtue of his office. He is expected to see that the decisions of Conference and the rules of the Connexion are faithfully observed throughout his circuit.

Local Preachers. When a person in engaging in public religious exercises has given evidence that he is qualified to preach, he is recommended successively by the Leaders' meeting of his own Society, then by the Local preachers', and lastly by the Quarterly meeting. His name is then entered on the Circuit plan. He spends four quarters on trial, then is examined by the quarterly meeting as to his experience, his belief, his

willingness to labour earnestly in accordance with the regulations of the Circuit, and is then passed on to full plan.

Leaders. The members in society are grouped in classes, each class being under the care of a leader, who shall be a person of holy character, aptness to teach, and earnest zeal. He is nominated by the Leaders' meeting, then approved by the class, and is reckoned afterwards a member of the Leaders' meeting. He is expected to conduct a weekly meeting for the spiritual edification of his members in which his own and their experience shall be related and suitable instruction given. He visits the sick, collects the contributions of his members, and generally seeks to encourage them in a Divine walk.

Society Stewards. A Treasurer and Secretary Steward are appointed annually to manage the temporal affairs of each society. They are nominated by the Leaders' meeting, and elected by a meeting of the Society. If the Society disapproves of the persons nominated, it has the right to reject them and to remit the matter to the Leaders' meeting for reconsideration. Their duties are manifold, and have relation to the proper holding of public and private services, the keeping of the Society's accounts, recording the proceedings of leaders' and Society meetings, and the names and addresses of members.

The Circuit Stewards. Each Circuit has a Treasurer and Secretary Steward appointed annually, who discharge similar duties in relation to the Circuit to those of the Stewards of the Society. They collect the revenues of the Circuit, they pay the salaries of the preachers, see to the provision and repair of the preachers' houses, record decisions of Circuit meetings, and see that they are carried into effect, and co-operate with the preachers in promoting the general working of the Circuit.

Thus, by the appointment of various officers for various departments, the work of both the Societies and Circuits is properly discharged, spiritual and secular duties each being provided for.

LEGISLATIVE MEETINGS. *Society Meetings.* These are held quarterly unless special business arise which requires them more frequently. At these meetings every member has the right to speak and vote. The society thus assembled, elects the stewards, recommends candidates for the ministry, receives the stewards' accounts, and, unless the circuit has a different usage, elects representatives to the Quarterly meeting from nominations made by the Leaders' meeting.

Leaders' Meetings. These are composed of the Preacher, the Leaders, Society Stewards, representatives from the female and preachers' classes, and from the Trustees and Sunday school. They meet as convenient, generally once a fortnight. This meeting regulates the affairs of each society, and has the control of public worship in the chapel. It receives and disburses the money of the society, it makes appointments for the conducting of the various means of grace, it admits or expels members of the church, recommends persons for the office of local preacher, and makes nominations of leaders and stewards as they are required. The meeting generally is expected to co-operate with the preacher in giving effect to the rules and discipline of the body.

Circuit Meetings. In each circuit there is a meeting, held quarterly to transact its general business. It is composed of the circuit preachers, the circuit stewards, the local preachers' secretary, the chapel auditor, and representatives from the various societies chosen according to a scale fixed upon at the April Quarterly meeting. Any members of society have the right to sit in the meeting and to speak by the permission of the chairman. The Quarterly meeting pays the preachers' stipends, and all circuit expenses, and furnishes the preachers' houses. It fixes the scale of contributions to the Quarter board by each society, and regulates the income and expenditure of the circuit. It determines the stay of the preachers with the societies, admits new places on the plan, admits or excludes local

preachers from the plan, and directs as to the filling up of all necessary documents for Conference. Special circuit meetings are called when necessary to transact extraordinary business.

District Meetings. Circuits lying contiguous and convenient to each other are grouped into Districts, and annually a meeting is held concerning the business of those circuits. Such meetings are held three weeks before Conference, and are composed of the circuit and supernumerary preachers of the District, the guardian representatives, or lay representatives chosen by the April Quarterly meeting equal to the number of official members. The members of the societies may attend the District meeting as hearers. The meeting is presided over by a chairman who is appointed by the previous Conference, and is occupied with business relating to the various circuits represented. It inquires into the numbers of the members, and the condition of the societies; into the state of the Sabbath and week-day schools; into the contributions of the various Connexional Funds, and the condition of the Connexional property. It also examines candidates for the ministry, entertains applications relating to the division of circuits, and prepares the total statistics of the District for presentation in Conference. It may also discuss and pronounce an opinion upon any project which affects the interest of the Connexion.

The Annual Conference. This assembly holds its sittings at such time and place as is decided by the preceding Conference. It is composed in such manner as will be best explained by the following extract from the Deed Poll.

"That the Circuit-representatives who shall form part of such Annual Conference, shall be elected in manner following, that is to say,—

"The Quarterly meeting of every Circuit as aforesaid, shall and may each nominate and appoint persons to represent them in the Annual Conference, and that every such appointment as aforesaid shall comprise one Circuit Preacher and one Lay-man, and that such Circuit Preacher so to be chosen as aforesaid, shall always (unless a reason be assigned which shall be satisfactory to such Annual Conference for not appointing him) be the Superintendent Preacher of the Circuit for the time being: but in case any Circuit or Circuits shall be unable to bear the expenses of two Representatives as hereinbefore mentioned, they shall be at liberty to send only one, viz., a Circuit Preacher and Lay-man, alternately nominated and appointed as hereinbefore directed; (but in such cases, which cases shall be determined by the Conference, where a Lay-man cannot be obtained thus alternately, a Circuit Preacher may be nominated and appointed as aforesaid for the time being, to represent the Circuit so circumstanced;) and in all cases where any Circuit may be unable to bear the expense of sending any representative to the Conference, the Quarterly Meeting held next before the Annual Conference must send a letter to such Conference, stating inability as last aforesaid, which letter must be signed by the President or Chairman of such Quarterly Meeting, or the Stewards or a Steward of the Circuit in which such Quarterly Meeting is held: but it is hereby declared that the right of sending Representatives to any future Annual Conference is not to be forfeited or in any manner impeached or prejudiced, nor shall the business of the Conference be hindered or retarded by reason of the inability of such Circuit to send Representatives as aforesaid, but the same shall be exercised whenever the circumstances of the said Circuit shall admit, as if Representatives had always been duly nominated and appointed. Provided always, nevertheless, that every Representative whether Circuit Preacher or Lay-man so nominated and appointed as aforesaid, shall be a member of the Methodist New Connexion, and also except in special cases (and of what shall constitute such special cases the Conference shall decide,) he shall be a resident in the Circuit, which he shall represent at such Annual Assembly or Conference."

The business of Conference is various, and covers the whole ground of

the Connexion. It fills up vacancies in the Guardian Representatives, appoints the Connexional officers, elects the Committees which discharge the business of the departments during the year, examines the testimonials of the preachers on probation, excluding them, passing them further on in their probation, or admitting them into Full Connexion as the case requires, receives the reports of the various Secretaries and Committees of the past year, and legislates upon all matters relating to the funds, institutions, and enterprises of the body. It appoints the preachers to their stations for the year, and makes such arrangements as will conduce to the progress and prosperity of the body generally. Every seven years it carefully revises the rules of the body, and makes such amendments of the Constitution as have been approved by the Quarterly Meetings of the Connexion during the year preceding, such alterations however not to be allowed to touch the doctrines, ordinances, or fundamental principles of the body.

Such is a hurried view of the general style and constitution of the New Connexion. For seventy-three years it has worked calmly and vigorously, and no sign of dissatisfaction has ever been traced in the body with its leading principles. Time has only passed along to strengthen the attachment of the members to its constitution, and to convince them that in its various points it is entirely in harmony with the letter or the spirit of the Word of God.

W. J. T.

SELF-IMPOSED TAXATION.

(Continued from page 227.)

But it is not the waste of means that is so much to be deplored as the demoralisation that excessive drinking produces,—the degradation, the suffering, the pauperism, and the crime, that are invariably found to follow in the track of drink. Although the number of drunken persons who come under the surveillance of the police is comparatively small, not fewer than 111,465 persons were summarily proceeded against in England and Wales in 1868 for “drunkenness,” and being “drunk and disorderly”—an increase of 11,108 compared with the preceding year: of these, 34,479 were habitual drunkards—26,048 men, and 8431 women.* The largest number of committals for drunkenness were in Liverpool, where they amounted to 14,451, or 1 in 30 of the population; in Manchester, 9,540, or 1 in 35; in Newcastle, 1756, or 1 in 62; in Hull, 963, or 1 in 101; in Birmingham, 2310, or 1 in 128; in Leeds, 1364, or 1 in 152; in Salford, 637, or 1 in 157; and in the metropolitan district of London, 18,872, or 1 in 161: the proportion of arrests for “drunkenness,” and for being “drunk and disorderly,” being 1 in 180 to the whole population of England and Wales.

At Edinburgh—the “modern Athens”—5688 men and women were, in 1867, taken up drunk, 1915 of whom were found in the streets, and kept by the police until sober,—the greater number having been taken into custody on Saturday, the weekly pay-day.† Formerly, a large proportion of drunken persons were taken up on Sundays, but this disgraceful scandal has of late years been greatly abated by the working of Forbes Mackenzie's Act, the chief defect of which is that it applies to only one day in the week.

In Ireland, 82,194 persons were proceeded against for “drunkenness,” and for being “drunk and disorderly,” in 1866.‡ The people of Ireland spend annually above eight millions sterling on drink and tobacco. That money, if invested in land, for which the Irish have a strong desire, would

* Judicial Statistics, p. 25.

† Miscellaneous Statistics of the United Kingdom, 1869, p. 121. The total number of cases of drunkenness for Scotland is not given in the return.

‡ Miscellaneous Statistics of the United Kingdom, 1869, p. 102.

purchase, at £30 an acre, 270,000 acres yearly. But they seem to have a still stronger desire for drink. So they invest their surplus money in whisky, and look to the "Saxon tyrant" for land. In 1867 no fewer than 11,625 "poor down-trodden Irish" were picked up drunk in the streets of Dublin.* In one sense the landlord is the Irishman's greatest enemy; but it is not the landlord who lets him a bit of land to till, but the landlord who supplies him with the drink that degrades and ruins him.

Tyranny, no doubt, exists in Ireland as well as in England and Scotland, but it is the tyranny of appetite far more than of law. Were any conceivable tyrant to enforce upon his subjects the expenditure of so enormous a proportion of their earnings as the people of this country annually expend upon objects which are not only not necessary but pernicious, it would justify any amount of resistance on the part of the victims. But, as Lord John Russell truly observed to a deputation of working-men who once waited upon him on the subject of the taxation imposed upon their class:—"No government would dare to levy upon the people of this country anything like the enormous taxation which they voluntarily impose upon themselves in the article of drink alone."

But, beside the drunkenness and poverty, there is also the crime that follows in its train. No manner of doubt exists as to the intimate relation between drunkenness and crime—a relation as intimate as that between drunkenness and drink. Ask the judges what it is that fills our gaols, and they will answer, with one voice, "It is strong drink." Judge Wightman publicly averred that four-fifths of the crimes brought before him were caused by drunkenness. Baron Martin, Mr. Justice Mellor, Baron Pigott, in their recent charges to grand juries, have repeatedly pointed out the close connection between drink and crime. Lord Chief Baron Kelly attributes at least "two-thirds of the crimes which came before the courts of law to intemperance;" and Lord Chief Justice Bovill has said that "Intemperance is, directly or indirectly, the cause of by far the largest proportion of the crimes that have come under his observation."†

Wherever the greatest facilities are given for drinking, there drunkenness is the greatest, and there crime is the greatest. General Oartwright, Inspector-General of Constabulary for the Central Division of England, embracing nineteen English and six Welsh counties, in his report for last year, gives a series of returns which exhibit the following results:—

Groups of Counties and Boroughs, Public and Beer Houses, and Population.				Persons proceeded against for Drunkenness, per 1000 of population.	
Under 6 Public and Beer Houses per 1000 of population				2·73 persons per 1000.	
Above 6 and under 8	"	"	"	4·03	"
" 8	" 10	"	"	4·05	"
" 10	" 12	"	"	8·53	"
" 12	" 14	"	"	12·61	"

According to the last police returns,|| the proportions of persons proceeded against summarily, in 1868, for drunkenness and crime were the greatest at Liverpool and Manchester, as follows:—

Towns.	Number of Indictable Offences.	Proportion per 1000 of Population.	Proceeded against for Drunkenness.	Proportion per 1000 of Population.
Liverpool . .	4,657	10·49	14,451	32·55
Manchester . .	7,770	22·96	9,540	28·19

The number of Public-houses in Liverpool was 1926, and of Beer-houses 736, or one drinking-house to every 166 inhabitants; and in Manchester,

* Miscellaneous Statistics of the United Kingdom, page 123.

† Letter to the Venerable Archdeacon of Coventry—"Report of Convocation on Intemperance," 1869, p. 62.

‡ Ibid. p. 185.

|| Miscellaneous Statistics of the United Kingdom, 1869, p. 126.

482 Public-houses and 2070 Beer-houses, or one drinking-house to every 132 inhabitants.*

The excessive drunkenness of Liverpool is in a great measure to be accounted for by the "Free-Trade-in-Drink" policy which for some years prevailed in that town. Because Free Trade had succeeded with corn and cotton, some of the local magistrates—and these men of the greatest weight and influence—jumped to the conclusion that it was equally applicable to every branch of business, including the trade in intoxicating drinks. "Why should not the public," it was said, "be as free to buy beer, wine, and spirits, as they are to buy bread and cheese?" If it was objected that giving increased facilities for drinking would inevitably lead to increase of drunkenness and crime, the answer was ready: "That may be; but it is no business of ours to regulate the public appetites. Men are not to be made sober by Acts of Parliament, or by benches of magistrates. Let the trade in drink stand on the same footing as other trades, and be regulated by the law of supply and demand as they are. The people are not children—they are free men; and it is their duty to practice the virtue of self-denial. If they wish to have drink, let them be free to drink; *only they must not get drunk!*"

This sort of reasoning prevailed for a time; and the trade in drink was "thrown open" in Liverpool in 1861. Any person applying to the bench of magistrates for licence to keep a public-house, unless of *notoriously* bad character, was allowed to have it. No restriction was placed on the number of licences issued. Accordingly, new drinking-houses were opened in all parts of the town. Beershops were converted into public-houses, and whole streets became lighted up with the glare of gin-shops. The Free Trade secured another triumph, and a drinking Utopia was fairly inaugurated in Liverpool.

The effects were such as might have been anticipated. The greatly increased facilities and temptations offered for drinking led to an immediate large increase in drunkenness, crime, pauperism, disease, and death. Debauchery ran riot; outrage and violence multiplied; the gaols became filled with drunkards and criminals; and the death-rate ran up to 55 in every 1000 of the population. The increase in the consumption of drink was, of course, enormous. That of beer alone increased from 477,757 barrels for a population of 462,749 in 1861, to 656,155 barrels for a population of 491,145 in 1865—in which latter year the expenditure, at 4d. the quart, would amount to £1,400,000, or an average of £11 per head for beer alone for every male adult in Liverpool!

The judges on circuit, at each succeeding assizes, found the Liverpool calendar growing blacker; and one after another of them expostulated against the drunkenness fostered by the local authorities, in which they recognised its principal cause. Mr. Justice Mellor, in opening the assizes on the 24th of March, 1866, said: "There were no fewer than six charges of murder; three of the charges, he was sorry to say, were charges of wife-murder; and he regretted that these and most of the cases of manslaughter appeared to him to be the result of intoxication and drunkenness. He regretted also that in that town he found more crimes of violence proceeding from drunkenness than in almost any other town which it was his lot

* In Liverpool, 810 keepers of public-houses and beershops were apprehended and summoned before the magistrates for offences against the law ("Miscellaneous Statistics," 1809, p. 109); and in Manchester, 1076 public-houses and beershops were reported against by the police (*Ibid.* p. 116). Of 1006 taverns and public-houses in Dublin, 899 were, in 1867, reported against by the police or summoned before the magistrates (*Ibid.* p. 125). But it is not merely that these houses produce immorality; they also harbour it. Thus it is stated in the "Report on Judicial Statistics," 1869 (p. x.), that amongst the *known* resorts of thieves and prostitutes, there were in England and Wales, in the preceding year, 4154 public-houses and beershops.

to visit." Lord Chief Baron Kelly also, in his charge to the grand jury, alluded to the extensive prevalence of drunkenness in the town, and he exhorted the licensing magistrates "to put down this odious vice, the chief cause of by far the greater proportion of the crimes and offences committed in this country."

Mr. Raffles, the local stipendiary magistrate, stopped the business of his court one morning to call attention to the increased drunkenness in Liverpool, and pointed out that three-fourths of the cases brought before him on Mondays arose from drunkenness on Saturday nights; urging the early closing of public-houses, and the provision of some place in which confirmed drunkards should be received and treated as lunatics. The coroner of Liverpool also, Mr. Clarke Aspinall, who shared, though unwillingly, in the harvest of death with the publicans in the fees paid to him for inquests held on deaths caused by crime and drunkenness,—deaths by falling down-stairs or against kerbstones—deaths by being run over in the streets while helpless—deaths of infants overlaid by their parents while drunk—deaths by murder and manslaughter committed under the influence of liquor,—publicly protested against the prevalence of "this drink—this everlasting drink—this unpunished, unrestricted, desolating drink!"

The local bench of magistrates could not fail to be influenced by these terrible facts. They could not but observe that the erroneous policy they had adopted was actively encouraging immorality and crime, which it was their duty to repress. Whatever might be said to the theory of Free Trade, it was clear that, as a matter of practice, it was wrong as applied to liquor. Supply and demand will regulate a healthy trade in food, but not in intoxicating drink. No man will be induced to eat more bread or meat by an increase in the number of bakers' or butchers' shops in a street; whereas increased facilities and opportunities for drinking will inevitably increase both drinking and drunkenness. A labouring man, it has been said, may get by two or three public-houses on his way home, but he will not get by seven or eight.

Such was the experience of Liverpool. Drunkenness was rapidly demoralising and destroying the population; and the magistrates could not shut their eyes to the fact. At the Brewster Sessions held in August, 1866, a memorial was presented, signed by 33,341 of the best people in Liverpool, in which they expressed their "alarm and regret at the increase of late years in the number and magnitude of public-houses in the borough, believing that thereby drunkenness, poverty, crime, disease, and death had been increased in the town;" and earnestly begging "that no more licenses may be granted at the ensuing licensing sessions for the borough of Liverpool." Another memorial, signed by 123 medical practitioners of the town, was also presented to the same effect. The result of the day's proceedings was, that the whole of the applications for new licenses were refused; and the "Free-Trade-in-Drink" system, pursued during the preceding five years, was held in abeyance, if not finally reversed.

The late rapid increase in the consumption of intoxicating liquor by all classes of the people—and, most of all, the known spread of the vice of intemperance amongst women and young persons—must be regarded as by far the most alarming fact in the present condition of England. The necessity for reforming this evil infinitely transcends in importance all other public questions; for this terrible vice is pauperising the working-classes, sapping the foundations of public morality, and destroying the physical health of the nation. Institutions may be "reformed," and the people become "educated;" but what can be expected of a nation abandoned to degrading sensual indulgence?

Among those who have most deplored the spread of this vice because of its deteriorating effects on the spiritual life of the people, are the Clergy, who have lately directed public attention to the subject in a document which deserves the most extensive circulation and perusal. It is entitled

"A Report by the Committee of Convocation on Intemperance,"* and is based on a large mass of evidence obtained from the provincial clergy of the diocese of Canterbury, from medical men, magistrates, judges, coroners, governors and chaplains of prisons, heads of the constabulary throughout Great Britain, superintendents of lunatic asylums, and all persons able to give information as to the spread of intemperance, and its effects upon the religion, morality, pauperism, crime, and disease of the nation.

The report points out that the foremost and most prolific cause of the national intemperance is the operation of the Legislative Act of 1830, which called beer-houses into existence, and placed the power of licensing them in the hands of the Excise. It has been productive, says the report, "of wide-spread and almost unmitigated mischief: the testimony on this point, on the part of the magistracy, the constabulary, the parochial clergy, and other persons most competent to judge, is most emphatic and unanimous;" and the Committee "wish to record, as their deep and rooted conviction, that the multiplied and increasing facilities for obtaining intoxicating liquor provided by the law, are so many licensed temptations to the excess so frightfully prevalent, and working such dire and disastrous results among our people."

Among the terrible facts brought to light by the labours of the Committee is this, which cannot be too widely known,—that "at least *seventy-five per cent.* of the occupants of our workhouses, and a large proportion of those receiving outdoor pay, have become pensioners on the public, directly or indirectly, through drunkenness, and the improvidence and absence of self-respect which this pestilent vice is known to engender and perpetuate. The loss of strength and wealth to the country, the increase of taxation, the deterioration of national character thus produced, is at once humiliating and irritating to contemplate."

It is most probable that this timely and admirable report, based as it was on unquestionable evidence, was not without its effect in inducing the Legislature to pass the Act of last session, by which the power of licensing beer-houses has been taken out of the hands of the Excise and placed, together with the power of licensing public-houses, in those of the local magistrates. But the Committee also make an important recommendation, which is certain, before long, to become a leading topic of discussion throughout the country, and it is as follows:—

"Your Committee, in conclusion, are of opinion that, as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licences should be placed in the hands of persons most deeply interested and affected—namely, *the inhabitants themselves*—who are entitled to protection from the injurious consequences of the present system."

There are two methods, two principles, to be followed in dealing practically with this important question of the sale of intoxicating drink. The one is the "Free Trade" principle, under which every person would be as free to open a drinking-shop as to open a baker's or butcher's shop, leaving the trade to regulate itself according to the law of supply or demand. The other is the principle of restriction or limitation, the extent and nature of which would have to be settled on independent grounds of public convenience and welfare.

The ground of discussion is thus a very narrow one; and if it be once clearly seen that some legal restriction and regulation is needed, it will be all the easier to determine what the character of that restriction should be. So long as the hazy notion prevails that legislative restriction of the liquor traffic is at variance with the principles of Free Trade and opposed to personal liberty, so long a serious prejudice is interposed in the way of arriving at any sound conclusion on the subject.

* Published by Longman and Co. (1869).

But no party now seriously proposes to make the trade in drink entirely free. If there be such, the frightful experience of Liverpool—where even restriction existed to a certain extent—should be sufficient to make them close their mouths for ever. We arrive, then, at the conclusion that some restriction is desirable, nay essential, to the public welfare; and the question arises, under whose control should such restriction be? Ought it to be entrusted to an irresponsible body, however respectable, as it now is, or to the inhabitants of the districts themselves, who are mainly interested? We do not think there can be much difficulty in deciding between the two alternatives. And in these days, when institutions of all kinds are being brought more and more under the control of public opinion, probably much longer time will not be allowed to elapse before the drinking-houses of the United Kingdom are placed under some salutary and rigid regulations defined by the people themselves.

We conclude with the following pregnant passage from the Report of the Committee of Convocation, which is well worthy the serious attention of all public men :—

“Unless remedies be speedily and effectively supplied, consequences the most disastrous to us as a people cannot long be averted. No evil more nearly affects our national life and character—none more injuriously counteracts the spiritual work of the Church; and, therefore, no question more immediately demands the zeal of our clergy, the attention of our statesmen, the action of our legislature, and the thoughtful aid of our philanthropists.

“Nor can any sacrifice be esteemed too costly, or any efforts too great, to check and remedy what may be shown by accumulated and undeniable evidence to be sapping the foundations of our prosperity, blighting the future, lowering the reputation of our country, and destroying at once its physical strength and its moral and religious life.

“In review of the inquiries of Parliament as to the evils caused by this vice, and the conclusive evidence laid before its Committee, it is a matter of surprise to us that the Legislature has not long since interfered; and the Statesman who should have the magnanimity and moral courage to grapple with, and wisdom to overcome, this stupendous evil, would confer an incalculable benefit on his country, and establish a lasting claim to its gratitude.”

THE GOOD SPIRIT.

“Thou gavest also Thy good Spirit to instruct them.”—Neh. ix. 20.

NEHEMIAH appears to have been born in Babylon during the captivity. Hanani told him of the distressed state of Jerusalem, upon learning which he mourned, fasted, and prayed. The Persian monarch observed Nehemiah's sadness, and inquired the cause of it. The result was, the king consented to Nehemiah's journeying to Jerusalem for the purpose of rebuilding it; and having procured from the king certain letters of introduction to the governors of the provinces through which he was to pass, and to Asaph, the keeper of the king's forest, that timber might be given him, he set out on his mission. The project met with great opposition, but Nehemiah and his co-workers successfully pressed forward, for the work was of God, and the people had a mind to work. The 9th chapter records a solemn fast and repentance of the people, and gives a detailed account, stretching over a considerable period of time, of God's great goodness to them. The gift of the Spirit is by no means an isolated, solitary gift. God's interposition had been most marked, His mercies multitudinous, wonderfully adapted to their circumstances, and of long continuance.

The Spirit was given in *addition* to all other gifts. It was a supplemental gift, over, and beyond, and in addition to what they had already received. It was a transcendent gift. In a multitude of gifts it is often the case that one bears a small proportionate value to the whole. But this gift of the Spirit is of supreme excellence, and makes all the others more valuable.

On this, as well as on other subjects, there is substantial harmony between the Old and the New Testament. It is quite true that we read more about the Spirit in the New than in the Old Testament; the present is emphatically the dispensation of the Spirit, and the Spirit was not fully given as a permanent gift to the Church till after the ascension of Christ, but we should make a great mistake if we supposed the Old Testament saints were without the Spirit. The Old Testament Scriptures make frequent allusion to that blessed person of the Godhead. Here we have: "Thou gavest also Thy good Spirit to instruct them." The psalmist prays, "Restore unto me the joys of Thy salvation, and uphold me with Thy free Spirit." "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness."

Before proceeding to speak of the necessity of the teaching of the Spirit I want to say a word or two about the character of this gift. It is a *good* Spirit. The Spirit is sometimes called the *Holy* Spirit and the Spirit of holiness, and sometimes "the Spirit of God," "my Spirit," "Spirit of the Father," "Spirit of Christ," "the Comforter," "the Spirit of truth," "the Spirit of grace," "the Spirit of wisdom, might, and counsel," "the Spirit of promise," but in Nehemiah the *good* Spirit.

What a beautiful designation! How true! What numerous and manifest proofs of the truth of the designation! *Good* in His nature and essence; *good* in Himself; *good* in all His purposes; *good* in His actual work and influence; *good* in all His operations.

The *good* Spirit is given for *instruction*. The Christian Church at the present day is putting forth greater efforts than ever before for the instruction of the world. In proportion as we work in harmony with the Spirit, and the Spirit works with us, and supplements our labour, are we really successful. The Spirit *can* and sometimes does appear to do the work and office of an instructor directly upon the heart, and apart from human agency. But this is not the rule of His operations. In any teacher goodness of heart, added to intellectual capacity, is a strong recommendation. This *good* and wise Spirit is our Instructor. He works usually in accordance with human teaching. The most diligent teacher has often the most of the Spirit's aid; while he who idly waits for supernatural power and influence gets the least or none at all. How the Spirit acts upon us we cannot tell, nor need we be over-anxious to know. There is nothing *especially* mysterious about it. We cannot explain how one human spirit acts upon another, but the fact is well known that one man is capable of exerting a most powerful influence over another.

And we know from the Word of God, and the testimony of all Christians, and from our own experience, that the Spirit has wonderful power as an Instructor. We see sometimes the human instructor working alone. How hard the work! how fruitless! how useless it all seems! The Christian labourer is ready to give the work up entirely, but he works on, and prays too, and is cheered by the presence of an indescribable light. The darkness has vanished. The inattention has been followed by a visible drinking in of the truth. That which was dull has become interesting, that which seemed a dry and oft-repeated story belonging to a past age has become a new and living word, moving the heart and sensibly affecting the life. "The Spirit of the Lord of Hosts will perform this." In Mr. Arthur's "Tongue of Fire" the following passage occurs:—

"A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning, without any change of appearance;

imbued with a still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky. An organ filled with the ordinary degree of air which exists everywhere, is dumb; the touch of the player can elicit but a clicking of the keys. Throw in not other air, but an unsteady current of the same air, and sweet, but imperfect and uncertain notes immediately respond to the player's touch: increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost; and such are the changes which pass upon it when it receives the Holy Ghost, and when it is 'filled with the Holy Ghost.' In the latter state only is it fully imbued with the Divine nature, bearing in all its manifestations some plain resemblance to its God, conveying to all on whom it acts some impression of Him, mounting heavenwards in all its movements, and harmoniously pouring forth, from all its faculties, the praises of the Lord."

This good Spirit is *given* to us. This is the most essential of all gifts, next to the gift of Christ Himself. It is the Spirit who makes Christian work effective. There can be no real success without Him. This good Spirit is given in answer to prayer. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" What power we have at command! We may move the world by supplicating the aid of this good Spirit. How importunate we ought to be in our supplications. The success of our Christian agency depends entirely upon Him. We need supernatural power. It is our greatest want. We may instruct in the letter of Scripture, but without the Divine power, without this good Spirit, not a single soul will be saved. Preachers and teachers are often apparently more intent on Biblical instruction than earnestly desirous of immediate conversion. It is a most important work to clothe and fill the mind with spiritual truth, but a little more directness on our parts in the application of the truth, coupled with a more earnest and prayerful longing that those taught may be saved, would, as sure as God is true and faithful, issue in innumerable conversions.

We are somewhat in danger of forgetting that there must be, in order to spiritual success, the deep spirit of devotion as well as Christian activity. Do not let these be divorced from each other. If anything is sacrificed say it shall not be the devotional side of the Christian man. This is an age of bustle. The danger is great of being too much absorbed on the active side of Christian duties. No man can be strong who neglects to pray. There may be unceasing activity in many of the forms of active benevolence. There may be much reading of our religious books, there may be diligent preparation for the Sunday work, and yet if the mind be not saturated with Bible truth, if private prayer be neglected, not only will the soul suffer, but the spiritual life, instead of waxing stronger and stronger, will be marked by feebleness and decay, and the spiritual power exerted by us over those we teach almost imperceptible. The Saviour on one occasion said to His disciples, "Rest awhile." Rest is the true preparation for work. Preachers and teachers must find or make time for meditation and prayer, or they will utterly fail in their work. Their real usefulness will be in proportion to the force and vitality of their own spiritual life. Pray for the Good Spirit, for you have spiritual work to do. Strong men, spiritually minded men are needed, men to take hold of God's strength; and pray down upon the objects of their solicitude a Divine influence.

We need the Good Spirit all the more as there are wicked spirits and evil influences all around us. We must be possessed with the Good Spirit if we would effectually cope with the evil. I would guard myself against it being supposed, even for an instant, that I undervalue diligent preparation. I would urge you to avail yourselves of every help within reach, and

study with all your might, but pray too for the heavenly influence and the Divine power.

The feeblest arm linked with God's will be able to accomplish much, while the strongest in its own strength will be utter weakness and failure. Difficulties will be experienced, but these will melt away as we plead with the faithful Promiser, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at Thy presence."

Liverpool

J. P. BOURNE.

Memiors and Obituaries.

MRS. ANN BAYTON.

Mrs. ANN BAYTON was born at Tintern, near Chepstow, Monmouthshire, about the year 1795, and fell asleep in Jesus, at Abersychan, August 31st, 1869. "The righteous shall be had in everlasting remembrance." The first time the writer remembers seeing his beloved sister-in-law was in 1845, when she was on a visit to her sister, whose husband, William Thomas, a useful local preacher and class-leader, was killed instantaneously in his work at Moseley Green, in the Forest of Dean, leaving an affectionate wife, and five dear children to lament their irreparable loss. Mrs. Bayton was not converted at that time, neither had I much acquaintance with her till after her conversion, which was of an extraordinary character, as though to prepare her for extraordinary trials of long duration. I cannot sufficiently magnify the grace of God in her, whose experience was truly scriptural, and therefore most clear and satisfactory.

Her repentance was genuine, her faith strong and lively, her hope blooming and full of immortality, her charity fervent and abounding; in a word all the fruits of the Spirit were evident to all who knew her. She possessed Christ-like compassion for poor sinners, especially for backsliders, with whom she was most mild, encouraging, inviting, and persuasive, as I can bear honest testimony. When I had lost my health and friends, my confidence in God and all spiritual joy, with every prospect blighted for time and eternity, her prayers, tears, and exhortations, proved so great a blessing to me, as constrained me to think of her as an angel of peace, and to call her residence "The House of Mercy." As a wife, she was peaceable, clean, industrious, economical, self-denying, truthful, faithful, and affectionate, the latter especially, for though many times her poor infatuated husband, through drink and an evil heart, has driven her from her bed or fireside in the dark cold hour of midnight, to take shelter in an out-house, perhaps only half-dressed, to wait hours for an opportunity to re-enter the dwelling; yet, after years of such trials as these, when she, with myself, paid him the last solemn visit when he was in the Lunatic Asylum, she mourned deeply on his account. After his death she had him interred respectably, and always spoke of him with tears and deep emotion. She also believed he was saved; this is probable, seeing he was driven to mental distraction on account of his sins, for he would often, and emphatically exclaim, "It is only Christ can save my soul," "Oh, Christ save me!" &c. It is a serious thing to offend Christ's little ones, even if nearly related to us. She was a most tender mother, ever feeling a deep interest in her children's welfare, especially in their soul's salvation. She prayed much for them, and gave them the best of precepts. As a relative, she was kind and faithful, a good and peaceable neighbour, ready either day or night to administer to the need of others. She was a most consistent member of the Christian Church, regularly attended the public and private means of grace, a true lover of class-meetings, lovefeasts, and prayer-meetings; private prayer was to her a delightful duty, in which she spent

numberless hours, receiving signal answers to her prayers, blessed manifestations of the Divine presence, and distinct revelations of the Divine will in matters presented by her to the Lord. Into the spiritual meaning of Scripture she had a rare insight; she had an unction from the Holy One, and needed not, as many others, that man should teach her, for that same anointing taught her all things essential to salvation.

After the death of her husband, their little property was sold, and she came to live with her daughter and son-in-law at Abersychan, from whom she received much affectionate attention. After her removal to Abersychan, she suffered much from a fall, but was surprisingly patient and submissive. Subsequently she became much feebler, and was ultimately confined to her bed, where she manifested still greater patience and resignation; her gratitude and enjoyment far outweighed her great sufferings. Her life had always been exemplary, and her conversation heavenly; but in its decline, her expressions of faith, hope, peace, and joy, were truly delightful, tempered, as they were, with unfeigned humility. She often exclaimed, "Oh, how wonderful is the love of Christ to me! I never did anything, I never could do anything to cause him to love me! oh, the love of the heavenly Father to such a sinner as me! Glory, glory, glory! Holy, holy, holy Father! oh, the precious Saviour! the dear Lamb!" Her enjoyments at times were such as to prostrate her physical powers, and we sometimes thought she must have sunk under the weight of glory which broke forth upon her soul. After she came here she met in Br. Brunker's class, and when she became too weak to attend, she was much missed; still more was she missed from the sick-chamber, so great a privilege was it to see her, the presence of God being delightfully and generally felt, especially when engaged in prayer. If there was anything wrong in her, it was in her being almost impatient for the hour of her departure. She sometimes expressed her surprise that Jesus did not take her home to Himself; the deep cry of her heart was, "Come, Lord Jesus, come quickly, even so, Amen," till in God's own time he called her happy soul from this vale of tears to enjoy the heavenly raptures of those who have gone up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. She had faults, doubtless, for she was a sinner; that, no person could be more ready to acknowledge than herself, but she was a sinner saved, yea, abundantly saved, by grace. To God be all the praise!

To my humble testimony to the glory of God's grace, I add that of the Rev. T. C. Powell, Baptist Minister, Wen House, Blackbrook, Monmouthshire.

"MY DEAR SIR,—It is with the highest degree of pleasure I comply with your request, to furnish you with all the particulars I can respecting the Christian experience and life of our dear sister in Christ, who has just passed to her eternal rest. For some time past I had lost sight of her; the respect I had for her often led me to make inquiries about her, and where she lived. When I received your letter, with the news of her death, I felt to grieve for our loss, yet at the same time feeling our loss to be her gain. Although from us removed, she has entered her rest. She has escaped from earth away, her spirit is lodged in the haven of rest. With regard to my knowledge of sister Bayton first setting out in the Christian course, I know but little, she having joined the Bible Christian Society previous to my becoming her class-leader. At the time I entered upon the charge of class-leader at Whitelye, I found sister Bayton, with some four others, like sheep without a shepherd. Pained at such a state of things I offered to become their leader, which offer they gladly accepted. On the next Lord's day morning, about the last Sabbath in 1856 or the first in 1857, I met our departed sister for the first time in class. I only pledged myself to hold the position of leader until Divine providence should send another servant to take charge of those plants in that part of God's vineyard,

which He did about a year afterwards. I always found sister Bayton regular in her attendance ; her experience was always deep, rich, joyful, full of faith, love, confidence ; Christ to her was very precious. When spoken to, her joy was such that she would exclaim with hands clasped, and eyes uplifted, 'Holy Father, precious Jesus!' then confess her unworthiness, and warmly tell of God's love and mercy to her. One could not be in company with her, and fail to discover that she truly was a child of God. Her soul ever seemed to be filled with the love of Christ. At the class-meeting, a means of grace she highly prized, her feelings were so deep that she could not restrain them, but would praise the Lord for what he had done for her. From the first time I met with her at the class-meeting, I had a very high respect for her piety, and ever believed her one of God's chosen. She was not one of those whose experience is but an echo of what another has just said, but spoke with clearness of her conversion, confidently of her acceptance in the beloved, and joyfully of her hope of being for ever with the Lord. She possessed a strong and Christ-like love for souls, and sought the prayers of God's people for those of her own house who were not saved. As a Christian, she was humble, hopeful, joyful, prayerful, full of love to God and man. She was regular in her attendance at the public means of grace ; under the preaching of the word her joy would be full, and her cup run over. Her seat in the house of God was seldom empty. During the time I speak of, it may be truly said of her, that she loved the habitation of God's house, and the place where his honour dwelleth. As far as my knowledge of her extends, I believe her to be one of the excellent of the earth, in whom God delights, for in her life I could see much of God."

Mr. J. Coles, Week St. Mary Circuit, writes as follows :—

"I highly respected Mrs. Bayton, and I am glad to bear my humble testimony to her piety and devotedness to God. From what I have seen and heard of her since the year 1851 (when I travelled in the Monmouth Circuit, where I first became acquainted with her,) I think it was some time in that year that she obtained the pardon of her sins at Whitelye chapel, a season long to be remembered by many who were present. As to the reality of the change, no one had any ground to doubt, for it was visible in her countenance, as well as exemplified in her life and character. She certainly was a very devoted woman ; I have spent many happy hours in her company ; and have been delighted to hear her speak of her intercourse with God, and the many sweet seasons she enjoyed while waiting upon Him ; but like the rest of God's people, she had her bitters as well as her sweets. Some of her trials were from close quarters ; her husband was far from being one of the kindest of husbands at the best of times ; but when under the influence of drink, she had sometimes to leave the house and seek refuge elsewhere. In the midst of all, God wonderfully sustained her, for which she did not forget to praise Him. I am not surprised to hear that she made a happy end, for they that live well, cannot fail to die well. I hope with you, by the grace of God, to meet her in heaven."

Mr. J. Perkins, St. Ives, Cornwall, bears his valuable testimony as follows :—

"DEAR BROTHER,—As I was personally acquainted with Mrs. Bayton during the last two years of her life, I readily and cheerfully contribute my humble testimony to her most exemplary and consistent Christian life, and whilst I would not indulge in undue encomiums of the departed ; as far as I am capable of judging, she was one of the most devout, gentle, meek, and Godlike persons I ever met with, although not exempt from temptations, and had, no doubt, faults and infirmities like others. She lived in a pure, clear, heavenly atmosphere, generally under the warming, cheering rays of the Sun of Righteousness ; her enjoyments were very great at times, for she was overwhelmed as it were with the Divine glory. She knew the sweetness of the water of life, clear as crystal, by drinking

of it, the exhilarating effects of the new wine of the kingdom by tasting it; and the flavour of the delicious fruits of the tree of life, by eating thereof. As her lot was cast among the humble, she did nothing very great, and some say that she was nothing great, but she was good, and God made her so; she was not wealthy with this world's goods, but she was rich in faith, wise unto salvation, and an heir of the kingdom. I visited her several times during her last illness, which was a real pleasure, for invariably I realized that her chamber was

‘Close on the verge of heaven.’

“Although she was agitated and tortured frequently by the most distressing pain, you could see heavenly light in the eye, and contentment personified in her cheeks. Her spiritual attainments were such, that on hearing the name of Jesus her heart would be all on fire, and her eyes fill with tears of joy. In a word I may say her peace flowed like a river, and her righteousness abounded like the waves of the sea. I never saw a person so prepared for death, so anxious to depart to be with Christ, so longing for the coming of the Bridegroom to take her home.”

Much more testimony might be added, but we believe sufficient has been advanced to show that Mrs. Bayton's profession of religion grew out of its saving power in the soul, and that she fully proved by blessed experience that “Christ in her the hope of glory” enabled her to “suffer with Christ” here, and fully prepared her to “reign with him” in glory. We give all the praise to God through Jesus Christ. Her triumphant death was improved by Mr. W. Seage, in Abersyechan Chapel. A tolerably good congregation was present, and God's presence was truly felt among us, and we believe a greater amount of good would have been realized if she had been more generally known, but by whomsoever known she was respected and beloved. We are satisfied she is gone to be with Christ which is far better; oh, may we through grace meet her in heaven. Amen.

RIVER JORDAN.

THOMAS MOUNCE.

THOMAS, the son of THOMAS and GRACE MOUNCE, was born at Milton Damarell, Devon, in the year 1845. I can gather but few particulars relative to his early life; but he seems never to have been given to profligacy, always being strictly moral. In the year 1865 he left his home in search of employment, which he obtained at Neath, Glamorganshire. In 1866 he was married to Elizabeth Maynard, formerly of Holsworthy, Devon; they lived most comfortably together, and were occasional attendants at our chapel at Neath. Shortly after I came to this station I formed a somewhat particular acquaintance with this happy (as far as they possibly could be without religion) and most agreeable couple. I soon ascertained that they were strangers to converting grace; the subject of religion was introduced, which both Br. Mounce and his wife greatly appreciated; they became earnest seekers after truth, more regular at God's house, and felt a deeper interest in the cause of Christ. An invitation was next given to attend the class-meeting; Mrs. Mounce, with two or three of her female neighbours, accepted the invitation. Never did we see and feel the blessedness of class-meetings more than we did then; never were we more convinced that God specially delighted in blessing those who attended this means of grace than at that time. Our new associates expressed their pleasure in being with us, and immediately decided to come again; their determination was carried into effect. Shortly after a gracious revival of religion commenced, in which our deceased brother, with many others, sought and found the pearl of great price. Not soon shall I forget his struggle for liberty, and his being, by faith in Christ, raised from a death of sin to a life of righteousness. His repentance was

genuine; his conversion real. He was not a man of great mental capabilities, and his education must have been on a limited scale, but cheering was his experience to those whose privilege it was to listen to it. Often would he speak of his prospects being bright for heaven: particularly elated was he in the last class-meeting he attended, making special reference to an affliction he had two or three years before; he praised God that he was not at that time cut off; "had I been," said he, "I must now have been reaping the reward of a mis-spent life," and with ecstasy and delight did he speak of the blessed state of mind he was then in. Br. Mounce's natural disposition was amiable, and his temper particularly good; a friend, with whom he lodged two years previous to his marriage, told me he never saw him manifest a disagreeable spirit during the whole time. We have heard of some who are apparently very good with comparative strangers, but are not quite so Christian-like in the family circle. Br. Mounce's religion shone with at least equal brilliancy in his own home as elsewhere; herein he adhered to the injunction of Holy Writ—"Let them learn first to shew piety at home." Many a comfortable hour have I spent with the deceased who, with his wife, were anxious inquirers after those things that related to their eternal welfare; with all the simplicity of a child would he ask for counsel respecting the religious course. He had the root of the matter in him—he had not only the form, but he experienced the power of godliness; he was truly a man of God. He sought to be made useful to his fellow-men by his godly conversation, by living Christianity. He was greatly beloved by the members of the church, and was as highly esteemed by his fellow-workmen.

On Sunday, March 13th, he attended chapel in his usual health, and listened with profound attention to Br. Trengove, who preached in the morning from Psalm cxxxvii. 5, 6, and in the evening from "God is love." It was remarked to me (before he was taken ill) how very interested Mr. Mounce appeared to be in these services. On the day following he went to his labour, and returned at night complaining of being unwell. Medical advice was immediately obtained, and he was pronounced to be suffering from a violent attack of inflammation on the lungs; every attention was paid by the doctor, but the destructive disease baffled human skill. During his short but severe illness, he was visited daily by the writer, who always found him, when conscious, in a most happy frame of mind; he no more feared to meet death than his most familiar friend; he often expressed himself as being assured that to die would be to him gain. The ties of nature, our common humanity, to say nothing of religion, would not allow him to forget his greatly beloved wife and child, whom he was about to be separated from; but so great was his confidence in that God, who has promised to be a Husband to the widow, and a Father to the fatherless, that he at once gave them into His hands, and commended them to His care. He was frequently unconscious, his prostration was great, and death was soon discovered to have seized him; but he never once expressed a wish to be again restored to health, save for the comfort of his partner in life and little boy. On Sunday, March 20th, without a lingering sigh or groan, his body with his charge did he lay down, and ceased at once to work and live. "Let me die the death of the righteous," and let my testimony be as clear for Heaven as was Br. Mounce's. On the following Wednesday, his remains were buried in the yard of the Parish Church, Lantwit; and on Sunday evening, March 27th, his death was improved to a crowded congregation by the resident Minister, who selected for his text Psalm xxxvii. 37.

W. OATES,

JAMES TAYLOR.

SICKNESS and death have been raging to a fearful extent in this neighbourhood for the last month or two. Melincrythan (for the town of Neath itself has been comparatively free) has been like an Infirmary. In some instances every member of the family has had an attack of the prevalent disease, but a majority of those who have been attacked have recovered. Several members of our Church and congregation have been called to pass through the furnace; some have come out, we trust, purified; like the Psalmist fully convinced, "It is good for me that I have been afflicted;" while two others, Brother Thomas Mounce, and the subject of this brief sketch, God in His mysterious Providence has seen best to remove from the Church militant to the Church triumphant. This breach in our ranks has occasioned great grief, not only in the families of the deceased and in the Church, but in the neighbourhood at large. It is natural for us to weep on account of the death of our intimate friends; it belongs to humanity to desire a protracted companionship with *ours*, and those who in any way afforded us pleasure or added to our comfort; but hard as the severance to us is, we submit to the will of the All-Wise God who doeth all things well, and in the midst of our depression we will rejoice and be glad that—

"Though changing scenes on earth we meet,
The promise still is sure:
Eternal bliss the saints awaits
Who to the end endure."

JAMES TAYLOR was born at Abbotsham, near Bideford, North Devon, in the year 1833. When comparatively young he left his home for the vicinity of Holsworthy. He here became an occasional attendant at the Bible Christian Chapel in that town—heard the word of God faithfully preached, and was sometimes so deeply affected as to tremble beneath the truth; but as in many other instances its first accents were not so cherished and seriously pondered over as to result in immediate conversion. Many sermons were heard, many impressions of a religious character were felt, and many prayers were offered to God in his behalf, before he bowed subdued at the foot of the cross, and determined to engage in the penitent's conflict until he was made the recipient of the Spirit of adoption. But, thank God, though salvation was deferred, it was not postponed until the eleventh hour; for when about nineteen years of age he decided to lead a new life and made choice of God's service; this decision of character was resolved on, when arrested by the thrilling sentiments uttered by Br. Peter Rounsefell. About a year after this memorable period in his history he left his home for this place (Neath), hoping to improve his temporal circumstances by this migration. His coming into a neighbourhood where all were strangers to him, his neglecting to attend so frequently (as he had been accustomed to do) the means of grace, together with his youth and inexperience, caused a very great declension. How many make the same mistake, fall into the same snare.

For some time after he came to Wales, James made no profession of religion, and yet even then he was remarkable for his stability and morality. But in this wretched state (for a backslider's life must be next to the torments of hell,) he could not remain; he felt the force of being robbed of the pearl of great price, the thought often made him exceedingly sorrowful. In the midst of this overwhelming grief he found his way to the cottage in Mile End Row, where preaching services were conducted by the Bible Christians previous to the erection of our chapel. The word to which he there listened condemned him, as having, like Peter, denied his Lord and Master, and as having, like every other backslider, crucified the Son of God afresh, by forsaking the fountain of living waters. It was in

1859, during the labours of the brethren, F. W. Bourne and W. Higman, in this circuit, that he felt his misery too intolerable to be borne; he wept bitterly on account of his unfaithfulness; he prayed aloud in the cottage for the pardon of his sins, and in mercy he was restored to the joys of Gospel salvation. It was soon discovered by those with whom he laboured in the world, as well as the members of the church, that he was a changed man—"a new creature." He immediately sought to be rendered useful to his fellow-men, and this was particularly manifested in his efforts to establish a Sabbath School in this place, with which he was connected from its commencement to his death. He was particularly attached to his place of worship, and always rejoiced in its prosperity. He did not belong to that class who delight in hearing the word of God expounded, but who are careless and indifferent about supporting the ministers of Christ's Gospel. He was, as far as his means would allow, a liberal contributor. He was of a quiet, inoffensive disposition; and as a neighbour, kind, and agreeable, having learnt the lesson, "As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith." As a husband, he was affectionate and attentive, always studying to help and comfort his wife; as a father, he was tender-hearted and indulgent; at the same time he kept in view the injunction, "Train up a child in the way he should go," &c. He taught his children that to be good was to be brave. As a Christian, he was humble and sincere, attending the means of grace as often as he could conveniently leave his numerous family. He had not great abilities, but he possessed the knowledge of salvation. He was seized on Saturday, April 9th, with an illness that proved fatal. I visited him frequently, and at the commencement of his sickness asked him some pointed questions relative to the state of his mind and future prospects. He gave me to understand that he was on "The Rock," and was therefore safe; that heaven was his home. On other occasions, finding him so weak I refrained asking him any questions, not for a moment thinking death was so near—that he was on the suburbs of his everlasting rest. He was apparently unconscious, and scarcely spoke for twelve hours before he breathed his last; but there is no doubt respecting his admittance into the rest that remains for the people of God. His remains were interred at Lantwit, on Saturday, April 23rd. A large number of persons were present at his funeral. On Sunday evening, May 1st, his death was improved, the preacher selecting for his text, Hebrews iv. 9. A crowded congregation listened with profound attention, while a description of "God's People" was given, and the "Rest," that awaits them. God was in the midst of us; a gracious influence was realized, it was such a season of grace that cannot be quickly forgotten. May the seed then sown bring forth fruit to the honour and glory of God.

W. OATES.

MRS. SARAH WOODGATE.

MRS. SARAH WOODGATE (whose maiden name was Parsons), was born at Warehorne, Kent, September 1836. Her parents, who were respectable, trained their children in the fear of the Lord, according to the light they had. Sarah was graciously visited with Divine impressions at an early age.

During the year 1849 the Lord poured out His Holy Spirit in the neighbourhood, crowning the labours of the Bible Christian society with great success. Many were hopefully converted, and among them Sarah, who, at the early age of twelve, yielded her young fresh heart to Christ, and became a humble follower of the Lamb. Our prayer is:—

"Haste again, ye days of grace," &c.

But, alas ! how many of those who thus early become the subjects of grace, for the want of proper care and training, sink into a state of spiritual apathy and carelessness. How tenderly such require to be led, how carefully watched and fed !

Sometime afterwards our sister removed to Ashford, and united in church-fellowship with the Wesleyans, our people having no society there at that time. In a few years she returned to Warehorne, and joined our people ; but the holy fire had abated ; the Christian life was fast ebbing out ; the relish for spiritual food was gone, and, consequently, a religious dearth succeeded. In such a state of mind what sad lessons are learnt, and how painful is the experience. How illustrative of that inspired truth : " This people will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them ; so that they shall say in that day, Are not these evils come upon us, because our God is not among us ? " Yes, they have too much spiritual light to enjoy the world, and too much love for the world to enjoy religion. Sister Woodgate deeply felt the force of this Scripture, and deeply deplored the absence of her God ; and doubtless was often led to say in secret with the Psalmist, " Restore unto me the joy of thy salvation, and uphold me with thy free spirit."

In the year 1860 revival services were held in the neighbourhood ; Jehovah graciously heard and answered His people's prayers, in awakening many precious souls to a sight and sense of their fearful danger through sin, who by His sovereign power and grace obtained pardon.

Our sister shared in the blessing. Her conviction for sin was deep, and her agony of soul for pardon was very great. But the mercy of the Lord was greater still ; for He healed all her backslidings, graciously restored her to His favour, and loved her freely. After this, her confidence in God was strong and unwavering ; for she had learnt from past failures more fully to trust in God ; and was determined, in proof of her love towards Him, at once to enter His service as a teacher in the Sabbath School. Here she found a suitable field for labour, and most heartily did she embrace the opportunity of employing her talents, in unison with others, in cultivating the moral desert by which she was surrounded. Nor did it prove to her an irksome task ; nay, but the great delight she took therein, enabled her to rejoice in her work. Nor was the pleasure realized by her in this praiseworthy enterprize all on one side ; for the pleasure experienced by the instructor, was largely enjoyed by the instructed also. This mutual agreement between teacher and scholar rendered the work all the more pleasing and effective.

" On each returning Sabbath day,
With smiling face she came
To teach her youthful charge the way
To love the Saviour's name."

In the year 1866 she was married to Mr. Samuel Woodgate, of Hornbrook Farm, Woodchurch. She joined our society in this place, where she continued until death ; when her happy spirit was removed to brighter worlds on high. Her opportunities for Christian effort now became less frequent ; but she still retained her warm-hearted sympathy for the good cause, and her strong attachment to the people. After the birth of her first child she manifested unmistakable signs of failing health, but still comforted herself in God, and was at times remarkably happy in Christ. Her once healthy form now assumed a delicate appearance, and a few years told rapidly on her physical system. Sister H. Chasmar, who was with her several weeks before her death, observes, " She was very patient under suffering, and calmly confident in God amid all her afflictions."

In her last confinement, a few weeks before her death, she suffered much, and never fully rallied. It now became apparent that her end was drawing near. A few days before she died, while calling upon the Lord in private, she had a most blessed season of spiritual joy, but was tempted to conceal her enjoyments from the friends, and yielded to the temptation to the great discomfort of her spirit. She became much depressed, confessed how wrong it was thus to grieve the Holy Spirit of God, and earnestly requested the friends to pray for her. Prayer was offered, and her fervent cry was, "O Lord, grant me another special visit of Thy Divine presence to my soul;" thus she continued to implore the Divine favour for nearly half an hour. It was a severe struggle, and it seemed at first as if all hope were gone, and that there was scarcely a spark of love remaining in her breast. She repeated portions of several hymns,

"There is a fountain filled with blood;"

"Jesus, lover of my soul;"

and some others; and, thank the Lord, His love pierced the dark cloud, light burst forth, and joy and gladness again sprang up in our sister's heart. She now became extremely weak, and it was difficult for her to talk, until about four o'clock in the morning, when, on being asked if she was happy, she answered, "Yes!" and exclaimed, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." She seemed very quiet for a few hours, and then, after expressing her desires as to the management of a few matters after her death, her happy spirit passed away to the land of the good and the holy, on Tuesday, August 31st, 1869, in the thirty-third year of her age. She was quite sensible to the last. She has left a husband and an infant to mourn their loss. The mortal remains were committed to the dust the following Saturday in Warehorne churchyard, to await the glorious resurrection of the just in the last day.

A funeral sermon was preached in Warehorne chapel, September 12th, to a full and an attentive congregation, by
C. DENING.

The Gleaner.

SAMUEL WESLEY AND HIS COMICAL CLERK.—Samuel Wesley* had a clerk, a well-meaning, honest, but weak and vain man. He believed the Rector, his master, to be the greatest man in the parish, if not in the country, and that he himself stood next to him in worth and importance. He had the privilege of wearing Mr. Wesley's cast-off clothes and wigs, for the latter of which his head was far too small, and the figure he cut in it was ludicrously grotesque. One morning, before church time, Mr. Wesley said, "John, I shall preach on a particular subject to-day, and shall choose my own psalm, of which I shall give out the first line, and you shall proceed as usual.

* The father of John and Charles Wesley.

John was pleased, and the service went forward as usual till they came to the singing, when Mr. Wesley gave out the following line:

"Like to an owl in ivy bush,"

This was sung, and the following line. John peeping out of the large canonical wig in which his head was half lost, gave out with an audible voice, and an appropriate connecting twang,

"That rueful thing am I."

The whole congregation saw and felt the similitude, and could not refrain from laughter.

This clerk was the same man who, when King William returned to London after some of his expeditions, gave out in Epworth Church, "Let us sing to the praise and glory

of God a hymn of my own composing :

"King William has come home, come home;
King William home is come,
Therefore together let us sing
The hymn that is called Te D'um."

—*Anecdotes of the Wesleys.*

SAMUEL WESLEY AND THE MISER.—

"Should a broad stream of golden sands
Through all his meadows roll,
He's but a wretch, with all his lands,
That wears a narrow soul."

We have seen that Mr. Wesley was distinguished for vivacity. His wit was bright, sparkling, always at hand, never far-fetched. The following will illustrate this :

A miser near Epworth, who had always lived in a little world by himself, who had never entertained any company, concluded, to the astonishment of those who knew him, to make a feast, and invited Mr. Wesley and a number of others to partake of it.

After dinner his host requested Mr. Wesley to return thanks, which he did in the following language, which not only showed his humour, but his felicity at improvisation :

"Behold a miracle ! for 'tis no less
Than eating manna in the wilderness !
Here some have starved where we have
found relief
And seen the wonders of a chine of beef ;
Here chimneys smoked which never smoked
before,
And we have dined where we shall dine no
more."

The miser confirmed the closing line by immediately adding. "*No, gentlemen, it is too expensive.*"—*Ibid.*

SUSANNA WESLEY AND AMUSEMENTS.—Much has been said and written lately on religious amusements. In very early life Mrs. Wesley adopted this sensible rule in regard to amusements : Never to spend more time in any matter of recreation in one day than she spent in private religious duties.

In after years, in writing to her son John, she says : "Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions ? Take this rule : Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for *spiritual things* ; in short, whatever

increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." What a world of wisdom there is in this rule ! Whoever follows it will not err in regard to amusements.—*Ibid.*

JOHN WESLEY AND RELIGIOUS QUIXOTISM.—Mr. Wesley was about to leave his native country to embark for America as a missionary to the Indians. A gentleman, who thought it foolish for him to go, said to him, "What is this, sir ? Are you one of the knights-errant ? How, I pray you, got Quixotism in your head ? You want nothing. You have a good provision for life, and are in the way to preferment ; and must you leave all to fight wind-mills, to convert savages in America ?" Mr. Wesley answered feelingly and calmly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive ; but if it be of God, I am sober-minded, for he hath declared, 'There is no man that hath left house, or parents, or brethren for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"—*Ibid.*

JOHN WESLEY AND EXTEMPORE PRAYER.—Mr. Wesley not only preached, but also prayed extemporaneously. A gentleman who was horror-struck at the idea of praying without a book made him a visit, and exhorted him not to use extempore prayer, "which," said he, "is no prayer at all, and this I will prove to a demonstration, for you cannot do two things at once—thinking how to pray and praying being two things ; *ergo*, you cannot think and pray at once." Mr. Wesley ingeniously turned the tables on him, and with the gentleman's own method of reasoning showed that it was impossible to pray with a book. He replied, "May it not be proved by the self-same demonstration that praying by a form is no prayer at all ; for example, you cannot do two things at once, reading and praying being two things ; *ergo*, you cannot both read and pray at once."—*Ibid.*

JUBILEE REPORT.

THE year 1865 was the Jubilee year of the Bible Christian Connexion; and when that time approached many of the ministers and friends of the denomination desired to commemorate it in some suitable manner. For this purpose a managing Committee was appointed by the Conference, consisting of Messrs. J. Thorne, W. Courtice, R. Kinsman, M. Robins, J. H. Prior, F. Martin, J. Hinks, R. Blackmore, and W. Luke. They recommended that appropriate religious services should be held during the Jubilee year, for presenting special thanks to Almighty God for the prosperity that had been realized;—that a Jubilee Volume should be prepared as a memorial of the labours and successes of the denomination;—and that a Fund should be raised by the voluntary contributions of the people, in order to strengthen the various connexional departments and to extend the work of God. Messrs. J. Thorne, R. Kinsman, M. Robins, and J. H. Prior were requested to write the Jubilee Volume, which was published in the Jubilee year. The thanks of the Committee and also of the Conference were tendered to those brethren for their efficient services in the preparation of this work. And there is reason to conclude that while it has yielded great satisfaction to the members of the body, it has also been made a blessing to others.

As early as the Conference of 1860 subscriptions were received in aid of the Jubilee Fund, the members of the Connexional Committee being the first to set down their names for considerable sums. When the subject was discussed in the Conference much enthusiasm prevailed, and several hundreds of pounds were promised by the ministers and representatives then present. This example was afterwards followed by many others; yet not in all cases; for though a large number of circuits evinced a truly praiseworthy and Christian liberality in connection with this movement, there were others in which but little sympathy could be evoked in its behalf. This want of general co-operation occasioned a degree of disappointment to the chief men in the Connexion, they having expressed a hope that the amount raised might not be less than £10,000. By the sum realized (£3709 14s. 1d.) however, the Committee were enabled to afford relief in various ways where there were connexional burdens, and to assist chapels in localities of first importance. The large proportion of the Fund which was raised by the children of our Sabbath Schools is worthy of note; and the amount contributed by the ministers of the Connexion at home exhibits a liberality which, considering their circumstances, is probably without a parallel.

The celebration of the Jubilee, it is believed, was productive of much good beyond its financial results. Many souls were stirred up to contemplate their obligation to God, and to praise Him for the numerous benefits obtained through the agencies employed by this Connexion. By means of the Jubilee Meetings much information was spread respecting the origin and growth of the denomination—in which the wisdom and goodness of God are strikingly demonstrated. Only by the will and blessing of the Great Supreme has our religious organization become what it is; and many individuals perceiving this, have been grateful to Him; and have discerned good ground for serving Him with increased zeal, and for confiding in Him with increased stability.

May not the past be taken as a pledge of the future? And may not the success of the half-century ended be considered as an earnest of much greater success during the same period to come? May the sons of those whose warfare is accomplished be not less worthy than their fathers, of the vocation they fill, and of the cause they serve. Should these and their successors continue to labour and live with fidelity to God, no doubt need be cherished but that the work thus commenced will be a permanent benefit to the world, and an agency of mercy and grace to future generations.

WILLIAM LUKE, *Secretary.*

Financial Accounts.

RECEIPTS.

FALMOUTH DISTRICT.			Mr. Harris	0 10 0	Greenbottom do.....	1 5 0
SCILLY ISLANDS.			Mr. J. Thomas	0 5 0	Grampond do.....	5 5 0
St. Mary's S.S. cards	11 2 11	Proceeds of Lecture	0 19 4	Goonhavern do.....	0 11 2	
St. Martin's Band of		33 18 8		Truro S. S. cards ..	0 11 8	
Hope	1 0 0	HELSTON.		Goonhavern do.....	0 14 5	
A Friend	1 0 0	Helston Meeting ...	1 16 3	St. Allen Lane do...	0 5 6	
Mr. Culyar 5s.		St. Anthony do.....	1 5 0	A Friend	0 10 0	
H. T. 2s.	0 7 0	Tregidden do.....	1 12 6	Sundries	0 17 0	
13 9 11		Constantine do.....	2 0 0	13 2 10		
PENZANCE.			Trebarvah do.....	1 9 3	St. COLUMB.	
Penzance Meeting ...	2 13 10	Bethesda do.	1 8 8	St. Columb Meeting	2 0 9	
Hearmoor do.	0 19 3	Lowertown do.	1 10 9	St. Dennis do.....	0 6 7	
Carfury do.	1 13 10	Coverack do.	1 3 3	Trethosa do.....	1 2 9	
Tregarthen do.	0 14 2	Porthallow do.....	0 14 8	St. Columb Minor do	0 14 10	
Tredavoe do.	0 9 2	Ponsongath do	0 14 6	Newlyn do.....	1 2 3	
Drift do.	1 2 8	Helston S. S. cards.	1 0 0	Fraddon do.....	0 5 1	
Marazion do.	3 4 2	Porthallow do.....	0 8 0	Treganetha do.....	0 5 1	
Penzance Tea Mtg.	1 5 0	St. Anthony do.....	0 10 6	Sundry do.....	1 1 2	
Penzance S.S. cards	2 1 5	Trebarvah do.....	0 12 0	Do. S. S. cards	0 12 3	
St. Ives do.	1 0 8	Mr. Richards	0 10 0	Mr. & Mrs. Truscott	1 10 0	
Tredavoe do.	0 14 2	A Friend	0 5 0	— Stephens	1 0 0	
Halsetown do.	0 4 0	17 0 4		Mrs. Maynard	0 10 6	
Polminick do.....	0 12 6	REDRUTH & CAMBORNE.		Miss Maynard	0 10 6	
Carfury do.	0 13 1	Redruth Meeting ...	3 1 9	— Brenton	0 5 0	
Mr. Tancock	2 0 0	Camborne do.....	1 2 5	11 6 9		
Mr. J. Bennett	2 0 0	Brea do.....	0 8 8	PADSTOW.		
Miss F. Hocking ...	1 10 0	Lanner do.	1 2 10	St. Issey Meeting...	1 13 4	
A Friend	0 10 0	Ebenezer do.....	0 5 0	Padstow do.....	0 15 7	
Miss C. Thomas, col.	0 6 1	Providence do.....	0 13 10	Wadebridge do.....	0 14 3	
Mr. D. Bothas, do.	0 5 0	Zion do.....	1 13 0	Rosenannon do.....	0 12 2	
23 19 2		Radnor do.	0 7 1	St. Ervan do.....	0 11 7	
St. JUST.		Redruth S. S. cards	1 4 4	Sundry cols.....	0 9 10	
St. Just Meeting ...	1 17 8	Penryn do.	1 2 6	Wadebridge S.S.cds.	0 9 0	
Morvah do.	0 15 2	Falmouth do.	0 5 0	Rosenannon do.....	0 5 8	
St. Buryan do.	0 13 2	Ebenezer do.....	0 10 1	Sundry do.....	0 5 0	
Sennen do.	1 0 4	Providence do.	1 6 8	Miss Cleave, col....	0 10 11	
Boscawell do.	1 9 4	Camborne do	0 5 9	J. Tremain, Esq., don.	0 10 0	
Tregerist do.	0 4 6	Brea do.....	0 8 8	Mr. J. Chapman, do	0 5 0	
Brane do.	1 0 0	Sundry do.	0 13 0	— F. Nail, do.....	0 5 0	
St. Just, S.S. cards	2 0 2	Mr. Michell.....	1 0 0	7 7 4		
Mr. J. Hill	1 0 0	Mr. Wasley	0 10 0	St. MAWES.		
10 0 4		Mr. James	0 10 0	Gerrans Meeting...	0 12 0	
St. IVES.		Mr. Trevolt	0 10 0	Small sums.....	0 16 11	
St. Ives Meeting ...	0 17 3	Mr. Sims	0 5 0	1 8 11		
Zennor do.	0 8 4	17 5 9		MEVAGISSEY.		
Ladydowns do.	0 4 8	HICKS MILL.		Mevagissey Meeting	2 14 2	
Halse Town do.	0 5 10	Hicks Mill Meeting,	7 16 8	Polmassick do.....	3 11 4	
St. Ives S.S. cards	1 9 10	Bethel do.....	1 0 0	Paramore do.....	2 0 0	
Collections 9s.		Kerley Downs do...	0 3 9	Boswinger do....	0 18 5	
G. B. Is.	0 10 0	Quenchwell do.....	0 17 6	Portloe do.....	0 7 9	
Mr. Berriman	0 5 0	Falmouth do.....	0 16 0	Pentewan do.....	0 6 4	
4 0 11		Penryn do.....	1 17 10	Sundry cols.....	0 6 6	
BREAGE.		Flushing do.....	0 15 3	Paramore S.S. cards	1 1 0	
Breage Meeting ...	1 3 3	Perranwell do.....	1 3 9	Pentewan do.....	0 8 0	
Herland do.	5 9 6	Children's cards....	5 6 11	Portloe do.....	0 7 5	
Leedstown do.	1 15 7	Mr. J. Paynter	50 0 0	Mr. Pine.....	1 0 0	
Porthleven do.	1 5 0	— T. Verran.....	5 0 0	12 19 0		
Highlanes do.	1 13 8	— M. Verran.....	5 0 0	BODMIN.		
Rosendian do.	0 13 10	— N. Verran.....	5 0 0	Bodmin Meeting ...	1 3 9	
St. Erth do.	0 9 9	— Harvey	5 0 0	Ebenezer do.	2 4 7	
Breage S.S. cards ...	0 6 8	Mrs. Cummins, col.	1 1 0	Bethesda do.	1 1 4	
Highlanes do.	0 17 2	— Ould, do.....	1 0 0	Trezease do.....	1 2 0	
Marazion do.	0 3 0	Mr. M. Barrett.....	0 13 4	Lauvet do.	1 0 8	
Herland do.	0 16 4	Miss Henwood.....	0 10 0	Tregawne do.....	0 9 9	
Rosendian do.....	0 7 3	— Richards	0 10 0	Nanstallon do.....	0 5 7	
Porthleven do.	0 10 2	Mrs. Barrett.....	0 10 0	Mount Pleasant do.	0 6 4	
Leedstown do.	0 19 5	Mr. J. W. Trythall..	0 10 0	Nanstallon S. S.		
A Friend	5 0 0	six Friends	0 14 6	cards	0 8 5	
Mr. M. Robins, jun.	3 3 0	95 6 7		Sundry do.	2 0 0	
Miss Dymond	2 0 0	Total in Falmouth		Mr. Lewis.....	0 5 0	
Mr. C. Roberts	1 0 0	District.....	£215 1 9	Small sums.....	0 6 6	
Mr. J. Bartle	1 0 0			10 13 2		
Mr. W. Bartle.....	1 0 0	BODMIN DISTRICT.		St. AUSTELL.		
Mr. H. Hicks	1 0 0			Ebenezer Meeting...	2 9 2	
Capt. E. Rogers	1 0 0	TRURO.		Highway do.	2 0 1	
Six Friends	0 10 9	Truro Public Meetg.	3 3 1	Tywardreath do.....	0 16 6	

Providence Meeting	0 15 7	Mr. J. Wollacott	2 1 0	Down Gate Meeting	1 6 7
Bethel do.....	0 11 11	J. B.	2 0 0	Calstock do.....	0 4 0
Ebenezer S. S. cards	0 12 3	Mr. J. Holland	1 0 0	Harrowbarrow do...	1 6 1
St. Austell do.....	0 10 3	Mr. J. Crocker	1 0 0	Callington do.....	0 11 2½
Highway do.....	1 7 6	Mrs. Crocker	1 0 0	Ware Quay do.....	0 1 6
Providence do.....	0 10 1	Mr. S. Thorne	1 0 0	Albaston do.....	0 10 3
Tywardreath do.....	0 15 3	Mrs. Thorne	1 0 0	Metherall do.....	0 1 3
Sundry do.....	2 12 3	Mr. J. Ray	0 10 0	Gunnislake S.S. cds.	1 7 9
Mr. Guard	4 0 0	Mr. C. Bowden	0 10 0	Subscriptions	3 14 9
Mr. Broad	1 10 0	Mr. H. Preston	0 10 0	Mr. Trevethan	2 10 0
A Friend	0 5 0	Mrs. Roach	0 10 0	Mr. J. Williams	2 2 0
Small Sums.....	0 5 0	Mrs. Rapsey	0 10 0	Mr. Battenbury	2 0 0
19 0 7		Mrs. Downing	0 10 0	Mr. & Mrs. Davey...	1 1 0
MICHAELSTOW.		Mrs. Bolt	0 10 0	Mr. Rodd	0 13 4
Meadrose Meeting...	2 0 8	Mr. Roberts	0 5 0	Misses Trevethan	0 10 6
Trewarmett do.....	0 7 0	Miss Broad	0 5 0	Mrs. Trevehan	1 0 0
Blissland do.....	0 5 0	Miss Mause	0 5 0	Mr. & Mrs. Furze	1 0 0
Limehead do.....	0 15 10	Mrs. Osborne	0 5 0	Miss Proctor	0 5 0
Boscawen do.....	2 11 1	Mr. J. B. Bourne	0 5 0	Maat. J. Trevethan.	0 5 0
Bossinney do.....	0 2 0	Mr. Hammett	0 5 0	Mr. Mason	0 5 0
Meadrose Collections.	1 2 5	Mr. Simmons	0 5 0	Mr. C. & Friend	0 4 6
Meadrose S.S. cards	0 10 0	57 3 5		Mr. T. Rosevear	0 4 0
Trewarmett do.....	0 6 5	WEEK ST. MARY.		Various	0 16 5
Sundry do.....	0 9 3	Rehoboth Meeting...	2 11 8	32 17 3½	
Miss Harris	1 0 0	Week St. Mary do...	0 7 3½	LAUNCESTON.	
Mrs. Littlejohns	1 0 0	Canworthy Water	1 5 10	Launceston Meeting	1 9 3
Miss M. A. Jewell...	1 0 0	Maxworthy do	0 14 3½	Truscott do.....	0 19 7
A Friend	0 12 0	Bethel do	0 7 3	Bridgetown do.....	0 16 0
12 5 10		Bennecott do	0 18 10	Northpetherwin do.	1 17 5
Total in Bodmin		Providence do.....	0 16 4½	Tinney do.....	3 12 3
District.....	288 4 5½	Zoar do.....	0 7 8	St. Giles do.....	1 1 2
DEVONPORT DISTRICT.		Treparrett do	1 10 8	Lewannick do.....	3 6 6
LISKEARD.		St. Genny's do	0 9 7	Congdon's Shop do.	1 11 6
St. Cleer Meeting ...	4 17 8	Children's cards	0 10 11	Trecoy do.....	0 17 0
Liskeard do.....	1 8 0	Mr. Worden	1 0 0	Kennard's House do	0 7 6
Cheriton Cross do...	0 9 2	Misses Cory	0 7 0	Rexon Cross do.....	1 0 5
Dobwalls do.....	0 5 0	Miss Crowl	0 5 2	Middlewood do.....	0 5 11
Mount do.....	1 2 0	Small sums	0 17 11½	Broadwood do.....	2 7 10
Common Moor do...	0 10 1	12 8 6		Portgate do.....	1 13 0
Pensilva do.....	2 0 6	SOUTH DEVON.		Northpetherwin S.S.	
St. Cleer S.S. cards	10 17 1	Aveton Gifford Meet.	0 14 4½	cards.....	1 14 5
Cheriton Cross do...	0 8 3	Prawle do.....	0 4 10	Congdon's Shop do.	1 14 7
Pensilva do.....	0 10 8	Hallsands do.....	0 9 4	Truscott do.....	1 2 1
Mr. J. Doney	2 10 0	Chillington do.....	0 8 2½	Tinney do.....	1 8 7
Mr. Vivian	1 0 0	Collected	2 0 4	Broadwood do.....	0 12 0
Mr. B. Stevens	0 10 6	S. S. cards	1 3 4	Rexon Cross do.....	0 13 8
A. J. & W. H. Ellis	0 10 0	B. Peck, Esq.....	1 0 0	St. Giles do.....	0 11 2
Mr. E. Snell	0 10 0	8 0 5		Sundry do.....	0 17 1
Mr. T. Trelease	0 10 0	TAVISTOCK.		Mr. W. Crocker	25 0 0
Mr. J. Barnecutt	0 5 0	Tavistock Meeting..	1 5 3	Mrs. Crocker, col...	7 2 6
Mr. J. White	0 5 0	Lea do.....	1 15 8	Mr. W. Doble	10 0 0
Mr. O. Carthew	0 5 0	Brentor do.....	0 8 0	Mr. Tubb	7 0 0
Mr. Runnalls	0 5 0	Sydenham do.....	0 8 6	Mr. Martin	5 0 0
Small sums	0 11 10	Mill Hill do.....	0 10 14	Mr. J. Squires	5 0 0
29 10 9		Lydford do.....	0 4 0	Mrs. Tribble	4 10 0
LOOE.		Nesley do.....	0 4 0	Mr. J. Doidge	4 0 0
Herodsfoot Meeting	1 10 6	Horrabridge do.....	0 11 0	Mr. G. Squire and	
Crumplehorne do ...	0 9 10	Tavistock S.S. cards	0 18 4	Family	2 0 0
Bethel do.....	0 10 4	South Sydenham do	1 1 11	Mr. Dawe	1 16 0
Providence do.....	0 5 10	Bridestowe do.....	0 10 9	Mr. Bray	1 5 0
Looe do.....	0 9 6	Lea do.....	0 3 8	Mrs. Angel	1 2 6
Looe S.S. cards	1 8 0	Brentor do.....	0 6 0	A Friend	1 1 0
Herodsfoot do.....	1 6 2	Mr. Tancock, don...	3 0 0	Mr. Braund	1 2 6
Crumplehorne do...	0 10 1	A Friend	2 0 0	Mr. Bailey	1 0 0
Bethel do.....	0 13 5	Mr. Rundle	1 0 0	Mrs. Teague	1 0 0
Mr. J. Barnden, jun.	1 0 0	— N. Heard	1 0 0	Mrs. Tink	1 0 0
Miss Mutton, col...	1 0 0	H. Taylor, col.....	0 15 0	Mr. Holloway	1 0 0
Mrs. Fiddick	0 5 0	Mr. Taylor	0 13 4	Mr. Dawe & Family	1 0 0
Small sums	0 5 9	Miss Lean	0 10 0	Mr. T. S. Deacon	1 0 0
9 14 5		— Harris	0 10 0	Mr. T. Bickel	0 11 8
DEVONPORT.		A Friend	0 10 0	Miss Adams	0 10 0
Plymouth Meeting...	6 18 0	Capt. Allen	0 5 0	Mr. Kellaway	0 15 0
Stonehouse do.....	6 11 1	Miss Toop	0 5 0	Mr. R. Bevan	0 10 0
King Street do.....	1 15 8	A card	0 6 4	Mr. Routley	0 10 0
Haddington Road...	3 0 6	Mr. J. Heard	0 3 8	Mr. Hicks	1 0 0
Mount Street do...	2 0 4	Small sums	0 6 9	Mr. Rogers	0 10 0
Plymouth S.S. cards	6 7 1	G. Stacey's card...	0 15 0	Mr. Halson	0 10 0
King Street do.....	1 8 0	20 6 10½		Mrs. Lukey	0 10 0
East Street do.....	7 3 3	CALLINGTON.		Miss G. Deacon	0 10 0
Haddington Road...	1 2 6	Gunnislake Meeting	6 6 11	Mr. Deacon	0 10 0
Juvenile Meetings...	1 11 0	Beer Barton do.....	2 8 2½	Mr. C. Pickard	0 9 8
Mr. J. Yeo	5 0 0	Beeralston do.....	1 4 8½	Mr. Medling	0 9 0
		Polborden do.....	0 8 2½	Mr. Pethick	0 8 0
		Bray's Shop do.....	0 8 2½	Miss Baker, col.....	0 8 0

E. Ellis.....	0 8 0	Clawton do	2 8 0	Chawleigh do	0 8 3
J. B. Blackmore, col.	0 7 0	S. S. cards	2 18 1	Burrington do.	1 2 0
M. M. Squire	0 6 3	Holsworthy S. S.		Ringsash do.	1 0 0
E. Blackmore	0 6 0	cards	0 5 0	Kingsnyphton do...	0 17 0
Mr. J. Allen.....	0 5 0	Ashwater do	1 3 0	Small sums	1 0 5
A Friend	0 5 0	Clawton do	0 6 3	Public collections ...	7 18 9
Mr. J. Bevan	0 5 0	Marhamchurch do.	0 19 10	S. S. cards	6 7 0
Mess Wickery	0 5 0	Bridgule do	0 10 4	Mr. J. Ford	5 0 0
Mr. Wickitt	0 5 0	Tamerton do	0 5 8	Mr. T. Bragg	5 0 0
Mr. Perkins	0 5 0	Derrill do	0 2 4	Mr. J. Clarke	5 0 0
Mrs. Robins	0 5 0	Simpson Moor do ...	0 1 6	Mr. J. Snell	5 0 0
Master P. Robins ...	0 5 0	Whitstone do	0 11 5	Thomas Davie, Esq.	2 0 0
A Friend	0 5 0	Mr. T. Oliver	5 0 0	Mr. J. Buckingham	1 1 0
Miss Rowland.....	0 5 0	Mr. T. Veale	4 0 0	Mr. W. Buckingham	1 0 0
E. Fay	0 5 0	Mr. R. Gerry	2 10 0	Mr. Walters	1 0 0
Mrs. & Miss Davey	0 5 0	Mr. J. Doble	1 0 0	Mr. Vicary	1 0 0
Mr. G. Jewell	0 5 0	Mr. J. Veale	1 0 0	Mr. W. Bradley	1 0 0
Mr. S. Smith	0 5 0	Mr. W. Blackmore...	1 0 0	A Friend	1 0 0
Mr. J. Northcott ...	0 5 0	Miss Penhale, col ...	0 5 6	A Friend	1 0 0
Mr. R. Down	0 5 0	Miss Harris, do	0 5 0	Miss M. M. Hicks	
Mrs. Deacon	0 5 0	40 17 10		col.	1 2 0
Master R. H. Deacon	0 5 0	SHEBBEAR.		Mr. Snell	0 10 0
Mr. W. Bridgeman ..	0 5 0	Shebbear Meeting...	3 12 11	Mr. C. Southcott ...	0 10 0
Mr. Vincent	0 5 0	Sutcombe do	1 13 6	Mr. J. Smith	0 10 0
Mr. Hessett	0 5 0	Putford do	0 9 9	Mrs. Walters	0 10 0
Miss Hessett	0 5 0	Thornhillhead do ...	1 11 7	Mr. Parkhouse	0 5 0
Miss G. Hessett	0 5 0	Langtree do	0 13 7	Mrs. Harris	0 5 0
Small sums	4 7 8	Blacktorrington do.	0 6 3	Mr. Southcott	0 5 0
131 9 8		Sheepwash do	0 7 9	Miss Greenslade	0 5 0
Total in Devonport		Bradford do	0 7 5	Mr. Clarke	0 5 0
District	£239 11 4	Cookbury do	0 5 0	Miss M. A. Hunt ...	0 5 0
SHEBBEAR DISTRICT.		Bulkworthy do	0 10 1	Mrs. Clarke	0 5 0
KILKHAMPTON.		Milton do	1 8 6	Miss Davie	0 5 0
Kilkhampton Meet.	0 13 8	Twitching do	0 5 0	Mr. Tolley	0 5 0
Eastcott do.	0 16 4	Frithelstock do	0 8 2	Mr. A. Chapple	0 5 0
Woodford do.	1 3 2	Bulkworthy do	0 11 5	57 6 10	
Goosham Mill do...	0 6 0	Siloam do	0 10 2	BIDEFORD.	
Putford	0 9 9	Shebbear Tea Meet.	1 5 8	Bideford Meeting ...	3 3 6
Rowden	0 7 6	Shebbear S. S. cds.	4 11 3	Appledore do	1 16 1
Bush do	0 4 3	Rowden do	0 7 6	Hummacott do	1 7 1
Bradworthy do	0 4 4	Langtree do	1 11 1	Goldworthy do	0 7 6
Edistone do	0 5 10	Putford do	1 1 0	Buckland do.	0 17 6
Hartland do	0 12 4	Sutcombe do	3 5 10	Fremington do	0 10 0
Providence do	0 9 8	Frithelstock do	2 0 3	Sundry collections..	1 9 1
Woolfardisworthy do	0 8 9	Siloam do	0 13 6	S. S. Cards	1 19 1
Collections	3 2 8	Blacktorrington do.	1 2 3	From Bazaar	1 1 0
Sunday School cds.	2 5 0	Twitching do	0 17 0	Messrs. Friendship	20 0 0
Mrs. Ching	2 0 0	Sheepwash do	2 2 2	Mr. H. Jewell	6 0 0
Mrs. Crocker	2 0 0	Various do	13 3 6	Misses Lethaby	3 0 0
Mr. T. Fry	1 0 0	Circuit sub. for Mis-		Miss Dawe	0 10 0
Mr. J. S. Cottle	1 0 0	sionary purposes	21 8 1	Mr. T. Main	0 10 0
Mr. Jewell	1 0 0	Overplus on Confer-		Small sums	0 3 1
Mr. and Mrs. Ashton	1 0 0	ence account, 1868	17 10 9	42 13 11	
Mr. Hambly	1 0 0	Late Mr. W. R. Thorne	2 0 0	HATHERLEIGH.	
Mr. Knight	1 0 0	Mr. A. Chapman	2 0 0	Public collections...	6 0 1
Mr. Prowse	1 0 0	Mr. Fry	1 0 0	Mr. Ward	14 0 0
Mr. Darracott	1 0 0	Mr. J. Vanstone	1 0 0	Mrs. Pickard	2 3 0
Mrs. Millman, col ...	1 0 0	Mr. J. Crews	1 0 0	Mr. W. Halls	1 0 0
Miss Lee, do	1 0 0	Mr. and Mrs. Curzon	0 15 0	Mr. Smith	0 15 0
Miss Walter, do	0 11 0	Miss H. Furzman	0 12 6	Mr. Miller	0 10 0
Mrs. Kempstone, do	0 10 0	Mr. J. Lane	0 10 0	Mrs. Heathman	0 10 0
Mr. Cottle	0 10 0	Mr. J. Cruse	0 10 0	Mr. S. Piper	0 10 0
Mr. Elsworth	0 10 0	Miss G. Vanstone	0 11 0	Mrs. Jackman	0 10 0
Mr. Martin	0 10 0	Mr. C. Brannam	0 6 0	Miss Veale	0 7 6
A Friend	0 4 6	Miss Bartlett	0 6 0	Miss Chamings	0 7 6
Mr. R. Matthews ...	0 10 0	Mr. J. Fursman	0 6 0	Mr. J. Ashton	0 9 0
Miss Matthews	0 5 0	Mrs. Brooks	0 5 0	Mr. Dyer	0 6 0
Three cards	0 5 0	Miss Jeffery	0 5 0	Miss Pyke	0 6 0
28 7 6		Mr. & Mrs. Rowland	0 5 0	Mr. Palmer	0 6 0
HOLSWORTHY.		Mr. T. Braund	0 5 0	Miss Snell	0 5 0
Holsworthy Meeting	3 7 3	Miss C. Fursman ...	0 5 0	Mr. Chamings	0 5 0
Whitstone do	1 10 3	Small sums	1 8 10	Small sums	3 19 7
Bridgule do	1 8 4	97 11 5		32 9 8	
Simpson Moor do ...	1 0 8	RINGSASH.		BARNSTAPLE.	
Bakeson do	0 7 5	Morchard Meeting..	0 12 4	Barnstaple Meeting	3 3 7
Derrill do	0 11 5	Northlake do., and		Chaplestown do	0 12 3
Providence do	1 0 0	2s. 6d.	0 5 7	Hiscott do	0 12 5
Weekstone do	0 6 7	Worlington do.	0 5 1	Highbickington do.	0 11 6
Buckhorn do	1 5 8	Roseash do	0 3 6	Langridgeford do...	0 13 3
Marhamchurch do.	1 3 0	Messhaw do	0 3 3	Ebberley Lodge do.	0 14 4
Ashwater do	3 3 11	Colleton Mill do...	0 8 0	Heddon do	0 13 0
Tamerton do	0 7 8	Stable Green do...	0 12 6	Landkey do	0 16 1
Grimscott do	0 13 9	Hele Lane do	0 15 4	Charles Bottom do..	0 17 9
		Lapford do	0 5 2	Bratton do	1 0 0
		Copplestone do	0 14 8	Challacombe do	0 5 4

Yarnscombe Meet.	0 12 4	TORQUAY.		Cheriton Meeting ...	0 5 5
Barnstaple S.S. ods	0 13 5	Torre Meeting	1 9 10	Mast, C. Manning, col	0 12 2
Charles Bottom do...	0 8 6	St. Mary Church do.	0 6 9	Mr. Thorne	0 10 0
Bratton do	0 11 0	S. S. cards	2 6 8	Mrs. Pope	0 10 0
Langridgeford do ...	0 5 0	Miss Pearce	2 0 0	Misses Crudge and	
Sundry do	4 18 8	Miss Cox	1 10 0	Towell	0 9 0
Mrs. Reed	10 0 0	Mrs. Luly	1 10 0	A. J., & W. H. Ellis	0 5 0
Mr. J. Darch	2 0 0	Miss Dunn	2 0 0	Legacy of late Mr.	
Mr. J. Allen	1 0 0	Mr. Sprague	1 0 0	A. Gill	22 10 0
Mr. R. P. Lethaby	1 0 0	Mr. Price	1 0 0	33 9 7	
Mr. Saul	0 10 0	Mr. Crocker	1 0 0	CHARD.	
Mr. W. E. Richards	0 10 0	Miss Holmes	1 0 0	Whitford Meeting...	0 6 6
A Friend	0 5 0	Miss Hutchings...	1 0 0	Small sums	0 9 7
Mr. Wedlake	0 5 0	Mr. C. Rundle	1 0 0	0 16 1	
Mrs. T. P.	0 5 0	Mr. Pickings	0 10 0	Total in Exeter Dis-	
Heddon Friends	0 5 0	Mr. Smerdon	0 10 0	trict	174 9 8
Rev. G. T. Coster ...	0 5 0	Mr. N. Murch	0 10 0		
J. L.	0 5 0	Mr. P. Murch	0 10 0	BRISTOL DISTRICT.	
Small sums	3 17 2	Mr. Hawkin	0 3 4		
37 15 7		19 6 7		BRISTOL.	
NORTHLEW.		NEWTON ABBOT.		Bristol Meeting	5 0 10
Northlew Meeting...	0 13 0	Newton Meeting ...	2 5 10	S.S. cards	5 16 6
Boasley do	0 13 6 1/2	Mr. Budd	1 0 0	Mr. & Mrs. Terrett	10 0 0
Bratton Clovelly do.	0 14 2 1/2	Mr. Pawley	0 10 0	Mr. Luscombe	6 0 0
Highampton do	1 15 8 1/2	Small sums	0 9 6	Mrs. Stone	2 0 0
Eworthy do	0 8 9	4 5 4		Mr. Howell	2 0 0
Chilla do	0 7 0	SOUTHMOLTON.		Mr. Nutt	2 0 0
Bridestowe do	0 5 4	Southmolton Meetg.	0 18 7	Miss Western	1 17 6
Bratton S. S. cards.	0 7 3	Georgenympston do.	0 17 5	Mr. C. Southcott ...	1 10 0
Highampton do	0 15 0	S. S. cards	2 19 4	Mrs. Rundle	1 10 0
Boasley do	1 13 0	Miss L. Lethaby ...	3 0 0	A Friend	1 0 0
Sundry do	3 5 0	Mr. W. Clatworthy	1 0 0	Mr. J. Hinks, jun...	0 15 0
A Friend	5 0 0	Mr. T. Kingdon ...	1 0 0	Mrs. Widden	0 15 0
Mr. Matthews	0 5 0	Mr. O. Kingdon	0 5 0	Mr. & Mrs. Parker ...	0 15 0
Small Sums	0 7 7 1/2	Small sums	0 6 0	Mrs. Collings	0 15 0
16 10 5		10 6 4		Mr. Stideford	0 15 0
Total in Shebbear		KINGSBROMPTON.		Mrs. Hinks	0 10 0
District	353 13 2	Timberscombe Mtg.	1 15 8	Mrs. Quirk	0 5 0
EXETER DISTRICT.		Roadwater do	1 4 0	Mr. R. Rundle	0 5 0
EXETER.		Upton do	0 17 0	Miss E. Babbage ...	0 5 0
Exeter Meeting	6 9 10	Bury do	0 5 6	Miss Pritchard	0 5 0
Public Collections ...	4 17 0	Brendon Hills do ...	0 16 8	Messrs P. and W. ...	0 5 0
Exeter S.S. cards ...	3 0 0	Luckwell Bridge do.	0 10 6	44 4 10	
Crediton do	1 9 4	Gupworthy & Co. do.	0 7 8	TAUNTON.	
Mr. J. Wills	10 0 0	Mr. & Mrs. R. Burston	10 0 0	Taunton Meeting ...	1 13 6
Mrs. Matthews	3 0 0	Mr. & Mrs. Cording.	3 0 0	Taunton S.S. cards	0 9 10
Mr. J. Matthews	3 0 0	Mr. & Mrs. W. Burston	2 2 0	Halse, do	0 6 11
Mr. & Mrs. Ashton	2 2 0	Mr. & Mrs. Mantle..	1 10 0	Hilcommon, do	0 6 4
Mr. H. Pickard	3 0 0	Mr. & Mrs. Chamber-		Mr. W. Pennington	3 10 0
Mr. G. Lake	3 0 0	lain	1 0 0	Mr. E. Wotton	3 3 0
Miss Potter, col	2 1 0	Mr. & Mrs. Marsh...	1 0 0	Mr. J. Read	1 0 0
Mr. W. H. Fisher ...	2 0 0	Mr. & Mrs. Darby...	1 0 0	Mr. H. Lock	1 0 0
Miss G. Walton	1 10 0	Mr. Slater	0 10 0	Mrs. Crump	1 0 0
Miss G. White	1 10 0	A Friend	0 10 6	Eight Friends	1 0 0
Mr. Sherry	1 0 0	Mr. B. Narcombe ...	0 5 0	Mr. E. J. Herrin ...	0 10 0
Mr. S. Chanter	1 0 0	Mr. G. Perkins	0 5 0	Mrs. Handell	0 10 0
Mr. A. Chanter	1 0 0	Mr. J. Slade	0 5 0	Mr. J. Herrin, col...	0 7 0
Mr. L. Chanter	1 0 0	S. S. cards	2 12 9	Mr. W. Heysett ...	0 5 0
Mr. D. Doble	1 0 0	29 16 11		A Friend	0 5 0
Anon	1 0 0	CHAGFORD.		Sundry cards	0 9 5
Mr. Woolacott	1 0 0	Providence Meeting	1 14 3	Small sums	0 15 6
Mr. J. Fisher	1 0 0	Chagford do	0 9 2	16 11 6	
Anon	1 0 0	Spreytown do	0 3 10	WEARE.	
Mr. W. Gribble	1 0 0	Hittisleigh do	0 3 10	Weare Meeting	1 2 9
Mr. W. Hill	1 0 0	Challacombe do	0 5 0	Draycott do	2 11 2
Mr. Moundson	1 0 0	Lettaford do	0 7 1	South Brent do ...	1 15 3
Miss Pethick	1 0 0	Zeal do	0 5 1	Bleadney do	1 2 0
Mr. Peters	1 0 0	Sundry collections	1 17 5	Mark do	1 3 1 1/2
A Friend	0 17 0	S. S. cards	1 16 0	Pridy do	0 8 3
Mrs. Fulford	0 10 0	Subscriptions	0 15 6	Huntspill and West-	
Mr. R. Jordan	0 10 0	Mr. Ponsford and		bury, do	0 9 4
Mrs. White	0 10 0	family	0 15 0	Weare S.S. cards ...	0 15 9 1/2
Mr. G. Stilling	0 10 0	Mrs. Brooks	0 5 0	Draycott do	1 10 5
Miss L. Stillman ...	0 10 0	Mr. G. Setter	0 5 0	Bleadney do	0 9 5
Mr. J. Smith	0 10 0	A Friend	0 5 0	Bleadon do	0 14 4
Mrs. Tucker	0 10 0	9 7 2		Mark do	0 9 2
Mr. H. Hill	0 10 0	TIVERTON.		Westbury do	1 2 1 1/2
Anon	0 9 0	Tiverton Meeting ...	2 5 3	South Brent do ...	1 1 7
E. P.	0 6 6	Cadeleigh do	0 16 2	Huntspill do	0 13 4
Miss Dawe	0 5 0	Templeton do	0 11 1	Mr. E. Spencer	1 10 0
Miss Leathern	0 5 0	Tiverton S. S. cards	2 5 2	Mr. Jefferies	0 10 0
		Cadeleigh do	1 2 9	Mr. J. White	0 10 0
		Witheridge do	0 16 8	A Friend	0 10 0
		Rackenford do	0 10 11	Miss Court	0 8 0

S. Brent, col	0 7 1	Mr. Newcombe	2 3 4	Mr. Bond	1 1 0
Subscriptions	2 1 0	Mr. Furse	2 0 0	Mr. W. Ayre	1 0 0
21 4 1		Mr. Griffiths	1 0 0	Mr. Whitehorn	1 0 0
WASTON-SURREY-MARK.		Mr. Nancekeivel	1 0 0	Mrs. Hunkin	1 0 0
Weston Meeting	1 13 10	Subscriptions	0 11 0	Capt. T. Bate	1 0 0
S.S. cards	0 16 0	9 15 10		Mrs. James	1 0 0
Miss E. Burgess	1 0 0	FOREST OF DEAN.		Mr. Tucker	0 15 0
Miss M. King	1 0 0	Drybrook Meeting	2 1 6 1/2	Mr. Webber	0 14 0
Master F. Farley	1 0 0	Ruspidge do	1 14 10	Mr. Hobbs	0 14 0
H. W., & W. B. Lillington	1 0 0	Ruardean do	3 0 6	Mr. W. Sing	0 15 0
Miss J. Hodge	0 10 0	Mitcheldean do	1 5 2 1/2	A well-wisher	0 10 0
Mr. J. Gage	0 10 0	Woolastone do	1 0 7	Master James	0 10 0
Mr. W. Sulley	0 10 0	Yorkley Slade do	1 7 6 1/2	Mr. Gowman	0 7 6
Mrs. Gale	0 5 0	Sewdley do	1 11 0	Mr. J. W. Griffin	0 6 8
Miss E. Hudson	0 5 0	Bream do	1 14 10 1/2	R. H. A Friend	0 6 0
Mr. W. Lawry	0 5 0	Whitecroft do	0 6 0	Mr. Short	0 5 0
Small sums	0 5 6	Bailey do	0 14 8	H. T. & E. Hunkin	0 5 0
SOMERSET.		Collections	4 17 0	Miss Leach	0 5 0
South Barrow Meet.	2 0 0	Subscriptions	9 8 11	Mr. J. Taylor	0 5 0
Pilton do	1 13 6	S.S. Cards	0 17 6	Small sums	0 11 6
Plot Street do	1 2 10	Mr. & Mrs. W. Smith	1 5 0	Mr. Ross	1 0 0
Sunday School cards	4 3 3	Mr. & Mrs. Payne	1 5 0	Mrs. Trick	1 0 0
Keinton S. S. cards	0 6 10	Drybrook S.S. cards	1 4 5	36 12 3	
High Ham do	0 7 1	Miss M. Reeves	0 15 0	SWANSEA.	
South Barrow do	0 7 5	Mr. G. Workman	0 10 0	Collections	3 12 6
Mr. S. Pickford	5 0 0	Mr. G. Malson	0 10 0	S.S. cards	3 9 9
Miss M. Jacob	3 0 0	Mr. A. Roberts	0 10 0	Mr. Hutchens	2 0 0
Miss L. Chalker	1 0 0	Mr. Jas. Cowmeadow	0 10 0	Mrs. Bowen	1 10 0
Mr. R. Green	1 10 0	Mr. T. James	0 10 0	Mr. Cousins	1 0 0
Miss Bale	1 10 0	Mrs. Banwell	0 7 0	A Friend	1 0 0
Mr. P. Walter	1 0 0	Mrs. Reeves	0 5 0	Miss Ackland	0 5 6
Mrs. Jacobs	1 0 0	Miss Green	0 5 6	Mr. Gear	0 2 6
Mr. J. Walter	0 10 0	Mr. R. Johnson	0 5 0	13 0 3	
Mr. C. Pickford	0 10 0	Mr. G. Mason	0 5 0	LYMCECK.	
Mrs. Dancy	0 5 0	Mr. J. Cowmeadow	0 5 0	Broomsgreen Meet.	0 11 0
A Friend	0 5 0	Mr. Letcher	0 5 0	Mises Morgan and	
Mr. W. Nash	0 5 0	Small sums	1 2 4	Hoskin	0 5 0
Mr. Jacobs	0 10 0	39 19 5		0 16 0	
Collected	0 10 0	PONTYPOOL.		Total in Newport	
Ann Corp. col	0 6 1	Aberychan Meeting	0 9 6	District	£119 12 11
Sunday cards	0 14 7	Blaenavon do	0 11 7	LONDON DISTRICT.	
27 18 7		Sundry Collections	0 8 5	LONDON.	
SOUTH PLYMOUTH.		Mr. G. Burford	1 0 0	Ebenezer Meeting	5 6 0
Stratton Meeting	1 8 6	Mr. Jas. Purchase	0 15 0	Waterloo Road do	10 1 5 1/2
Hambridge S. S. cds	0 10 0	Mr. W. Payne	0 15 0	Ebenezer Tea Mtg.	2 2 1
Sunday do	0 13 7	Mr. J. Evans	0 15 0	Waterloo Road do	2 7 5
A Friend	1 0 0	Mr. E. Payne	0 15 0	Ebenezer S. S. cards	2 5 8
Mrs. Ching	0 5 0	Mrs. Burford	0 10 0	Waterloo Road do	1 18 7
Master J. Hebditch	0 5 0	Mr. W. Wilson	0 10 0	Mr. S. Wright	25 0 0
Subscriptions	0 10 0	Mr. J. Yemm	0 7 0	Mr. C. Hobbs	16 0 0
Small sums	0 6 6	Mrs. Wood	0 5 0	Miss Lethaby	10 0 0
4 18 7		Mr. G. Taylor	0 5 0	Mr. Seymour	6 10 0
PORTLAND.		7 6 6		Mr. W. J. Moore	6 0 0
Wakeham Meeting	3 12 9	CHEPSTOW.		Mr. R. Maund	5 0 0
Maidenwell do	0 8 10	Chepstow Meeting	2 8 2	Mrs. R. Maund	1 0 0
Weymouth do	1 5 0	Zion do	0 11 3	Mr. J. Maund	5 0 0
S. S. cards	1 9 7	Whitelye do	0 8 5	R. Tappin, Esq.	5 0 0
S. S. box	0 10 1	Abbey do	0 8 1	Mr. Squire	5 0 0
Mr. Coombe	5 0 0	Croshands do	0 8 8	Mr. Whitley	4 0 0
Mr. Thresher	4 0 0	Caldicott do	0 9 4	Mr. S. Moore	3 3 0
Mr. Mabey	1 0 0	Gilgal do	0 6 10	Miss Wilson	3 0 0
Mrs. Dening	1 0 0	Bethel do	0 10 0	Old Barn	2 0 0
Mr. C. Burden	0 10 0	Collections, sundry	0 14 11	Mr. and Mrs. Bevan	1 10 0
Mr. Bennetts	0 5 0	Mr. & Mrs. Phillips	1 0 0	Mr. Montague	1 1 0
Mr. W. Collins	0 5 0	Mr. Jas. Malpas	0 15 0	Mr. & Mrs. Arnold	1 1 0
Mr. J. R. Attwood	0 5 0	Mr. & Mrs. Church	0 15 0	Mrs. Trevorton	1 0 0
Miss R. Pearce	0 5 0	Mr. & Mrs. Jones	0 15 0	Mr. A. Whitley	1 0 0
Miss Meyers	0 5 0	Mr. & Mrs. Lewis	0 15 0	Mr. and Mrs. Ellis	1 0 0
Mr. J. Miller	0 5 0	A Friend	0 12 2	Mr. J. C. Truscott	1 0 0
Miss F. Young	0 5 0	Mr. J. Thomas	0 10 0	Mr. Squires, jun.	1 0 0
Mr. J. Hayne	0 5 0	Miss Morgan	0 5 0	Mr. & Mrs. Bailey	1 0 0
Mr. W. Stoodley	0 5 0	Miss Knight	0 5 0	Mr. Emmett	1 0 0
Small sums	0 5 0	Mr. J. Harris	0 5 0	Mr. A. E. Whiteley	1 10 0
21 6 3		12 2 8		Mr. Green	1 0 0
Total in Bristol		Circuit Collections.	4 18 0	Mr. Derry	1 0 0
District	145 2 2	Aberavon S.S. cards	1 3 11	Misses Friar	1 0 0
NEWPORT DISTRICT.		Cwm Avon do	4 8 10	Mr. Jeffery	0 15 0
NEWPORT.		Neath do	1 0 10	Mr. Churchward	0 15 0
Newport Meeting	1 12 1	Capt. N. Bate	3 0 0	Mrs. Derry	0 15 0
S.S. cards	1 9 5	Mr. Whitehead	2 10 0	Mrs. Richardson	0 10 0
		A Friend	1 10 0	Mr. G. F. Trevorton	0 10 0
		Mr. Jeffery	1 0 0	Mrs. Thorne	0 10 0
		Mr. Moyse	1 0 0		
		Mr. Lang	1 10 0		

Mr. Bolt	0 10 0	Mr. J. Cooke	0 5 0	Mr. Dadson	0 5 0
Mr. Williams	0 10 0	Mr. H. Collins	0 5 0	Mr. King	0 5 0
Mr. F. Slater	0 10 0	Mr. Goddard	0 5 0	Mrs. Church	0 5 0
Miss E. Jeffery	0 7 6	Mr. T. Walford	0 5 0	Mr. Napper	2 2 0
Mrs. May	0 7 6	Mr. C. Poulter	0 5 0	Small sums	1 8 0
Miss Hobbs	0 7 6	Mr. D. Ruffle	0 5 0	74 4 2	
Miss Mayers	0 7 6	Mr. and Mrs. A. Poulter	0 5 0	FAVERSHAM.	
Mr. S. Churchward	0 7 6	Mr. P. Absalom	0 5 0	Faversham meeting	6 4 0
Mr. Berry	0 6 0	Mr. C. Parfett	0 5 0	Rodmersham do	1 6 8
Mr. Neil Henry	0 6 0	Mr. C. Randall	0 5 0	Snip's Hill do	0 13 2
Mrs. Treverton	0 5 6	Mr. W. Hill	0 5 0	Milsted	0 10 7
Miss & Master Ellis	0 5 0	Mr. A. Parfett	0 5 0	Faversham S.S. cds.	0 13 3
Mr. Ling	0 5 0	Mrs. P. Deadman	0 5 0	Rodmersham do	0 12 7
Mr. Kingdon	0 5 0	Mrs. Smith	0 5 0	Snip's Hill do	0 16 11
Mr. Stone	0 5 0	Miss B. Smith	0 5 0	Sundry do	8 6 8
Mr. & Miss Andrews	0 5 0	Small sums	1 6 5	Mr. Jesse Thomas	10 10 0
Mr. Baines	0 5 0	25 12 8		Mr. A. Thomas	3 0 0
Small sums	0 9 4	BRIGHTON.		Mr. Topley	1 10 0
145 15 6 1/2		Public Collection & Sundries	3 8 10	Mr. G. Jarrett	1 10 0
WOOLWICH & FOREST HILL.		Total in London District	2256 14 6	Mr. R. Mercer	1 3 0
Forest Hill Meeting	8 8 5	CHATHAM DISTRICT.		Mr. J. Butler	1 1 0
Woolwich do	6 19 2 1/2	CHATHAM AND NEWBROMPTON.		F. W. Monk, Esq.	1 0 0
Eltham do	2 12 5	Chatham meeting	2 19 5	Mr. & Mrs. Mann	1 0 0
Profits of Tea Mtg.	3 9 5	Brompton do	1 6 7	Mr. C. Taylor	1 0 0
Woolwich S.S. cards	2 13 3	Rainham do	2 9 6	Mr. H. Philpott	1 0 0
Forest Hill do	13 9 10	Hartlip do	1 16 0	Mr. D. Newing	0 10 0
Mr. S. Heywood	5 0 0	Stoke do	1 3 10	Mr. F. Newing	0 10 0
Mr. W. J. Moore	4 0 0	Gillingham do	0 18 11	Mr. Dawson	0 10 0
E. H. Rabbits, Esq.	3 3 0	Luton do	1 16 6	Mr. Ely	0 10 0
W. Rabbits, Esq.	1 1 0	Lower Halstow do	1 11 9	Mrs. Collins	0 10 0
Mrs. Steer	1 0 0	Chatham S.S. cards	3 11 3	Mr. Fustin	0 5 0
Mr. A. Smith	1 0 0	Brompton do	1 11 6	A Friend	0 5 0
Mr. Little	1 0 0	Rainham do	1 5 5	Miss Greenhow	0 5 0
Mr. Topley	1 0 0	Sundry do	3 4 4	Mr. E. Wraight	0 5 0
Mr. & Mrs. Weston	0 15 0	Mr. A. Sturgeon	5 0 0	Mr. G. Garrett	0 5 0
Mr. J. W. Gammon	0 7 6	Mr. E. Cole	5 0 0	Mr. Kinganorth	0 5 0
Mr. Bensch	0 5 0	Mr. Crittenden	4 0 0	Mr. H. Hewson	0 5 0
Mrs. Byron	0 5 0	Mrs. Austin	3 5 0	By tea meeting	0 12 5
Small Sums	0 9 0	Mr. & Mrs. Baake	1 10 0	Mr. W. Hewson	0 10 0
56 18 0 1/2		Mr. Hooker	1 10 0	Small sums	1 1 0
CLAPHAM.		Mr. J. Coles	1 10 0	48 5 10	
Clapham Meeting	5 12 7	Mr. Atkins	1 10 0	SHEERNESS.	
Clapham S. S. cards	0 19 10	Mr. T. Beaumont	1 10 0	Public Collections	2 14 0
Mr. & Mrs. Panther	2 2 0	Mr. M. Skinner	1 1 0	S. S. cards	3 12 4
Mr. Colman	1 0 0	Mr. Bushell	1 1 0	Mr. G. Craddock, jr.	1 10 0
Mr. Reed	10 10 0	Mr. Crane	1 0 0	Mr. G. Craddock, sr.	1 1 0
Mr. Roberts	1 0 0	Mr. & Mrs. Apps	1 0 0	R. Brightman, Esq.	1 0 0
Mr. Richards	1 0 0	Misses Drawbridge	1 0 0	Miss E. A. Stubbs	1 0 0
A Friend	1 0 0	Mr. Friday	1 0 0	Thank-offering	0 15 0
Two Friends	0 10 0	Mr. Senger	1 0 0	Mr. W. Bean	0 10 0
Mr. Russell	0 5 0	Mr. & Mrs. Thorp	1 0 0	Mr. G. S. Penny	0 10 0
23 19 5		Mr. J. Beaumont	1 0 0	Mr. S. Wickham	0 5 0
YAXLEY.		Miss Bishop	1 0 0	Mr. A. V. Hosking	0 5 0
Mr. White	0 5 0	Miss Everett	1 0 0	Donations	0 10 0
Mr. Lawrence	0 5 0	Mr. & Mrs. Manser	0 17 0	13 12 4	
Small sums	0 10 0	Mr. Vickerman	0 16 0	TENTERDEN.	
1 0 0		Mr. Pilton	0 12 6	Bird's Isle Meeting	0 17 10
CROSDALL.		Profits of tea meetg.	0 11 2	Woodchurch do	0 18 6 1/2
Batt's Corner Mtg.	1 9 3	Mr. Robinson	0 10 0	Warehorne do	1 11 0
Bentley do	1 18 1	Mrs. Chapple	0 10 0	Kingsnorth do	1 9 9
Blacknest do	0 14 1	Mrs. Harley	0 10 6	Rolvenden do	0 11 10
Crosdall do	3 5 11	Miss Goding	0 10 0	By subscriptions	7 5 8
Crookham do	1 7 0	Mr. W. Thorp	0 10 0	S. S. cards	1 19 1
Batt's Corner S. S. cards	0 12 4	Mr. Chapple	0 10 0	A Friend	0 10 0
Bentley do	0 14 7	Mr. J. Town	0 7 6	15 3 7 1/2	
Blacknest do	0 17 7	Mr. Bray	0 7 6	HASTINGS.	
Crosdall do	1 0 8	Mr. Hooker	0 7 6	Westfield Meeting	2 2 11
Crookham do	0 16 3	Mr. Woodward	0 7 6	Pett do	0 3 0
Mr. & Mrs. Cranstone	1 5 0	Miss Chapell	0 7 6	Westfield S. S. cards	1 13 7
Mr. J. Poulter	1 0 0	Mr. Crowhurst	0 7 6	Mr. T. J. Davies	5 0 0
Miss H. Barrett	0 11 6	Mrs. Cole	0 5 0	Mr. S. Davies	5 0 0
Misses Hemstock	0 10 6	Mr. Bailey	0 5 0	Mr. Newman	1 0 0
Mrs. Martin	0 10 0	Mr. Hawken	0 5 0	Mr. J. Barling	1 0 0
Miss M. Poulter	0 10 0	Mrs. Barry	0 5 0	Mrs. Vincent	0 15 0
Mrs. Randall	0 10 0	A Friend	0 5 0	Miss Newman	0 6 6
Mr. G. Hewit	0 10 0	Mr. W. Cooper	0 5 0	Subscriptions	0 9 0
Mr. Webster	0 10 0	Mr. Sherwood	0 5 0	17 10 0	
Mr. & Mrs. Ruffle	0 8 0	Mr. Plus	0 5 0	ELHAM.	
M. & Mrs. G. Ruffle	0 7 6	Mr. Friday	0 5 0	Collections	0 13 0
Mr. J. Spire	0 6 0			Swingfield S. S. cds.	0 18 0
Mr. C. Collins	0 6 0			Sundry do	0 8 2
Mr. Jas. Poulter	0 6 0			Mr. Hill	1 10 0
A Friend	0 5 0			Mr. Rolfe	1 10 0
				Mr. Clout	1 0 0

Mr. Hambrook	1	0	0
Mr. J. Hambrook ...	1	0	0
Mr. R. Hambrook ...	1	0	0
Miss Galdie, col ...	1	3	0
Miss F. Smith, do...	0	7	7
Mrs. Hill	0	5	0
Mr. Smith	0	5	0
Mrs. Smith	0	5	0

11 4 9
Total in Chatham

District £180 0 8½

PORTSMOUTH DISTRICT.

SHANKLIN.			
Sandown Meeting...	5	18	2
Ventnor do	2	3	4
Whitwell do	1	0	4
Wroxall do	1	2	7
Shanklin do	1	12	3
Brading do	0	11	4
St. Helena do	0	14	0
Bembridge do	0	6	3
Sandford do	1	5	4
Bordwood do	0	12	6
Shanklin S. S. cards	0	19	0
Sandford do	0	16	9
Bordwood do	1	4	7
Mr. Nobbs	2	10	0
Mr. and Mrs. Rayner	1	0	0
Mrs. Arnold	0	12	0
Mrs. King	0	10	0
Mrs. Taylor	0	5	0
Mr. P. Phillips	0	5	0
Mr. Mackett	0	5	0
Small sums	0	10	4

25 3 9

NEWPORT AND RYDE.

Newport Meeting ...	10	12	8
Bookley do	2	12	8
Ryde do	2	13	6
Chale do	2	12	4
Gunville do	2	1	4
Littletown do	1	8	6
East Cowes do	1	9	0
Arreton do	0	14	8
West Cowes do [.....]	1	3	10
Porchfield do	1	1	3
Newport Tea Meet.	0	10	0
Newport S. S. cards	5	2	8
Porchfield do	0	17	2
Littletown do	1	2	7
Chillerton do	0	11	3
Bookley do	0	11	6
Sundry do	6	19	5
Mr. W. Denness	15	10	0
Mrs. Denness	1	0	0
Mr. Himmens	5	0	0
Mrs. Himmens	0	5	0
Mr. H. Joblin	3	3	0
Three Friends	1	15	0
Mr. W. Biddlecombe	1	4	2
Mr. F. Ash	1	0	0
Mr. Jupe	1	0	0
Mrs. Jupe	1	0	0
Late Mr. J. Denness	1	0	0
Mrs. J. Denness	1	0	0
Mrs. Moody	2	0	0
Master C. Pidgeon...	1	0	0
Mr. Wheeler	1	0	0
A Friend	1	0	0
Mr. J. Rice	1	0	0
Mr. Willstead, col...	1	0	0
Mr. and Mrs. Cass ..	0	17	0
Miss J. Edmonds, cl	0	12	7
Miss J. Blake, do ...	0	12	0
Mr. M. Morgan	0	10	6
Mr. F. Rose	0	10	0
Mr. T. Reynolds ...	0	10	0
A Friend	0	10	0
Miss L. Cass, col ...	0	9	1
Three Friends	0	7	0
Miss A. Wood, col...	0	7	0

Mrs. & Miss Wood-	0	7	6
more	0	7	0
Mr. Cheek & family	0	5	3
Miss H. Morey, col	0	5	3
Mr. W. Orchard	0	5	0
Mr. E. Morgan	0	5	0
Miss A. G. Jupe	0	5	0
Small sums	2	0	11

91 2 4

YARMOUTH.

Yarmouth Meeting	1	0	0
Brixton do	1	13	0
Brook do	1	11	11
Newbridge do	3	4	2
Barton's Corner, do.	1	0	0
Norton Green, do...	0	8	0
Newbridge S.S. cards	0	10	0
Sundry do	1	15	2
Mr. Saunders	1	0	0
Mr. A. Saunders ..	1	0	0
Mr. L. Barton	1	0	0
Subscriptions	1	0	0
Mrs. J. Kingswell ..	0	5	0
M. A. M., and C. H.	0	5	1
Small sums	0	14	6

16 6 10

PORTSMOUTH.

Grosvenor St. Mtg.	5	4	4
Stamford St. do...	1	18	9
S. S. cards, Gros-			
venor St.	5	6	9
Do, Stamford St...	4	1	10
Mr. H. Ash	15	15	0
Mr. J. Ash	15	15	0
Mr. W. Good	10	3	0
Mr. B. Cooley	7	0	0
Mr. W. S. Ash	6	0	0
Mr. and Mrs. T.			
Himmens	3	3	0
Mr. Bickford	2	5	0
Mr. H. Davis	2	0	0
Mr. J. Hicks	2	0	0
Mr. J. Moores	1	10	0
Mr. H. Meades	1	10	0
Miss Holmes	1	10	0
Mr. & Mrs. Kemp ...	1	10	0
Mr. Morey	1	5	0
Mr. Wager	1	2	6
Mr. C. Pearce	1	0	0
Mr. R. Ward	1	0	0
Mrs. Walters	1	0	0
Mr. Symons	1	0	0
Mr. L. Loth	1	0	0
Mrs. Pearce	1	0	0
Mr. F. Dymond	0	18	0
Mr. F. Beck	0	10	6
Mr. and Mrs. Taylor	0	10	0
Miss J. Pearce	0	10	0
R. & L. Kemp	0	10	0
Three Friends	0	10	0
Mr. W. Taylor	0	7	0
Mrs. Woods	0	7	0
Mr. Levett	0	7	0
Mr. Bull	0	6	4
Mr. Major	0	7	0
Mrs. Webber	0	5	0
Mr. D. James	0	5	0
Mr. R. Hall	0	5	0
Miss Long	0	5	0
Miss Ford	0	5	0
Small sums	0	17	3

102 5 3

CHICHESTER.

Chichester Meeting	5	0	2
Westwittinger do...	1	1	0
Nutborne do	0	17	2
Selsey do	1	0	6
S. S. cards	2	13	11
Westwittinger do...	2	4	9
Selsey do	0	12	1
Subscriptions	14	8	10
Mrs. Lang	5	0	0
Capt. E. J. Beale ...	3	0	0

Mr. G. Silvester	2	0	0
Mr. Woodland	1	6	0
Miss Miller	1	0	0
Mrs. Griffin	1	0	0
Capt. Tillett	1	0	0
Mr. F. Willsheire ...	0	15	0
Miss Symons	0	15	0
Mr. W. Cox	0	13	6
Mr. W. Hunt	0	12	0
Mrs. Parsons	0	10	0
Mrs. Silvester	0	10	0
Mr. F. Cox	0	10	0
Mr. G. Cate	0	8	0
Mr. Apps	0	6	8
Mrs. Phillips	0	6	8
Mr. F. Carpenter ...	0	6	8
Miss Reynolds	0	6	8
Mr. R. Parsons, col.	0	5	6
Miss K. Knapper ...	0	5	0
Mr. J. Tillett	0	5	0
Capt. Snooks	0	5	0
Mr. & Mrs. Robinson	0	6	0
Small sums	1	19	9
Mrs. Carpenter	0	5	0

51 15 10

LIPHOOK.

Liphook Meeting ...	5	19	8
Bramshott do	9	16	0
Kingsley do	1	6	2
Farnhurst do	0	7	10
Chobham do	0	17	0
S. S. Cards	0	7	6
R. Carr, Esq. (India)	25	0	0
Mrs. Chalcraft	10	0	0
Miss Chalcraft	10	0	0
Mr. G. R. Warren ...	5	0	0
Mr. A. Warren	5	0	0
Voted by Quarterly			
Meeting	2	0	0
H. H. Allen, Esq...	1	0	0
Miss Warren	1	0	0
Mrs. George, Sen...	1	0	0
Mr. Swan	1	0	0
Collected	1	0	0
Mr. Hall	0	15	0
Mrs. Swan	0	10	0
Mr. W. E. Warren...	0	10	0
Mr. C. Warren	0	10	0
Miss Voikes	0	10	0
Mr. C. Boxall	0	7	6
Mrs. Voikes	0	5	0
Master W. Rowland	0	5	0
"Saith not, but			
dceth."	0	5	0
Miss A. Warren	0	5	0
Miss Denyer	0	5	0
Mr. H. Warren	0	5	0
Mr. H. Baker	0	5	0
Small sums	0	15	6

86 7 2

SOUTHAMPTON.

Southampton Mtg...	2	13	5
Hedgend do	0	15	0
Westend do	1	2	0
Bishopstoke do	0	13	7
Upham do	0	11	5
Collections	0	10	0
S. S. cards	1	9	4
Southampton S. S.			
cards	0	10	4
Hedgend do	0	11	2
Westend do	0	15	8
Mr. and Mrs. Othen	2	0	0
Mr. and Mrs. Young	1	0	0
Mr. Green, (London)	1	0	0
Mr. and Mrs. Candy	0	15	6
Mr. Houghton	0	10	0
Mrs. Smith	0	7	6
Mrs. Tanner	0	7	6
Mr. T. Hill	0	7	6
Mr. W. Hill	0	7	6
Mr. and Mrs. Trimbee			
& M. & E. Trimbee	0	7	0

Miss Phillips	0 6 6	Mr. T. Smale	5 0 0	Mr. W. Bennett	1 0 0
Mrs. Harvey	0 6 0	Mr. A. W. Walter ...	5 0 0	Mr. R. Hocking	1 0 0
Mr. Richardson	0 6 0	J. Hensley Esq.	5 0 0	Mr. S. H. Tugg	1 0 0
Miss Gurd	0 5 0	Mr. B. A. Allen	3 0 0	Master R. Thomas	0 10 0
Mr. Jenkins	0 5 0	Mrs. J. Teague	2 2 0	Master W. Thomas	0 10 0
Miss George	0 5 0	N. Foot Esq.	1 13 4		94 5 6
Miss Hill	0 5 0	Mr. J. Lichfield	1 1 0	CAMPERDOWN.	
Mr. Reeves	0 5 0	Mrs. J. Hawkins	1 0 0	Camperdown Meet. ...	3 10 9
Small sums	3 11 6	Mrs. Boulett	1 0 0	Terang do	3 19 9
Total in Portsmouth	22 9 5	Mrs. J. Heard	1 0 0	Cobden do	0 6 6
District	395 10 7	Mr. J. Milton	1 0 0	Camperdown S.S. cd ..	0 5 6
GUERNSEY.		Mr. R. Ackland	1 0 0	Cobden do	1 6 9
Collections	4 5 2	Mr. J. Hortip	1 0 0	Mr. Moody, Esq., don...	2 0 0
S.S. cards	4 7 6	Mr. J. Sparkes	1 0 0	Mr. Ibbins	1 0 0
Subscriptions	0 13 10	Mr. G. Trewin	1 0 0	Mr. J. Bolton	1 0 0
Miss Dunn	0 10 0	Mr. R. W. Hewit ...	1 0 0	Mr. E. N. Davis	1 0 0
Mr. W. Moon	0 8 2	Mr. S. Riches	1 0 0	Mr. J. Wright	1 0 0
Currency £10 4 8		Mr. W. Baglin	1 0 0	Miss E. E. Keen	1 0 0
Sterling £9 18 8		Mrs. Stidwell	1 0 0	Mrs. E. J. Keen	1 0 0
JERSEY.		Mrs. Francis	1 0 0	Master C. B. Keen...	1 0 0
St. Helier Meeting	11 0 0	Mr. J. Hocking	0 10 0	Miss E. G. Keen	1 0 0
Gorey, do	0 12 4	Mr. W. Argus	0 10 0	Mr. C. Powling	1 0 0
St. Lawrence Valley	0 9 0	Mr. J. Dunkley	0 10 0	Mr. G. Gray	2 0 0
S.S. cards	23 4 8 3/4	Mr. T. Furze	0 10 0	Mr. E. Bolton	0 10 0
Sundry sub	11 10 0	Mrs. Morris	0 10 0	Miss S. Bolton	0 10 0
Mr. R. Worden	3 0 0	Mr. Boylett	0 10 0	Mr. Smith	0 5 0
Mr. A. Cory	2 0 0	Mr. R. Clarke	0 5 0	Mrs. Smith	0 5 0
Mrs. Alice Cory	2 0 0	Mr. J. Wise	0 5 0		24 19 3
Mr. N. Fallaise	2 0 0	Mrs. Wise	0 5 0	White Hills Meeting	
Mr. Le Cras	2 0 0		61 4 2	Sheepwash do	4 1 0
Mrs. Hellier	2 0 0	CASTLEMARINE.		Tailor's Gully do	0 18 11
Mrs. Seguye	2 0 0	Campbell Street Mt. ...	1 7 0	California Gully do	1 5 0
	61 16 0 1/4	Tenfoot Hill do	0 16 10	White Hills S.S. cd ..	1 2 11
SCOTLAND.		Campbell's Creek do	0 18 0	Sheepwash do	1 10 6
Mr. Henry Bassett	1 0 0	Wattle Gully do	0 6 0	Sailor's Gully do	1 19 0
CANADA.		Castlemaine do	1 2 0	California Gully do	0 11 6
Mr. W. Bradley	1 0 0	Strathloddon do	0 5 0	Mr. J. Clemens don	6 0 0
ADELAIDE DISTRICT.		Cornish Town do	4 9 10	Mr. W. Jones	5 0 0
Portion of amount		Maldon do	4 5 8	Mr. G. Green	3 10 0
raised in the Dis-		Juvenile collectors:		Mr. J. Williams	2 6 0
trict, voted by the		Campbell Street ...	1 0 9	Mr. W. James	2 0 0
District Meeting 300 0 0		Tenfoot Hill	0 19 9	Mr. J. Ellis	1 12 0
MELBOURNE DISTRICT.		Campbell's Creek ...	0 7 1	Mr. J. Adams	1 10 0
MELBOURNE.		Wattle Gully	1 16 2	Mr. W. Williams	1 6 0
Gore Street Meeting	18 9 7	Cornish Town	1 10 9	Mr. A. Polglase	1 0 0
Children's cards	7 16 0	Maldon	0 19 0	Mr. W. Rowe	1 0 0
Mr. J. Sundercombe	10 0 0	Castlemaine Tea Mt. ...	3 14 7	Mr. J. Dower	1 0 0
Mr. & Mrs. Warren	5 10 0	Cornish Town do	4 7 0	Mr. J. Smith	1 0 0
Mr. J. May	5 10 0	Mr. R. J. Searle, don ..	3 6 4	Mr. W. Duddy	1 0 0
Mr. W. H. Hosken	3 0 0	Mr. J. Jenkins	2 10 0	Mr. W. Coombe	1 0 0
Mr. S. May	6 0 0	Mr. and Mrs. Dunn ..	2 10 0	Mr. W. B. Sanders ..	1 0 0
Mr. B. A. Allen	3 0 0	Mr. and Mrs. Kent ...	2 7 0	Mr. R. Trengove	0 14 0
Mr. J. Heath	2 0 0	Mr. W. Watts	2 0 0	Mr. J. Manley	0 14 0
Mr. W. White	2 0 0	Mr. Everett	1 10 0	Mr. F. Adams	0 10 0
Miss B. Trewin	2 0 0	Mrs. Teague	1 3 0	Mr. S. Price	0 10 0
Mr. & Mrs. Helier	1 10 0	Mr. J. Broad	1 1 0	Mr. S. Thomas	0 10 0
Mrs. A. Arthur	1 0 0	Deacons of Cong. ...		Mrs. M. Davey	0 10 0
Mrs. M. Williams	1 0 0	Church	1 1 0	Mr. W. Kneebone ...	0 10 0
Mr. H. Knill	1 0 0	Mr. J. Harris	1 0 0	Mr. S. Manley	0 10 0
Mr. J. Roberts	1 0 0	Mr. C. Lacombe	1 0 0	Mr. E. Cann	0 10 0
Mr. H. Heath	1 0 0	Mr. W. Tonkins	1 0 0	Mr. M. Ellis	0 8 0
Mr. J. Furze	1 0 0	Mr. R. Kent	1 0 0	Mr. N. Williams	0 7 0
Miss E. Heath	0 10 0	Mr. W. Curtis	1 0 0	Mr. J. Williams	0 7 0
Mr. H. Phillips's ...		A Friend	1 0 0	Mr. A. Harden	0 6 0
children	0 10 0	Mr. & Mrs. Tamlyn ..	1 0 0	Mr. H. Kneebone	0 5 0
Mr. Webster	0 10 0	Mr. Eddy	1 0 0	Mrs. M. J. James ...	0 5 0
Mr. F. White	0 10 0	Mr. T. W. Osborn ...	1 0 0	Mr. W. Harris	0 5 0
Mrs. Firman	0 10 0	Mr. James Grigg ...	0 14 0	Mr. A. Harris	0 5 0
Mrs. Ellison	0 10 0	Mr. & Mrs. Rowe ...	0 10 0	Mrs. E. Thomas	0 5 0
Mr. W. Wilkins	0 10 0		55 17 9		61 17 2
Mr. G. Smith	0 10 0	BALLARAT.		MALDON AND DAYLESFORD.	
	76 15 7	Ballarat Meeting ...	13 7 0	Mr. Jas. Kent don...	4 13 0
GEELONG.		Soldier's Hill do	4 1 6	Mr. Jas. Jenkins ...	2 10 0
Chilwell Meeting ...	2 13 3	Skipton Street do	2 11 5	Mr. J. Eddy	2 0 0
Mount Moriac do	12 3 0	Grant Street do	0 11 1	Mr. G. J. Searle	1 13 4
Barrabool Hills do	0 9 2	Cardigan do	0 7 6	A Friend	1 0 0
Modewarre do	0 7 6	Water Holes do	0 7 0	Mr. J. W. Knight ...	1 0 0
Retreat Forest do	0 14 0	Mr. & Mrs. Parr don ..	2 0 0	Mr. E. Harris	1 0 0
Grass Ground do	0 5 11	Mr. S. Veal	1 10 0	Mr. Jas. Grigg	1 0 9
Mr. J. Daniel, don...	5 0 0	Mr. J. Johns	1 10 0		14 16 4
		Mr. J. Jeffery	1 0 0	Total in Melbourne	
		Mr. J. Thomas	1 0 0	District	319 15 9
		Mr. N. Spargoe	1 0 0		
		Mr. J. Nancekeivell ..	1 0 0		

Ministers' Subscriptions.											
Abbott, G.	4	0	0	Gilbert, W.	5	0	0	Pattenden, T. J.	0	10	0
Andrews, T.	2	0	0	Gliddon, W.	0	5	0	Penwarden, T. C.	1	10	0
Andrews, W. W.	1	0	0	Grose, R.	1	0	0	Perkins, J.	4	0	0
Ashford, J.	0	5	0	Guadrige, E. E.	1	10	0	Pine, W.	5	0	0
Balkwill, J. D.	5	0	0	Harris, T.	5	0	0	Pollard, S.	2	0	0
Banbury, J.	0	5	6	Hawken, W.	2	5	0	Price, E.	4	0	0
Banwell, J.	2	17	0	Hawkey, R.	0	5	0	Prior, J. H.	5	0	0
Barnden, J.	1	5	0	Hicks, J.	1	0	0	Rattenbury, H.	0	5	0
Bartlett, J.	4	0	0	Hicks, W.	1	0	0	Raymont, J.	0	5	0
Bassett, J. C.	0	10	0	Higman, S.	1	10	0	Reed, W. B.	2	9	0
Batt, G.	10	15	0	Higman, W.	5	0	0	Richards, W.	2	0	0
Beer, W.	5	0	0	Hinks, J.	5	0	0	Roberts, J.	1	0	0
Bendle, J.	0	10	0	Hocking, W. J.	0	5	0	Robins, M.	5	0	0
Blackmore, R.	10	0	0	Honey, J. C.	0	15	0	Rodd, R.	0	5	0
Boase, J. O.	0	5	0	Hopper, J.	2	10	0	Rogers, E.	0	5	0
Bourne, F. W.	5	0	0	Hopper, W.	5	0	0	Rounsefell, B.	1	0	0
Braund, T.	0	10	0	Horwill, J.	5	0	0	Rounsefell, P.	2	10	0
Bray, W.	5	5	0	Hooken, W. H.	2	10	0	Rowe, J.	5	0	0
Brenton, J.	0	10	0	Johns, J.	1	13	0	Rowe, W.	1	0	0
Bridgman, O.	2	10	0	Jory, S.	6	2	0	Seage, W.	1	5	0
Brokenshire, M.	0	10	0	Joslin, G. A.	0	10	0	Seldon, R.	5	0	0
Brown, J.	5	0	0	Keen, T. E.	5	0	0	Shortridge, S.	3	0	0
Bryant, S.	1	0	0	Kelley, R.	0	5	0	Smallridge, J.	0	10	0
Bullen, R.	5	0	0	Kenneys, J.	1	0	0	Smith, W.	0	5	0
Calloway, W.	4	0	0	Kenner, H.	1	5	0	Snell, J.	3	5	0
Ching, Jas.	4	0	0	Kenner, J.	3	17	6	Spencer, R.	2	10	0
Ching, John.	0	15	0	Kenner, W.	5	0	0	Sturgess, D.	0	7	6
Clarke, W.	5	0	0	Kent, R.	1	0	0	Tabb, R. P.	0	15	0
Coles, J.	5	0	0	Kinsman, R.	5	0	0	Taylor, J.	0	7	6
Conibear, W.	0	10	0	Knight, J.	1	0	0	Teague, J.	2	0	0
Coomb, J. O.	5	0	0	Labdon, P.	2	0	0	Thorne, J.	1	0	0
Cottle, J.	0	15	0	Lark, W. B.	3	0	0	Thorne, S. L.	5	0	0
Courtice, W.	5	0	0	Lee, W.	1	10	0	Tippett, G.	5	0	0
Crocker, S.	0	5	0	Lillington, H. W.	5	9	0	Tonkin, J.	5	0	0
Daniel, G.	0	10	0	Lisle, J.	2	0	0	Tremelling, J.	0	10	0
Daniel, J. T.	0	10	0	Luke, W.	11	0	0	Trengove, A.	1	5	0
Dening, Chas.	5	5	0	Martin, F.	10	0	0	Turner, E.	2	5	0
Dening, Cor.	1	10	0	Martin, J.	5	0	0	Vanstone, I. B.	5	0	0
Dennis, W.	5	0	0	Mason, W.	5	0	0	Vaughan, R.	4	10	0
Dingle, J.	1	0	0	Maynard, J.	4	4	0	Warren, R.	1	5	0
Down, H.	0	5	0	Meager, A. F.	0	5	0	Webb, J.	1	15	0
Down, R.	1	0	0	Medland, W.	0	5	0	Webber, G.	2	0	0
Drew, W.	1	5	0	Mountjoy, W.	5	4	0	Webber, S. P.	0	5	0
Dymond, J.	2	10	0	Moxley, J.	1	0	0	Wedlake, W.	0	10	0
Edgcombe, E.	0	10	0	Moyes, W. E.	3	0	0	Westington, R.	2	0	0
Ellis, H.	5	0	0	Mundy, T. E.	1	0	0	Wilson, J.	0	5	0
Eynon, C.	0	10	0	Nott, B.	0	5	0	Woolcock, J.	0	5	0
Finch, J.	1	0	0	Oates, W.	3	0	0	Woolcock, W.	1	2	6
Fursman, W.	5	0	0	Oliver, T. P.	2	10	0	Woodbridge, T.	6	0	0
Gannon, J.	2	0	0	Orchard, J.	5	0	0				
Garland, T. W.	1	5	0	Orchard, R.	0	10	0				
				Pascoe, W. S.	1	0	0				

GENERAL STATEMENT.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
By Falmouth District	215	1 9½	To Printing cards, circulars, and collecting books	35	2 6
Bodmin do	88	4 5½	Postage, stationery, and sundries	3	15 9
Devonport do	299	11 4	Error in entries	1	10 0
Shebbear do	353	13 2			
Exeter do	174	9 8	<i>Expenses in holding Jubilee Meetings:</i>		
Bristol do	145	2 2	Home Districts	44	11 2
Newport do	119	12 11	Melbourne District	29	4 4
London do	256	14 6	Deputations at home	25	10 3
Chatham do	180	0 8½	Do. in Australia	19	17 10
Portsmouth do	395	10 7			
Guernsey	9	18 8	<i>Sums voted by the Committee.</i>		
Jersey	61	16 0½	To Stamford-street Chapel, Landport	20	19 11
Scotland	1	0 0	Lewannick Chapel, Launceston	10	0 0
Canada	1	0 0	Launceston Chapel	15	0 0
Adelaide District	300	0 0	Adelaide Chapel	200	0 0
Melbourne do	319	15 9	Chapels in Victoria	204	2 4
Ministers' subscriptions	402	13 6	London Jubilee Chapel	500	0 0
Anonymous	0	8 1	Connexional School	150	0 0
	£3,324	13 4	Old Chapel Loan Fund	500	0 0
By Interest		885 0 9	New Chapel Loan Fund	700	0 0
Total	£3,709	14 1	Preachers' Fund	650	0 0
			Missionary Society	600	0 0
			Total	£3,709	14 1



W. S. Pascoe

President of the Canadian Conference, 1869.

Engraved by J. H. Baker from a Photograph.

מדוע

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות

התאבדות



THE
BIBLE CHRISTIAN MAGAZINE,
AUGUST, 1870.

PHASES OF IMMORTALITY.

RE-EMBODIMENTS.

HAVING pondered the embodied and dis-embodied state of man's immortal nature, its *re-embodiment* claims contemplation, yet would our thoughts linger awhile, and may thereby be better prepared for advancing. Gloomy often, but glorious sometimes, is the soul's abandonment of the body. What must its thought, feeling, and language be if, for a moment, it turn round to survey the earth-built tenement, now dilapidated and untenable, or, dropping the figure, the complicated organization which so long was its faithful ally? We may imagine the spirit of a good man saying, "There are the feet which took me from place to place in the Divine employ; the arms I so often stretched out in the name of Jehovah; the fingers with which I pointed upward to the dwelling-place of angels and the great God, whither I am now ascending; the eyes I looked with; the ears with which I listened; the whole body, so "fearfully and wonderfully made," its limbs now motionless, its once throbbing heart still. Farewell, thou dear companion of my deathless self—farewell till we meet to part no more on a coming morn of re-animation and rapture!" Think, dear reader, of the reverse as uttered by the glancing-back soul of a wicked man, and say how *you* would look back, what *your* utterances would be, if called on this instant to depart. Pause for a moment, and let there be some inward registrations of what you suppose or wish. Would you, like the Christian, be able to quit the house of clay with fond anticipations of an ultimate re-union? Whether you would or not, soon will the union as now subsisting be dissolved for awhile, to advantage or disadvantage inconceivable.

We have seen on a grave-stone the lines of Blair—

"Invidious grave! how dost thou rend in sunder
Whom love has knit and sympathy made one!"

It is affecting to think of such partings—husbands and wives, parents and children, bidding each other a final adieu on earth. For how long are they separated? Such as "die in the Lord" only go before. Christians shall meet in the dwellings of seraphs, rejoice together for a season as ransomed spirits, and at length meet in the body won from the grave and invested with incorruptible charms. Till the arrival of the parting-time, what strivings should there be for mutual good! Is any one tempted by look, word, or deed to dart forth unnecessarily influences which agonize? By the hope of celestial meetings we entreat you, give not that look, speak not that word, perform not that deed, and the omission will be priceless joy

AUGUST, 1870. z

to you in times to come. Should you yield to the bliss-dooming tempter, know that you will bitterly regret it when the relative or friend shall be the other side of Jordan.

Does probation end at death? Will there be no further opportunities for being saved if then unsaved? if saved, no more danger of being lost? Will the poor dishonoured body of a ruined soul rise up some day to share the issues of that greatest catastrophe? And will the wrecked form of a soul that is saved come forth in the best possible condition to enshrine it again, and reap in everlasting conjunction with it the fruits of so stupendous an achievement of mercy? How anxious then should we be about inward renewal! What restlessness should obtain till we become conscious of having "passed from death unto life!" Subsequently to the great change, what earnestness of thought should there be, what purity of converse, what successions of self-denying, magnanimous actions, till our grand foe shall do for us what he has done for so many, blanch our cheeks, stop our pulsations and breathings!

Are we but indulging vain reveries? Will there after all be no morn of unwonted splendour, when grim death shall be made to give up his numberless victims? Where are the senses—the boasted reason where, of those who stoutly affirm there can be no resurrection of the dead? How is it possible for them not to see that all things needful thereto are existent! Granting the most amazing might and skill to be requisite, is not God Almighty, and "His understanding infinite?" Sceptic, "why should it be thought a thing incredible with you that God should raise the dead?" Has He not already performed works of equal or superior greatness? By His omnific word he brought forth the vast system of the universe from "the barren womb of nothing." What in comparison with that is the resurrection of the dead?

Who constructed the human frame? Say "Chance," if resolved to utter a gross absurdity. If chance constructed, it can re-construct. Chance exists not; Man is the contrivance of an infinite Designer. He who builded can re-build the fallen fabric. The watchmaker takes to pieces one of his beautiful time-telling machines, placing on the bench the confused fragments. An ignorant observer affirms boldly, "That can never be a watch again." But he who made the thing now in ruins *understands the principles on which it was constructed*, therefore can easily unite the different parts, and make it tell the time as before. A finite artificer being able to do this, what is the value of your judgment if one of its deliberate dictates is, that the infinite Creator cannot?

Spring, with all its myriad voices, tells that God can raise the dead. But a short time since desolation reigned. Fields were barren, and trees bare. Emerald spires are shooting up now; flowers opening in beauty, shedding forth their odours; trees mantled with foliage and bloom, while happy birds all the day long are making woods and groves vocal with songs of love. He who effects these general resurrections can exert that quickening might which He possesses in all appointed burying-places, and wherever else the millions of the dead are slumbering.

See that gay butterfly! Not long ago, as an unsightly worm, it

crept away and seemed to die. In a state of utter inactivity, curiously encased, it remained during a long and dreary winter. At length, quickening influences coming, the prisoner moves with life, bursts its shell, leaves the gloom, comes forth and basks in the sunshine. What a change! Formerly it was a creeping thing; now it has wings, is a thing of beauty, admired by persons of most delicate taste, sailing along in happy liberty, living a higher life, familiarizing itself with all that is lovely, sipping nectar from the fragrant flowers. In like manner God can quicken His saints, raise them up to bask in the sunshine of heaven, fly as angels on immortal pinions, and live a higher, a more intensely joyous life for ever.

Behold the husbandman scattering the precious grain, harrowing it in, and leaving it to the care of that Providence whose ways are the workings of transcendent skill, and the marchings of goodness altogether immeasurable. It rots, yet has a vital germ, which in due time develops itself in the waving stalk and bending ear. Who knows but that in man's frail frame there may be an invisible, indestructible germ, destined, at God's bidding, to grow into a nobler form? If some great thinkers have erred in supposing the existence of such a germ, what then? With or without it, Divine power can cause dead bodies, like grass and corn, to spring up from cemeteries and oceans.

Despite all considerations like these, there are some who stoutly reiterate the assertion, that a resurrection of the dead is an impossibility, because the matter of which certain human bodies consisted is lost, or made to enter into the composition of other bodies. We deny that any of the precious dust is lost properly; it is dispersed in many cases; but though no finite intelligences can collect it, the Infinite can. It sometimes seems perfectly amazing what is done by human genius. The chemist, after dissolving a silver vessel, causing it to be, if not to himself, to all others, lost in a liquid mass, can collect the particles, and re-construct the vessel. Granting all that is said about human dust moving about in the processes of nature, lost in the wildernesses of the world, floating in vast oceans of air and water, if we can get results like that above from human skill, what may we not expect from the never-failing genius of Divinity? All the dust of those who lived in remote times—apostles, prophets, patriarchs, and the first pair, is existing this moment as truly as it ever did exist, waiting to be marshalled by the Divine fiat, and made, like the bones and dust in Ezekiel's vision, to enter into their ancient combinations.

As to questions of amount, and particles, arising from the consideration of what prodigious quantities of matter are successively worked into, and thrown off from, the system, we cannot for a moment suppose there is anything difficult relating thereto to Him who is infinitely above us all. We may rest assured that everything which identity, properly understood, requires, will be forthcoming at the bidding of Him who is "the resurrection and the life."

The fact of our trying in vain fully to comprehend this argues but little more than the frailty of our understanding. How amazing, then, that some persons who would be thought superior

reasoners should seem to regard it as a demonstration of impossibility! Because a child, who only yesterday was dandled on his mother's knee, fails to understand a mathematical problem, or a philosophical principle, is it therefore necessarily confounding to a sage or seraph? Must we admit that what baffles the philosopher, overwhelms with its greatness the Infinite also? If not what is the meaning of all that high-sounding something we so often hear about of difficulties and impossibilities in relation to the resurrection? Does the philosopher work out his projects only as previous announcements of them are understood by babes? If that would be pronounced absurd, how much more preposterous is it to say or think that the Divine Being can or will only accomplish His purposes as the announcements He has been pleased to make of them shall be comprehended by even the wisest of men, who to Him are less than babes? We advise all persons, before speaking again on this subject, to bestow a little attention on that very humbling declaration of the Eternal,—“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Is it no little thing to be duly authorized to say that the anticipated overthrow everywhere of death's dark dominion does not in any way depend on human apprehensions and reasonings. We have the Divine word for it that the dead shall be raised. “The hour is coming in the which all that are in the graves shall hear his voice and come forth.” Death to the end of time will multiply his victims; then shall the prey be taken from the mighty. How angustly did this great subject rise up before the mind of Paul, exciting his gifted intellect, expanding his noble heart! What multitudes have been gladdened while perusing and pondering sentences like this from his wondrous pen:—“Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. xv. 51, 52.

While the Divine word is the proper basis of our faith, we are furnished with facts every way fitted to help build us up in the confidence that, though we may have to slumber for ages “in the dust of the earth,” we shall at length, if believers in Jesus, “awake to everlasting life;” if unbelievers, “to shame and everlasting contempt,” Dan. xii. 2. It is too late to say the dead *cannot* be raised; *they have been raised*, as we now proceed to show.

Old Testament cases. One day in the harvest time, when the son of the Shunammite was in the field among the reapers, he had a sun-stroke, which proved fatal. By the instrumentality of Elisha, that young victim of solar influence was raised to life, and restored to the embraces of a previously agonized, then glad and wondering mother. 2 Kings, iv. 32-37. Another time there was a burial scene, and a surprisal by Moabitish foes, which led the friends of the deceased to deposit his remains hastily in the tomb of the above prophet. As soon as the dead man touched the bones of Elisha “he revived and stood up on his feet,” 2 Kings xiii. 20, 21. These facts, with those previously occurring of the translation of

Enoch and Elijah, tended strongly to impress the common Jewish mind with the idea of an after life, not of the soul merely, but of the body also, as re-animated and re-united therewith. Only as they believed in the resurrection of the body would Ezekiel's vision of resurrections in the valley of dry bones be adapted to answer the purpose for which it was intended—that of reviving their dead hopes. The wisdom of Him who inspired guarantees the fitness of the vision to the end contemplated; it is then a just inference that a belief in future bodily resurrections pretty generally obtained, loose, uninfluential in the majority of cases, while in some consistent, life-regulating.

In spite of facts some doubted. In process of time the sect of the Sadducees sprung up, who denied both the resurrection of the body, and the immortality of the soul. Another sect arose however, with opposite sentiments—the Pharisees, who, in addition to believing in the soul as retaining its being and attributes beyond death, cherished the idea of its subsequent association with the material shrine which formerly gave it a terrestrial localization. How the Great Teacher came into collision with those of the other sect the Evangelists tell, as also how signally He foiled them with their own weapons.

New Testament cases. Christ restored to life the daughter of Jairus. Taking her by the hand, He said, "Maid, arise." In that instant her spirit came back, and wailings were succeeded by astonishment, softening down into peculiar rejoicings. Outside the walls of Nain the Miracle-worker caused the widow's son to live. Observing her tears, He said, "Weep not," in such tender, energizing accents as thrilled her whole soul. Stopping the procession, He commanded the young man to "arise," and sitting up, he began to speak. O it was a joy to God's great and good Son to present alive to that widowed mother him for whom she so bitterly mourned! At the grave of Lazarus "Jesus wept," in which fact is a world of sympathy for the disconsolate. "Lazarus, come forth," cried the Life-restorer. While it was a human voice which spake, divine power from within Himself went with it, and the dead man came forth instantly with all the vigour, glow, and throbbings of life.

The chief case was that of Him by whom the above miracles were wrought. For purposes infinitely lofty He deigned to die, and showed by rising again that His great work was accepted. On the arrival of "the third day" death's special Victim grandly ignored the monster's authority, quitting in triumph the rocky tomb. He had said He would do it, and in vain did His foes seek to falsify His word. Events proved that they might as well have sent the soldiers to Rome as to guard the sepulchre where Jesus lay. When the time came the whole Roman army, even if assisted by as many demons as Satan could have posted there, would have been utterly insufficient for keeping Him back one moment. The earth quaked, and an angel rolled away the stone, thereby breaking the seal affixed for security, and bidding defiance to all hostile powers, visible and invisible. An impressive sight that of the bright being from heaven sitting on the stone with his great wings

folded, flinging around him overwhelming splendour, converting into cowardice the courage of the soldiers, who fall like men slain in battle, and rise, when they can, only to fly in silent terror from the scene of miraculous agency. No power could keep within those cold rock walls Him to whom "all power is given." Had they dug a grave for Him reaching to earth's deep centre, and after letting Him down filled it with huge rocks, when the time for rising came He would have come up through them all in a second, or have sent them before Him like enormous masses from the burning mouth of a volcano. Despite all opposition, on that memorable morn He that was dead became alive again, to live for ever. Signally defeated was "the king of terrors," and compelled to strike from the long and doleful list of his victims the illustrious name of Jesus.

This is a *well-attested* fact. Men who from the nature of the circumstances could not have been imposed on, and who had no temptations to impose on others, even while severest sufferings and a cruel death were awaiting them, went everywhere triumphantly proclaiming, "*Christ is risen.*" There is no historical fact better attested than this. They who proclaimed it knew well the certainty thereof, having repeatedly *seen*, nay, *handled* their risen Lord. If summoned before an impartial judge to give evidence of His resurrection they would have furnished an amount of it, far outweighing what in cases of life and death has hundreds of times been deemed satisfactory by the most competent judges and jurors that could be found.

We remember what the soldiers said. There never was told a more bungling story than that. But little good did the large sums of money do them which they took from the hands of those notorious falsehood-manufacturers, the priests, for engaging to tell a self-destructive lie. Only those full of prejudice and spite could even seem to believe them when they said, "His disciples came by night, and stole him away while we slept." A company of soldiers on duty all off to dream-land together! Roman soldiers too, who knew well that it was death to them to be caught napping! If ever there was a moral impossibility that was one. Believing for a minute that they all simultaneously fell asleep, and that while their senses were locked up the disciples came to steal away the dead body, how miraculous that they should have rolled back the stone, taken out the corpse, and carried off their prize without disturbing the slumbers of one man in the company! Granting that it was really done, who made the discovery? Not the men that told that tale, who, if asleep, were utterly unconscious of all that was transpiring. If any one else did it, how were the alleged guilty parties never convicted of the theft?—never even summoned to answer to the charge before the authorities? Moreover, why were they not made to give up the stolen body? or why no search instituted for it? If, as the disciples were "preaching Jesus and the resurrection," the foes of Christianity could have exhibited His discovered body, holding it up as it was mangled by crucifixion, that would have proved an infallible method of putting down the new system. Why was not so excellent a plan adopted? why, except for the obvious reason that *it could not be*? Christianity is not "a

cunningly devised fable;" had it been so it would long since have died a natural death; but it exists to-day, instinct with divine vitality, promising to conquer and bless the world, the grand secret of which is the fact that "Christ is risen from the dead."

It is a *fundamental* fact. Taking that away from the Christian system would be as if the foundation were removed from a magnificent structure, or the sun plucked from the solar system. On that fact hinges the reality of the atonement. If Christ is not risen no satisfaction has been rendered to Divine justice for human sin, no removal of the legal difficulties which stood in the way of our salvation, no royal pathway made along which we may march to eternal glory, the attempt to do it having proved a failure, swelling the enormous list of romantic speculations. But "*Christ is risen*," and the atonement demonstrated to be the sublimest of realities.

On that fact hinges the character of Christ, and by consequence the credibility of His teachings. If He is not risen He was an impostor. Repeatedly and solemnly did he affirm that he would rise again, and that He would do it the "the third day"; if still under death's dominion, so far is He from being what He claimed to be, "the Son of God," He was not even a good man, but what His enemies branded Him as—a vile deceiver. If in that one important particular His word failed, His veracity is extinct, and there is not a single statement which we can take on His authority. The idea of His Divine Mission was a blasphemous conception, and at what time He hung on the cross the heavens might well have blackened in indignation against Him, instead of in sympathy with Him. But "*Christ is risen*," and the fullest proof is afforded that He is "the true and faithful Witness."

On that fact hinges the general credibility of the Scriptures. Not only did all the prophets foretell the coming of Messiah, some of them indicating the precise locality and period, but David spoke in lofty strains of His resurrection, as Peter showed on the day of Pentecost, Acts ii. 25—31. If He did not come forth from death He was not the true Messiah; if he was an impostor no true Messiah came when the prophets said he would come; and if their word broke down in regard to the chief subject of their predictive discourses they were all false prophets, and we are yet without a Revelation from heaven. But "*Christ is risen*," and the predictions concerning Him have their counterparts in history the most authentic and thrilling. "The testimony of Jesus is the spirit of prophecy." By the fulfilment of such an array of prophetic utterances touching Him the truth of the Bible in general is demonstrated, and that of Christianity in particular.

On that fact hinges the value of the Gospel ministry, and of all Christian experience. "If Christ be not risen, then is our preaching vain "and your faith is also vain," &c. 1. Cor. xv. 14—19. "But," says the apostle: there is a "But" about it—one which turns the whole thing upside down, making manifest the utility of all evangelical labour, the vast importance of crediting the teachings of Christianity, accepting by faith its ample blessings, and regulating the life by its manifold precepts. Yes, blessed be God! there is a "But" of such sweeping influence, and this is it—"Christ is risen."

It is a *representative* fact. It answers to the first-fruits gathered of old, and waved before the mercy-seat as a pledge of a general harvest. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 20—22. His resurrection is the best instalment that could be given of the general re-animations promised. It is the grand *practical* guarantee, supplementary to the *vocal*, that the dead shall be raised. If properly we ponder it our faith will attain such vigour that we shall be able, as with new vision, to see the dead in untold millions starting into life, ourselves among them; and there will be within us a kindling feeling similar to that of Young when he sang over it so exultingly,—

"Shout, earth and heaven,
This sum of good to man! whose nature then
Took wing, and mounted with Him from the tomb.
Then, then I rose; then first humanity
Triumphant passed the crystal ports of light,
(Stupendous guest!) and seized eternal youth,
Seized in our name."

It is an *illustrative* fact. According to Paul, He who "abolished death" "brought life and immortality to light by the gospel." 2 Tim. i. 10. A learned Commentator informs us "that the literal translation of the original is, '*He hath illustrated life and incorruption by the gospel.*'" Though this doctrine was known previous to the Christian era, it "was never *illustrated* and *demonstrated* before; it existed in *promise*, but had never been *practically exhibited*. Jesus died, and lay under the empire of death; He arose again from the dead, and thus *illustrated the doctrine of the resurrection*; He took the same *human body* into heaven in the sight of His disciples, and ever appears in the presence of God for us, and thus has *illustrated* the doctrine of incorruption. In His death, resurrection, and ascension, the doctrines of eternal life, and the resurrection of the human body, and its final incorruptibility, are fully illustrated by *example*, and established by *fact*." To all who were raised to life before Him death came again, and was the second time victorious. He who ransomed us by His blood was the first to say, "I am He that liveth, and was dead; and, behold, *I am alive for evermore.*" Rev. i. 18. How it behoves us to rejoice because not only can we gather from the tenor of divine teachings on the subject we are contemplating that the righteous will have bodies such as will harmonize with and enhance the bliss of their gracious destiny; that, while the same in nature and form as the original, they will be vastly improved in capacities; that, though they go down into their graves powerless—lumps of gross corrupted matter, they will come up full of perpetual vigour, refined and refulgent; but we have presented to our mental view a certain "*glorious body*," once lifeless in the tomb, and are told our own will ultimately be "*fashioned like unto*" it. "We shall be *like Him*, for we shall see Him as He is"—like Him in His living, complete, and glorified humanity—our bodies, as His, stamped with immortality, clothed with *imperishable beauty*, invested with everlasting splendour.

To the Christian how consolatory this doctrine of a *double immortality*! Is he a sufferer? he can anticipate that coming condition of his being when he will be realizing how true is the soothing declaration, "Neither shall there be any more pain." Is he enduring manifold disadvantages arising from malformations, diseases, or accidents? Through the loss of a limb does he often find it difficult, sometimes impossible, to make his volitions assume the tangible shapings required? Has blindness or deafness, totally or in part, shut up an important avenue leading to the indwelling spirit? He may comfort himself with the thought that in the future he who anciently cured the maimed will give back to him the missing member, perfect all his senses, re-fashion his deformed body with all the finish of Adam's, and all the special charms of his own. Is he in bitterness of soul for some who have been removed by death from his vision and colloquial intercourse? Did they "die in the Lord?" Then "blessed are they;" and standing by their graves he may think of the stanza he has often sung, so fraught with submission and supplication,—

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day:"—

he may think then of those breathings, anticipating the practical response which will come with the trumpet-blast, till subdued sorrow shall become joy that will swell into shoutings of "Resurrection! Resurrection!"

Very different is it with the sinner under any of those circumstances. The more he thinks of coming to life again the farther is he from being comforted. To imagine Christ descending, the trumpet sounding, the graves opening, is to foster his anguish, since behind all that is the "*the great white throne*," before which he feels he would not "be able to stand."

Dear reader, as touching thee what are the features and influences of the future? Hast thou fled to Christ? Art thou united to Him by faith and love? Secure through His blood the salvation of thy soul, and it shall at length be salvation to thy body also.

S. POLLARD.

A METHODIST FAMILY IN THE LAST CENTURY;

BEING A SELECTION FROM THE DIARY OF MR. THOMAS HICKS AND
MISS PATIENCE BROADWAY, AFTERWARDS MRS. HICKS (1770—1793).

"SUNDAY, July 27th. My soul was much devoted to God this morning; I felt that faith that works by love. I thank God this is my general experience. I enjoy the fulfilment of that promise—'the former and latter rain.' Went to hear Mr. Wells preach, who is about to leave us. He gave us much profitable instruction on our several duties in the various relations of life, parents, children, masters and servants. His counsel was very plain and distinct, which was much

to my satisfaction. In the evening my sister Grace and I walked about two miles to hear his farewell sermon at Shaftesbury. In the morning at Motcombe he had expounded on Colossians chap. 3, from the 12th v. to the end, and the 1st verse of the 4th chapter. In the evening his text was, Acts xx. 27; 'For I have not shunned to declare,' &c. I have felt much satisfaction in divine things of late: and these words have often come into my mind, and have followed me for some time,—

‘Only to the end endure,
Then the great reward is sure.’

“Sunday, Aug. 24th. I thank God for another opportunity to hear His blessed word preached, for the service of God is perfect freedom to me, and not only a freedom, but my delight. About a month ago under Mr. Wells’ last sermon before Conference, God again renewed me in love. Glory be to His holy name.

“Sunday, 31st. I awoke in the morning about 3 o’clock with sweet composure of mind. It was not long before the Lord discovered to me glorious things. He manifested Himself unto me as He doth not unto the world. I meditated on the things of God one hour; then I rose with strength renewed to serve Him whom my soul loveth and delighteth in. O! it was indeed a pentecost to my soul. I can cry out with David, ‘O how love I Thy law!’ O how precious is the sound of Jesus’ name! ‘It is as ointment poured forth; therefore do the virgins love Thee.’ At eleven I went to meeting, and we spent our usual time in prayer and praise to God. We had no preacher; but I can say we were not disappointed of God’s blessing. When meeting was over my sister Grace and I were desired to go and see Miss Sophy Merryweather who was then just going to her long home. Her brother told us she desired us to come; and when I looked upon her I certainly saw that death had put his cold and icy hand upon her. She was very sensible; but did not speak to us; but motioned with her head and put her hand out to us. We had not been there more than a hour and half when she fell asleep in the dear arms of Jesus. When I saw her last gasp I felt a relief of mind, and could glorify God for releasing our dear sister from a body of pain, and a sinful world. She was about twenty-one years of age, and was a pattern of piety. She was a humble, loving, meek creature. In the morning her brother had asked her how she found her mind? ‘O,’ said she, ‘happy, happy, and longing for nothing but to be dissolved.’ May this be my language when I come to die. Amen.

“Thursday, September 4th. My brothers and sisters and myself went to dear Sophy’s funeral. It was a very solemn season; I was much affected when I went into the room to see her dear frame; but, glory to God, I found much happiness in her life, and rejoiced in her triumphant death. We sang a hymn just before her body was carried out; it was the one beginning—

‘O lovely appearance of death.’

And after the interment, before we came away from the grave we sang this hymn, beginning—

‘Sister in Jesus, adieu.’

After the last hymn was over we joined in prayer, and returned home.

"Sunday, 7th. My sisters and I rose early that we might all go to hear Robert Dyer preach at 8 o'clock in the morning, which we did to our great profit.

"Thursday, 18th. This morning I found the enemy was about to take advantage of me, but glory be to God, I saw his cloven foot. I waited on God in private, and the tempter soon took his flight. O, how did the Lord show me His goodness in delivering me from the snare of Satan.

"Sunday, 21st. At half-past nine I went to the parish church, and found my soul much blessed there. I went from there to hear Mr. Wells preach Sophy Merryweather's funeral sermon; his text was, 'Let me die the death of the righteous,' &c. My heart was much affected as he spoke of her pious life and happy death. She was convinced about five years before her death. About twelve months after she was greatly afflicted with a putrid fever. None expected her to live. The Lord justified her in this affliction, and she was resigned to death, and thought it better to die than to live. But the Lord was pleased to raise her up again for His glory, and her good, and that of others. But she did not enjoy her health for long together after this illness. She nevertheless greatly improved her time. About twelve months before her death she was very poorly. In the February following she took to her room in deep consumption. She had a resigned will, and enjoyed much of the love of God. She possessed great fortitude and courage, and would exhort all the ungodly who came to see her, whether young or old, rich or poor, to turn to God, especially her mother and her own family. About five months before her death the Lord cleansed her from all sin, and she could say with the poet,—

'Not a cloud doth arise,' &c.

O, what sweetness she enjoyed in the ways of God; she was like one almost out of the body. Whenever we went to see her, as long as she kept about, she would take us to a private room to join with her in prayer. Blessed be God, that we ever sought God in our youth. O, the many blessed opportunities we have had together, glory be to God. She used all the means of grace with the utmost strictness whilst she was able. She took abundance of pain to come to preaching and class-meeting; she would not willingly neglect coming summer or winter; and I believe that the service of God was to her perfect freedom. O, may I live the life of the righteous, and triumph at last as she did. Amen.

"Tuesday, 23rd. In the morning as I was meditating on divine things, these words came into my mind, 'The dead shall hear the voice of the Son of God, and they that hear shall live.' My mind was much stayed on God all the day. My heart now melts as wax before the fire. My eyes overflow with tears of joy, whilst I am writing my happy experience; I feel I cannot *express it as I feel it*. O, that the world did but know what sweetness there is to be found in Jesus Christ. Those words I have mentioned followed me all day. I spoke to a person about them, but they did not know where to find them. My mother overheard it, and she could remember the whole verse, but could not find it. She and I both searched for

it in the concordance, but in vain. During the day we heard that *John Haime* was in town, about two miles off, and was to preach in the evening. We went, and were glad of the opportunity to hear him. He very much encouraged believers; and took his text out of the very chapter where those words were that were so much impressed on my mind, and could not find. He mentioned in his sermon those very words, and expounded them.

"Thursday, 25th. About ten o'clock old father *Haime* and brother *Wells* called on us, as they were going to my brother-in-law *Smith's*. The old gentleman took me by the hand, and said, 'Be much in prayer.' He preached in the evening; and next day he and brother *Wells* dined at our house.

"Sunday 28th. I found this to be a day of much satisfaction and comfort to my soul. I went to church and found it good to be there. The minister exhorted us to charity and unity, which I thought was very necessary. I went from thence to preaching; it was a stranger, one Mr. Sanders, a young man, but I think a father in Christ. His text was 1 Cor. ii. 12, 'Now we have not received the spirit of the world; but the Spirit which is of God,' &c. After the introduction, he divided it into three particulars; first, he told us what the gift of redemption was; secondly, the gift of faith; and thirdly, the gift of sanctification; and he cleared up every point in a very wonderful manner; and then he said there was a greater gift still, and that was glorification. After that he spoke of knowledge; and made a close application, and inquired whether we had experienced these things or not. Glory be to God, for such an instrument as this. I heard with a stayed mind. I can say it was spirit and life to my soul. Glory be to God, His Spirit witnesseth with mine that I have received all these blessed gifts, except the last, and that I have no doubt of, if I endure to the end. Glory, glory be ascribed to God and the Lamb for ever and ever. Amen.

"Monday, 29th. I awoke in the morning about half-past three. I laid a little longer in a doze. I thought I heard some one call me by my name in a very soft tone. I started up immediately, and these words came unto me,

————— 'Go forth,
Obedient unto the heavenly call,
And find that Christ is all in all.'

I rose and found my soul so fully drawn out in prayer for myself, my mother, my brothers, and sisters, and all my friends, especially those that were mothers and fathers of families, who had a form of godliness, but were destitute of the power, to think that they were destroying themselves and their families. My heart was much affected on their account.

"Wednesday, October 1st. I found God very precious to my soul, though I was this day very much encumbered with special business. Nevertheless my soul was in sweet communion with Him. May the God of peace sanctify me wholly, body, soul, and spirit, and may I be preserved blameless unto the coming of our Lord Jesus Christ.

"Thursday, 2nd. We had the pleasure of having *Mr. Haime* and *Mr. Sanders* to dine with us. Glory be to God for Christian society. I can truly say their conversation was of a godly sort.

"Sunday, 5th. In the morning my sister Grace and I had a comfortable opportunity of waiting on God together. We renewed our strength. About eleven I went to hear *Mr. Barker* preach; he had been in this circuit about eight years before. His text was, 'But if our gospel be hid, it is hid to them that are lost.' After showing what the gospel was, he made a long and close application. It was a very convincing discourse indeed. May God send it with power to every heart.

"Sunday, 12th. I waited on God at church and sacrament, and found my soul much blessed and my heart much affected whilst I was at the holy communion.

"Tuesday, 21st. I was much blessed under the preaching of *Mr. Wells*. Text, 'The end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned.'

"Tuesday, 28th. I was in a waiting frame before God, and was not disappointed of His blessing. In the evening I went to preaching with my brothers and sisters; but the weather was exceedingly rough, and it was very dark; but, glory be to God, we did not confer with flesh and blood. We found it a refreshing season. *Mr. Sanders'* text was, 'Ye have an unction from the Holy One, and ye know all things.' This unction, he said, was the inward teaching of God's Spirit; and he told us what He would teach us if we would hearken to Him. He illustrated and unfolded his subject in a very clear manner; and afterwards he kept a watch.

"Sunday, Nov. 9th. In the morning as I was waiting on God, He gave me warning of several things which soon came to pass. But I was not apprised of the danger until I felt some of it. I was much blessed in using the means of grace, both in private and public. Glory be to God, I do find Him a present help in time of trouble, and in the season of temptation.

"Monday, 10th. Blessed be God I found my heart full of gratitude and praise for His mercy and goodness. He doth lead me by the right hand of His righteousness, and doth draw me by the cords of His love, and comfort me with the consolations of His blessed Spirit. May God humble me in the dust. Amen.

"Sunday, 23rd. This morning my sister Grace and I found it very profitable to our souls whilst we waited on the Lord together in prayer. Afterward, also, at church my mind was much stayed on God. Afterwards I went to hear *Mr. Sanders*; his text was, 'Unto you which believe He is precious.' The word was spirit and life to my soul. In the evening went to see sister *Brett* who had been laid by under a very heavy sickness; but whom the Lord appears to be about to raise up again to health, of His infinite mercy.

"Thursday, December 25th. I attended church and sacrament, and felt the presence of God. My mind was stayed on Him all the day, though we had much company. O, what light, vain, frothy conversation will creep in among Christian professors. It grieves me when I have to witness it. In the evening I went to hear *Mr. Sanders* preach, who gave a very excellent discourse, which greatly impressed his hearers; though he appeared in a state of great bodily weakness."

(To be continued.)

“WHY MUST THE RAIN COME TO-DAY?”

FROM THE GERMAN OF PASTOR O. FUNKE, BREMEN.

“WHY must the rain come *to-day*—just to-day?” is often the impatient query of townsfolk who have, perhaps for weeks, rejoiced in prospect of a country excursion, and are scarcely beyond the streets when it begins to pour for the whole day. The charming, romantic *fete champetre* is changed into a water party, without any arrangements having been made for boats or steamer!

“Why should the rain have come *to-day*?” is asked yet oftener, even with tears, by dwellers in the country. The hay had dried so beautifully, and this very day four horses and a couple of oxen were to have been at work to carry it safe into the stack-yard;—and now the ricks are afloat in the meadow, and the loss beyond calculation!

Of such unfortunate days, we may say that their name is legion, even when there is no rain in the case; and day by day the good God is found fault with by the poor, miserable, cavilling children of men. Why?—why?—why?

Yet He calmly follows “the counsel of His own will,” and that is well for us. “Good is the Lord”—and, therefore, good are all His works and ways. When we cannot see this, we must consider that the darkness is in our own eyes, the ignorance in our own foolish hearts. Nor shall we always have to speak of dark dispensations and mysterious guidance. Dark providences will become light, will prove all goodness and truth, when we behold them in the true sunshine.

Yet to be silent, quietly to wait and watch, is often no easy task—for man naturally walks by sight. He can with difficulty believe that what is so grievous now shall be a source of joy hereafter. Our heavenly Ruler and Guide, as I have said, holds on His own way, and we shall thank Him for it when once the sun has risen on our path. Till then, He leaves us to weep, to lament, to ask, “Why?—ah me!—why?” He does not help us—He only says, “Be still, and wait; you shall learn the meaning in the end.” His hour is not yet come; it is but morning now with us, at evening-time there shall be light.....

I am not now speaking of ordinary rainy weather, such as washes away the hay-ricks and the pleasant country excursions; but of those floods of sin, which at times suddenly seem to overwhelm all our earthly hopes and joys; and of the fiery furnace in which, as the prophet announced of old, the “sons of Levi” are to be purified as gold and silver. Many of my readers will understand this, and many will also know by experience that often *small* providences, little clouds and showers and crosses, end in showing more of the Lord’s wondrous power, and bringing the inmost heart to more quiet peace in believing, than is effected by the mighty strokes of His hand.

As Solomon admonishes us, let us “take the little foxes, which spoil the vines.” It were easy to make a long sermon on the small trials and conflicts of daily life, and to prove from these the need of “keeping the heart with all diligence.” But I must not rob my

reader's own pastor of this fine text; I shall only illustrate it by an example, showing how a real storm may be a good thing—and, in fact, God's sunshine. For to strengthen our weak, faithless hearts, our gracious loving Father is sometimes pleased to let us feel how the storms which He sends are in themselves showers of blessing. *Then* we blush and are ashamed before Him, and exclaim, "Now I shall put a chain on each rebellious thought, and trust Thee in all things, and for ever!" A wise resolve; which, perhaps, may last till the next trial comes.

Two years ago, when the writer of these pages lived in a mountain parish, he had engaged to deliver a discourse in L—— on the festival of Gustavus Adolphus. The place was six leagues' journey from the preacher's village, and his having undertaken the service became for him a grievous burden, for in his own home all sorts of troubles and distresses had taken up quarters. Yet, as it seemed plain that the Lord gave the command to go L——, he must set forth. The road led through wild desolate mountains, dark extensive forests, deep ravines and glens. He must go alone, and ask his way from place to place, for he had never been in this direction before.

In the morning the weather was beautiful, and this was quite what he expected. For so we think—if we know that we have undertaken anything against our inclination, and from a pure sense of duty and obedience, we feel as if all ought to prosper, and the Lord to be, as it were, our servant. In short, the writer thought it a matter of course that the weather should be fine. But nevertheless, towards noon, dark clouds rose over the sky, and soon such a deluge of rain came down as has seldom been seen since the days of Noah! It was almost dark at mid-day, the mountain-path became a water-course, and the poor pedestrian pastor could with difficulty raise one foot after another of the mire. Not a thread of his garments was dry, the end of his journey was still three leagues distant, it appeared quite impossible to proceed, and yet *there* he was expected to preach. The reader will not wonder that his temper was much tried, nor that, not being a perfect saint, he exclaimed, in peevish impatience, "Why should this rain have come *to-day*?" In fact, his spirit was in open rebellion.

His feet were as weary as his heart, and gladly perceiving a little cottage near the road, deep in the valley, he walked towards it.

In a small, poorly furnished, yet tidy room, a pretty young woman was seated, with a lovely infant at her breast. She was very pale, and the expression of her eyes told of some deep sorrow. She received me coldly, yet drew a wooden stool for me near the warm stove, in which potatoes were cooking for the dinner of her husband, a miner.

In order to get into conversation with her, I said, "My good woman, what a darling baby you have!" Now it is quite according to rule that we should praise the children, when we wish to reach a mother's heart and open her lips. In this case, however, the result was quite contrary to what I expected.

"Oh, sir!" she exclaimed, rising impetuously; "a darling baby! Do you not see that my child is blind! He is born blind!" She uttered these words in almost a scream of despairing anguish, and

sank back as if exhausted, while a flood of tears streamed from her eyes over the face of the infant, who appeared no ways disturbed.

The distress of the woman went to my heart. I could not say a word, only silently sympathize and weep with her. For no one should try to speak comfort to another, till he really knows and understands what is needed—and we can only comfort "with the comfort wherewith we have ourselves been comforted." So I sat long in silence, sighing, and praying for direction, till the miner's wife herself showed me the right track.

"Yes, sir, the worst of it all is, that I must myself have been the cause. For in this way, I suppose, the sins of the parents are visited upon the children. The children are innocent. Now I have almost gone distracted, within the last four months, night and day trying to find how I have sinned so grievously against God as to be made such an unhappy mother!" here her voice was choked by tears and sobs.

When she was a little more composed, I begged her to hear me for a moment. I spoke to her thus,—*"More than eighteen hundred years ago, there lived a very wise man, a great Prophet and Teacher, who understood all things thoroughly. One day, He and His followers were walking together along the highroad, when they met a blind beggar, one whom they knew had been blind from his birth. (I saw that the woman was now eagerly listening.) One of the disciples asked the Teacher, 'Master, who has sinned, this man or his parents, that he should be born blind?'" Here I interrupted myself and said, "But you probably know the story already?"*

"No, no," she replied; "tell me, what did the prophet answer?"

"He answered: 'Neither hath this man sinned, nor his parents; but that the works of God might be made manifest in him.' Do you understand this my friend?"

Evidently relieved, yet with an anxious, uncertain look, she gazed into my eyes. *"No, sir; I do not understand; but if you do, tell me about it!"*

Then I drew my New Testament from my pocket, and sat down with the woman at her table, as Philip went up into the Ethiopian traveller's chariot. If that traveller was a grateful listener, while Philip taught him the way of salvation, my miner's wife was no less so. And I venture to hope, that as the blind man of whom we spoke, by means of his very blindness, found Jesus, and in Him everlasting light, so this woman, by means of her blind child, was also led to Him who has said: *"He that followeth Me shall not walk in darkness, but shall have the light of life."*

In all simplicity, I sought to make plain to her the way to that unknown Saviour who was drawing her by the cords of affliction. Her tears flowed abundantly as before; and yet they were not as formerly. For tears of anguish were changed into tears of joy, tears of despair into those of blessed hope.

Our "Bible hour" became a long one. For a thirsting, mourning, self-despairing human heart, when brought for the first time within reach of the fountain of living waters, is not so soon satisfied with drawing from it as those who "say they are rich and in need of nothing." The rain continued to pour—the mud was getting deeper

than ever—I felt a severe cold coming on, and a three leagues' journey was still before me—but my body and spirit were glad in the living God. For now a dear wandering child had found the Father's house—the weary dove had found a nest, "even Thine altars, O Lord of Hosts, my King, and my God!" My own weary, grumbling heart was light and joyful again, through the honour and happiness that had been granted to me. And how had I been brought to this cottage, and to converse with this woman? Ah! I could blush and feel ready to sink with shame! "Thanks, thanks, my God, for that merciful rain! Forgive Thy foolish servant for his murmuring and lamentation!"

As I took farewell, I confessed to the woman that I had been most discontented at the storm, and had impatiently asked, Why should the rain have come *to-day*?

"Oh, dear sir," she joyfully said: "I know well why!"

"Yes," I replied; "now I know also. Shall not we both diligently learn the lesson, to take all things thankfully from our Lord's hand, even when we cannot understand His dealings with us? He sends storms without, but gives calm within. He sends natural blindness, and darkness of all sorts, in order to bring to the soul everlasting light."

A warm grasp, a parting word, "God bless you!" and I was out in the rain once more. But how totally changed were all my feelings!

From that time I have never again asked, Why should it rain *to-day*? And though there are a thousand other "whys," often accompanied by many tears, to which I have received no answer, yet I am of good cheer, and I desire that my readers may be of good cheer also. He who truly asks, with the trembling jailer, "What must I do to be saved?" shall in the end find "an answer of peace" to all other questions.—*Family Treasury*.

"HALF-HOURS WITH THOMAS DE QUINCEY."

NO. IV.

HITHERTO we have viewed De Quincey more as an impassioned and exquisite writer of autobiography than as a prose-poet,—leaving behind him some of the most beautiful fragments of poetry which England has produced. Let us, in the present article, devote our thoughts more exclusively to a gem of his, entitled, "The Daughter of Lebanon," a composition which none but the dull or the ignorant can possibly fail to admire. At first, before attempting to comment upon or unfold this wondrous prose-poem, let us advance a few thoughts in reference to the subject of which it naturally reminds us.

That De Quincey has been most unjustly criticised—that, even in our own times, writers of mean powers of discrimination, and meaner powers of composition, have characterized him as a writer "cultivating sensational delirium," is not a thing to be wondered at, when the present race of critics is so far advanced in judgment as to pronounce Charles Dickens the greatest novelist since Shakespeare! That, we say, is surely no matter for wonder. That the exquisite gems of impassioned writing which are embodied in his writings should be either ignored or treated with contempt is a fact that only teaches us how densely stupid and practical are the majority of readers who take up his works. But that as a fixed and regular axiom, the compositions which exhibit tenderness of emotion, power and pathos of

feeling, expressed in language which is really musical, and which has all the characteristics of eloquence; that these should be slighted and cried down not only by readers, but also by men of literature and the pulpit, we say is indeed a fact that must cause us to ponder in extreme astonishment. Let us consider. People object to what they are pleased to term "fine writing." They say, "Let us have the thing you wish to express in the simplest language possible." And as a minister we once knew, who commenced a discourse upon the subject of prayer by condemning the use of flowing and eloquent phrases, and ended it by saying that true prayer in the refined and gifted had a natural tendency to come forth in musical cadence of utterance, which showed its truth and earnestness; so do these worthy folks utterly contradict themselves when we come to examine their theory. For instance, many of our acquaintances object to the language employed by De Quincey. They cannot enter into or enjoy its beauty. We do not condemn them for this. We do not blame them for a lack of certain perceptive qualities which cause such writing to be appreciated and understood. But we do blame them for condemning a thing which they are incapable of pronouncing any judgment upon at all. Silence is the best rule in cases such as these. And mark, reader, that this style of writing has an infinite amount of defence on its side. There are persons who have no ear for the musical cadence of sentences. There are others, however, whose sense of harmony is so acute that they recognize and delight in that symphonious tone of music which is afforded by such compositions as the one before us. Apart from this, however, there is the higher reason to urge in favour of impassioned writing, that it moves us to impulses of feeling which we should never have felt had the matter to be given been disposed without the aid of poetic management. And it is notorious, that as men come to write upon themes which are most dear to the hearts of humanity, their voice swells as it were, and the music of the soul comes out even in the thoughts committed to paper, in palpable and distinct harmony.

Apart from the fact that many people are entirely destitute of sentiment, there is the fact to be remembered that even of those who *are* capable of comprehending sentiment, many cannot perceive the delicate beauty of poetic prose. Of course, the absurd utterances of Byron in respect to Wordsworth, who he declared "confounded night and day," need but a word to expose their hollowness. There is no such distinction as that which exists between night and day, between prose and poetry. Poetry is not a thing of mere rhymes, and here it is that so many are at fault. It is from this cause that people fall foul of poetic prose. They say, "Let us have poetry as poetry, not as prose," meaning thereby that they wish their poetry to be in lines of similar final terminations. But this assertion proves their ignorance of what poetry consists in. True poetry is not essentially a mere form of rhymes, rather the musical utterances of impassioned thought. And none will pretend to say that we have not much of poetry in our literature which never can take the form of verse or rhyme. Hence we are sure that the errors in respect to prose-poetry arise from a mistaken notion of what poetry really is. If it is intensity of feeling, beauty of imagery, splendour of the imagination, musical cadence of words—all these we can display from the prose-poem upon which we are going to comment. But if it be the arrangement of lines, consisting of a certain number of "feet," and ending in similar accents, *then*, indeed, we have few poets to boast of. The very rareness of the gift of writing in poetic prose has in a measure conduced to the undervaluing of it. It is looked upon as an unnecessary thing, a superfluity, which we maintain it never was, nor can be. Let our readers ponder over these few introductory remarks of ours, and they may be helped to the understanding of what follows.

It is to us a matter of deep regret that many of the exquisite prose-

poems of De Quincey were accidentally destroyed by fire. The one before us is one that was rescued, and it is surely a wonder to all thoughtful minds. So deep and powerful is the pathos which pervades it, so touching is the feeling which it displays, that we almost tremble to touch it by way of exposition. The "Daughter of Lebanon" is indeed one of those rare productions, which outlive all of hatred, contempt, or disgust, which may assail them. It embodies some of the holiest and purest of human passions; it intensifies grief in a way that none save the apathetic or the ignorant can fail to be moved at. The subject of the composition is a gentle woman, one of the frail sisterhood, who, from fierce coercion has been led into sin, but who, nevertheless, inclines at length to repentance from her errors. We can only stay briefly to comment upon each separate stage of this intensely affecting composition. It commences by a grand burst of language in reference to the evangelist who is the chief character in the description. Listen to the following:—

"Whose voice is that which calls upon the spearmen, keeping watch for ever in the turret surmounting the gate, to receive him back into his Syrian home? Thou knowest him, Damascus, and hast known him in seasons of trouble as one learned in the afflictions of man; wise alike to take counsel for the suffering spirit or for the suffering body. The voice that breaks upon the night is the voice of a great evangelist—one of the four, and he is also a great physician. This do the watchmen at the gate thankfully acknowledge, and joyfully they give him entrance. His sandals are white with dust, for he has been roaming for weeks beyond the desert, under the guidance of Arabs, on missions of hopeful benignity to Palmyra; and in spirit he is weary of all things, except faithfulness to God, and burning love to man."

This is the evangelist, who is the final friend and restorer of the lost Magdalene of the poem. He is full of love to man, and of faithfulness to his God. He labours but for the good of his fellows, yet he combines this with true piety, and filial affection for his Maker. Was there ever a more elevating idea than this? Can any reader complain of a want of religious feeling in *this*? Surely not. Search the world over for its greatest, noblest spirits, and what are they? Are they not the men who are weary of this vain world, and its follies, whose souls long to be away, but who yet are filled with enthusiasm on one point, and *that* is the redemption of the lost or strayed human children, who are among them? And the musical language, the delicate arrangements of words, is but in keeping with the sacredness of the scene or person to be described. But let us proceed. The evangelist paces onward to the market place, and there another scene awaits him.

"On the right hand in an upper chamber, with lattices widely expanded, sat a feſtal company of youths, revelling under a noonday blaze of light, from creſſets and from bright tripods that burned fragrant woods—all joining in choral ſongs, and crowned with odorous wreaths from Daphne and the banks of the Orontes. Them the evangelist heeded not; but far away upon the left, cloſe upon a ſheltered nook, lighted up by a ſolitary vaſe of iron fretwork filled with cedar boughs, and hoisted high upon a ſpear, behold there ſat a woman of lovelineſs ſo tranſcendent, that, when ſuddenly revealed as now, out of deepeſt darkneſs, ſhe appalled men as a mockery, or a birth of the air. Was ſhe born of woman? Was it perhaps the angel—ſo the evangelist argued with himſelf—that met him in the deſert after ſunſet, and ſtrengthened him by ſecret talk? The evangelist went up and touched her forehead; and when he found that ſhe was indeed human, and gueſſed from the ſtation which ſhe had choſen, that ſhe waited for ſome one amongſt this diſſolute crew as her companion, he groaned heavily in ſpirit, and ſaid, half to himſelf, half to her, 'Wert thou, poor ruined flower, adorned ſo divinely at thy birth—glorified in ſuch exceſs, that not Solomon with all his pomp—no, nor even the lilies of the field—can approach thy gifts—only that thou ſhouldeſt grieve the Holy Spirit of God?' The woman trembled exceedingly, and ſaid, 'Rabbi, what ſhould I do? For behold! all men forſake me.' The evangelist muſed a

little, and then secretly to himself he said, 'Now will I search this woman's heart—whether in very truth it inclineth itself to God, and hath strayed only before fiery compulsion.' Turning therefore to the woman, the prophet said, 'Listen: I am the messenger of Him whom thou hast not known, of Him that made Lebanon and the cedars of Lebanon; that made the sea, and the heavens, and the host of the stars; that made the light, that made the darkness; that blew the spirit of life into the nostrils of man. His messenger I am: and from Him all power is given to me to bind and to loose, to build and to pull down. Ask therefore, whatsoever thou wilt—great or small—and through me thou shalt receive it from God. But, my child, ask not amiss. For God is able out of thy own evil asking to weave snares for thy footing. And oftentimes to the lambs whom He loves He gives by seeming to refuse; gives in some better sense, or' (and his voice swelled into the power of an anthem) 'in some far happier world. Now, therefore, my daughter, be wise in thine own behalf, and say what it is that I shall ask for thee from God.' But the Daughter of Lebanon needed not his caution; for immediately dropping on one knee to God's ambassador, whilst the full radiance from the cedar torch fell upon the glory of a penitential eye, she raised her clasped hands in supplication, and said, in answer to the evangelist asking for a second time what gift he should call down upon her from Heaven, 'Lord, that thou wouldest put me back into my father's house!' And the evangelist, because he was human, dropped a tear as he stooped to kiss her forehead, saying, 'Daughter, thy prayer is heard in heaven; and I tell thee that the daylight shall not come and go for thirty times, not for the thirtieth time shall the sun drop behind Lebanon, before I will put thee back into thy father's house.'

Is not this a beautiful conception? Watch the music of the sounds merely, and then closely analyse the depth of its poetic fervour. The evangelist seeks the good of his race. His position in this case is one that is trying, and harrowing to the feelings of any sensitive being. He has learned to hate sin, but mark, O reader! he pities and does not upbraid the fallen and erring one. Here is the distinction between men, and here we note is the decided difference between the mental constitutions and characters of Carlyle and De Quincey. Any one can see it, if he will but candidly examine the separate works of the two great German translators and philosophers. There is no mistake about it. De Quincey abounds in that special feature of the soul which we term benevolence—being "love to man"—Carlyle is a harsh ascetic, a man who can invent and propose nothing to alleviate the miseries of humanity, but abounds only in bitter denunciations of the follies around him. The one man combines the deepest tenderness of pity and compassion with the keenness of the intellect, the other wants the essential principle of *love*, and hence, though his writings exhibit all the massive power and discernment of a vast intellect, he can never have a hold of endearment upon the minds of the people. Carlyle has no soul of true religion about him, De Quincey overflows with the truest and most noble piety that we have ever seen. Carlyle satirizes bitterly the weak and erring. De Quincey weeps tears of sorrow over them, and seeks to brighten the clouds of their adversity. Both writers exhibit great intellects, but *one* only exhibits a vast and expansive heart of sympathy and tenderness. Thus is it specially in "The Daughter of Lebanon." Could Carlyle have worked up such a piece of delicate, and withal beautifully thrilling imagery as the present? He might, but there would have been no evangelist in his case to calm the aching, throbbing heart of the Magdalene, or to lift her thoughts, not to a future of retribution, but to a higher and better way of future life. Not a prophet of better things in store, but a bitter cynic to upbraid would have appeared had Carlyle attempted such a narrative of the imagination. Here, however, we are delighted alike by the pathos of the fiction, and the lessons it teaches indirectly. Love is the general principle of the universe of God, and this fact is specially brought before us here. "He willeth not the death of a sinner, but rather that he should turn from his evil ways and repent." The evangelist is the messenger of God Himself. There is a

calm and noble sublimity about the utterance put into the mouth of this enthusiastic being, which strikes us with intense admiration. He says he is the messenger of Him who made the heavens and the host of the stars—who, indeed, created all things. There is no higher appeal than this. God is my Father, from Him I come to thee, O weak and erring woman! He has not forgotten thee. The thought is very touching. The Magdalene described had been banished from the house of her father, a prince in Lebanon. Her case was that of millions in every generation. She had sinned and fallen, but by severe coercion, and through the cruel baseness of a dishonourable lover. She opens her heart to this her gentle and pitying adviser. She asks him to get the gift which of all others she most craves from God,—to be "put back into her father's house." Poor creature! her trials had been severe and terrible, for she had oftentimes been driven into criminal compliances under sudden necessities of obtaining her daily bread. Great indeed was the wrong she had suffered both from father and lover, but an end was speedily approaching to all her troubles. She was sought out by the good and holy man of God, and she had gained a goodly heritage.

The narrative up to this point fills us with intense and earnest interest. It is like life, it appeals so fervently to our human sympathies with the erring woman who is the subject of the composition. And proceeding with the grand undulation of those rich and beautiful sentences, we find our absorbing interest intensified. The motion of time is travelling fast onward towards the thirtieth day, and at length a burning fever appears in Damascus, desolating that city, and laying its hot hand on the daughter of Lebanon, but yet in so gentle a way that it did not withdraw her from the teaching of the evangelist. Beautifully it is said that daily the doubt was strengthened as to whether he would command her to be whole, or present her as a bride to Christ. Perfect freedom, however, belongs to Christian service, and thus, she alone must make the election. The time is approaching of which the evangelist spoke, and soon the result will be known. Let us again quote a splendid passage from the pages before us, for exposition would only mutilate its beauty.

"Up rose the sun on the thirtieth morning in all his pomp, but suddenly was darkened by driving storms. Not until noon was the heavenly orb again revealed; then the glorious light was again unmasked, and again the Syrian valleys rejoiced. This was the hour already appointed for the baptism of the new Christian daughter. Heaven and earth shed gratulation on the happy festival; and when all was finished, under an awning raised above the level roof of her dwelling-house, the regenerate daughter of Lebanon, looking over the rose-gardens of Damascus, with amplest prospect of her native hills, lay in blissful trance, making proclamation, by her white baptismal robes, of recovered innocence, and of reconciliation with God. And, when the sun was declining to the west, the evangelist, who had sat from noon by the bedside of his spiritual daughter, rose solemnly, and said, 'Lady of Lebanon, the day is already come, and the hour is coming, in which my covenant must be fulfilled with thee. Wilt thou, therefore, being now wiser in thy thoughts, suffer God thy new Father to give by seeming to refuse; to give in some better sense, or in some far happier world?' But the Daughter of Lebanon sorrowed at these words; she yearned after her native hills; not for themselves, but because there it was that she had left that sweet twin-born sister, with whom from infant days hand-in-hand she had wandered amongst the everlasting cedars. And again, the evangelist sat down by her bedside; whilst she by intervals communed with him, and by intervals slept gently under the oppression of her fever. But as evening drew nearer, and it wanted now but a brief space to the going down of the sun, once again, and with deeper solemnity, the evangelist rose to his feet, and said, 'O daughter! this is the thirtieth day, and the sun is drawing near to his rest; brief, therefore, is the time within which I must fulfil the word that God spoke to thee by me.'"

The passion is intensified, and reaches an almost tragic pitch at this interval of the narrative. To conceive the scene, and its hidden depth of

meaning is at once touching and profound. It is the embodiment of the most sanctified of all earthly sorrows and sympathies, and it yet points to the greatest of happiness in the future. That frail and gentle Magdalene; ah! there is no voice *now*, surely, that could whisper scorn or hate at her bedside. She suffered much, and she shall have her reward. "She sinned," you tell us, "she is a polluted thing," nay, it is not so, for the holy evangelist may come into contact with her, and yet be pure. More than this, God hath cleansed her, and brought her little aching heart into his own mighty pulsing bosom of compassion and tenderness. Think of her, reader, think of this imaginative scene which De Quincey has reared out of his own thoughts for our delight and edification. Poor Magdalene, thy choice is hard to make! Wilt thou that God take thee from the world that has been to thee so severe a schoolmaster? There is a tug at the heartstrings, human frailty falters, and the sight of the native hills—the thought of the little sister causes the Daughter of Lebanon to hesitate. She is in a sore strait. The holy man of God whispers comfort and hope in her ears, but the trial is too severe to admit of alleviation. And thus we read that clouds of delirium play around the marble brow, the intensity of anguish is too much for the tried and wavering spirit. They troubled her vision, but the evangelist bids them away, and lo! again she sees in the distance those fair forests of Lebanon. Yet again does the evangelist raise his staff, and the overshadowing mists that had hung over the everlasting cedars, and obscured the father's house which lay there, vanished away. Vainly does the Daughter of Lebanon search with her wearied eyes every path for memorials of her sister. The evangelist pities her sorrow, and he directs her eye to the clear blue over head which the departing vapours had exposed. Again for the third time, is the pastoral staff raised, and the dying one is shown that even this beauteous vision is but a mask, hiding the Infinite beyond. And the blue sky parts, and stands no longer between the Daughter of Lebanon, and the vision of the Almighty Himself. Let us quote the passage which follows without abbreviation.

"And then the daughter of Lebanon said to the evangelist, 'O father! what armies are these I see mustering within the infinite chasm?' And the evangelist replied, 'These are the armies of Christ, and they are mustering to receive some dear human blossom, some first-fruits of Christian faith, that shall rise this night to Christ from Damascus.' Suddenly, as thus the child of Lebanon gazed upon the mighty vision, she saw bending forward from the heavenly host, as if in gratulation to herself, the one countenance for which she hungered and thirsted. The twin-sister, that should have waited for her in Lebanon, had died of grief, and was waiting for her in Paradise. Immediately in rapture she soared upwards from her couch, immediately in weakness she fell back; and being caught by the evangelist, she flung her arms around his neck; whilst he breathed into her ear his final whisper, 'Wilt thou now suffer that God should give by seeming to refuse?' 'Oh, yes—yes—yes,' was the fervent answer of the Daughter of Lebanon. Immediately the evangelist gave the signal to the heavens, and the heavens gave the signal to the sun; and in one minute after the Daughter of Lebanon had fallen back a marble corpse amongst her white baptismal robes: the solar orb dropped behind Lebanon; and the evangelist, with eyes glorified by mortal and immortal tears, rendered thanks to God that had thus accomplished the word which he spoke through himself to the Magdalene of Lebanon—that not for the thirtieth time should the sun go down behind her native hills, before he had put her back into her Father's house."

"Put her back into her Father's house."—No more sorrow, or crying, or tears, no more tumult in the heaving breast, no bitter remorse can trouble that fair bosom again! Her Father's house! How beautiful is the idea! Her earthly father had wronged and slighted her because of her single sin, but her Father in heaven does not act thus. Not vainly does she plead *there* for pardon and acceptance, not wildly and uselessly does she cast her beseeching eyes in the direction of the blue sky beyond! She

is heard, that lone and erring Magdalene! God is not a God that heareth not the cry of the sorrowing, repentant ones! O sister! thy sin was forgiven, long ere thy struggle for the mastery in this final choice began! That sister of thine was the final stroke at thy heart's tenderest place. She alone could have caused thee to regret leaving this earth of shame and wrong to be glorified yonder in thy Heavenly Father's house. But now that thy dimly fading eyes discern her sweet face amongst the multitudes of angel faces, there is no charm left to hold thee here. The evangelist has fulfilled his labour of love and benevolence. He has pointed thy thoughts to God, he has led thee to pardon and peace. Christ, the Man of sorrows, has wept over thee, and thou art now restored. Farewell! thy history has wrought a deep and glorious effect upon our souls. May we meet many of these pardoned sisters yonder, where all is light and love! Let us not stay longer to comment upon this most thrilling of De Quincey's works of art, but close our article by simply remarking that any one who could read so touching a piece of poesy, and not be thrilled with feelings of the deepest sympathy and emotion, must be a person utterly devoid of all those intense desires which every human soul ought to feel for the good of its fellows around. The musical harmony of the various parts is wondrously executed; the work stands as a finished specimen of the intensest poetic feeling embodied in the form of prose, and will always continue to be one of the marvels of English literature. E. J. S. O.

THE SCRIPTURE PATCH-WORK QUILT.

"Reader, whosoe'er thou art,
What God has given, that impart!
Hide it not within the ground,
Send the cup of blessing round."—*J. Conder.*

In one of the boxes sent to us by the Sanitary Commission, was a patch-work quilt of unusual softness and lightness.

"How nice! how good it feels—so home-like!" "This will make the poor fellows laugh," we said. And it did make them laugh—and made some of them cry too. When we opened it, we found a note pinned to it. I read as follows:—

"I have made this Scripture-quilt for one of the hospital beds; for I thought that whilst it would be a comfort to the poor body, it might speak a word of good to the precious soul—the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army, amongst whom I have a son!"

"Oh that it may," I said, and dropped the first tear upon it. No, not the first, nor the hundredth tear, even; for that quilt had not been made without many tears. Every block had been prayed and wept over.

It was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible, or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, was that "faithful saying," in which is all our hope and strength—"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." And below it, the prayer of all prayers we need to pray: "GOD BE MERCIFUL TO ME A SINNER." The head border, which would be nearest the sick man's eye, and oftenest read, had the sweetest texts of promise, and love, and comfort. Amongst them I read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters!" "I sought the Lord, and he heard me, and delivered me from all my fears." "Oh," we said, wiping our eyes, "Oh that all our beds had such quilts!"

God will surely speak through these texts to the sick and wounded men! They will read them when they would read nothing else. Who knows how much good they will do!"

It was not long before a man, sick with pneumonia, was brought in, and we put our new quilt on his bed. He noticed nothing at first, he was too sick; but when he grew better, I saw him intent on the texts.

"Handy to have 'em here!" he said, pointing to them as I stood near him.

"You know how to value them, then!" I said.

"I do," he answered, with heartiness.

"Do you know that verse, 'A lamp unto my feet and a light unto my path'?" "Well, that's what the Bible is, and I've found it out down here."

After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, "And I will give you rest." He beckoned to me.

"Rest! where can I get it? Rest for body and mind, both! I am half mad—sick, as you see, but sicker as—no one can see. Tell me how to get rest!"

"Did you never hear of the way?—never hear of Jesus?"

"Tell me again—as you would a child."

I told him, as I would a child, the story of the cross.

"Died for *my* sins?" he asked.

"Yes yours. He saw you in your sins and pitied you, loved you, died to save you from sin and give you rest; to make you happy."

"I have never been happy—never. I have been too wicked. And He really died for me?"

"With you in His heart!"

"I never felt it before. It never seemed to me a real thing."

"I hope you will come to feel it the most real thing."

He tossed again, "O for rest!"

Have you seen the lines,

"None but Jesus, none but Jesus
Can do helpless sinners good?"

"It's true. I know it is none but Jesus! I've tried everything else."

"I'll go to Jesus though my sins
Have like a mountain rose,"

I repeated.

"I can't go. I feel that I can't do anything. I am here a very wretched man; and that is all."

"Just leave yourself to God, then,

'Here, Lord, I give myself away,
'Tis all that I can do.'

"That's all you have to do."

"Is that verse here?"

I showed it to him on the quilt.

"I'll keep it before me. O for rest! A little rest!" he groaned again.

Not long, and he found it—found peace in believing, and left his hospital-bed happier than he had ever been before.

An Irishman lay under the Scripture-quilt. One day, when nearly well, he was looking at it.

"Is that radin'?" he asked, putting his finger on a text.

"Yes."

"Sure, and what does it say?"

I read, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Ye might rade that," he said, pointing to another text.

"I love them that love me, and they that seek me early shall find me." It is the Lord who says this," I added after the text.

"Sure, it's good for a lonesome pareson to hear what you rade."

"So it is. There is nothing like the Bible in dark and trying hours."

At last came the boy who had best right to the comfort of our Scripture quilt—the "son" of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it; but so it was.

He had lain there nearly senseless for more than a week, when I saw him kiss the patch-work. I thought he might be wandering, or if not, had found a text of hope or consolation that seemed to suit his need; and marked with my eye the place he had kissed, to see what it was.

It was no text, but a calico block,—the pattern a little crimson leaf on a dark ground. He kept looking at it, tears in his eyes, and I was almost sure his mind was wandering. Nay, he was never more in his right mind and his thoughts were at home with his mother. A bit of the gown he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up, and smiled through his tears.

"Do you know where this quilt came from?" he asked.

"Some good woman sent it to us through the Sanitary Commission?"

"You don't know her name, nor where it came from?"

"No, but I saved a note that was pinned to the quilt."

"Would you be willing to let me see it some time when it's convenient?"

"O yes. I'll get it now."

I got it for him; his hand trembled and his lips grew white as he opened it and saw the writing. "Please read it to me quite slowly," he said, returning it.

I read it.

"It is from my mother; shall you keep it?"

"Yes," I answered, "I value it very much, as also the quilt."

He put his hands over his eyes. I thought he wished to be alone, and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed one out to me. It was, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

"I am no more worthy," he whispered.

I put my finger on the next white block and read aloud, "When he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

As I looked up, I saw there were tears upon his cheeks, and his lips were tremulous. He covered his eyes, and I left him.

A few days after, when he had grown much stronger, he held up to me the text I had shown him, "I was a great way off," he said, "but he has met me and had compassion on me."

"You feel the Saviour's love?"

"It fills me with peace."

"What a love! what a Saviour!" I said, in my thanksgiving.

"Shall I not write to your mother and tell her that her son, who was dead, is alive again; who was lost, is found?"

"Will it not be too much trouble?"

"Oh, no, a pleasure instead."

I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer and more sacred than before.—*British Messenger*.

MEMOIR OF SAMUEL MASON, SEN.*

SAMUEL MASON was the son of WILLIAM and GRACE MASON, and the eldest of thirteen children. He was born at Cleverdon, in the parish of Bradworthy, Devonshire, England, on the 17th July, 1791; and died at Bowmanville, Ontario, on the 17th August, 1869, aged seventy-eight years. As to the religious condition of that part of England, in the days of his youth, Br. Mason writes:

"We were living in a very dark age. We had no spiritual ministry—we were all in darkness together. Parson and people, alike, delighting in feasting, card-playing, drunkenness, revellings and such like,—all in the dark together. Until I was about twenty years of age I had no one to teach me the way to heaven except the Spirit of God. Father and mother, brothers and sisters, relatives, neighbours, and friends—none of them could teach me, for they did not know the way themselves. How thankful people ought to be in this day, for the heavenly light that is everywhere shining, and hasten to embrace it, while it is within their reach."

In the twenty-first year of his age, under a sermon preached by a Wesleyan minister, our brother was, for the first time, at least partially aroused from spiritual slumber, and from that time began to search the Scriptures and pray for more light. More light came. As to his experience at this time, Br. Mason writes:

"I had been brought up in the Protestant faith, and taught to believe that when I was baptized with water, I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven—very reasonable, for people who do not search the Scriptures for themselves, to believe it, being taught so by such learned men; but when I searched the Scriptures for myself, I soon found that I was not a child of God, but a child of the devil. With that discovery, my hope of heaven was all gone, and I knew that if I died in the state I was then in, I should be lost forever. The cry of my soul then was, 'What must I do to be saved?'

* * * * *

"I began to see clearly the plan of salvation, and firmly believed that it was my privilege to know and feel my sins forgiven in this world; but I did not then fully turn to the Lord,—was desiring salvation, but not performing my duty—a very dangerous place to be in; and I have often thought, since, what a mercy it was that the Lord bore with my unfaithfulness."

In the year 1813, Brother Mason married Mary, daughter of George and Dinah Cowle, of the parish of Northlew, and they thenceforth regularly attended the Wesleyan ministry. At the commencement of the year 1815, "with the new year," Br. Mason writes, "we started anew for heaven. We then joined society with the Wesleyan Methodists; and for about fifteen months I had no peace, sometimes despairing of ever knowing my sins forgiven. At last it came easily. The words of John, (1 John iii. 14), 'We know that we have passed from death unto life, because we love the brethren,' enabled me to believe. I felt such a love to the people of God, as banished all unbelief. My condemnation was gone in a moment, and I have never felt it since. I was then justified by faith, and had peace with God through our Lord Jesus Christ. Thank God for such a blessed change, which took place in the year 1816. * * I was the first of our family that became a Methodist. Scores of near relatives, all in the broad road to destruction; yet many of them made a great profession of religion,—very churchified. One and then another would entreat me to leave the Methodists, assuring me that they were considered a very bad sect of people; and, said they, 'We would not have a Methodist amongst us for anything—it would be such a disgrace to our family.' Failing to conquer by entreaty, they tried threats, saying I

* This Memoir ought to have appeared earlier.—Ed.

should be cut off from all favour among them; my father declaring I should never have any help from him, if I did not leave the Methodists. Then my mother would come to me, when alone, and entreat me, for her sake, to come back to the Church; saying that father was always so ill-tempered on my account that she could not live with him. I had to endure persecution from my neighbours also. But amid it all, thank God, I had the grace to stand fast, knowing that if I would 'live godly in Christ Jesus, I must suffer persecution.'"

About this time, Br. Mason's mind became exercised for a deeper work of grace, and he determined not to rest short of entire sanctification. His class-leader gave him no encouragement, and he had never heard the doctrine preached among his own people. He had, however, begun to attend the ministry of Messrs. W. O'Bryan and James Thorne, and they encouraged him at once to lay hold on Christian perfection. Br. Mason says: "They showed the way of full salvation so plainly, that I thought any person could understand it. Scores of poor sinners at Northlew and adjoining parishes were brought to God under their ministry. The Wesleyans grew dissatisfied because of their success. We thought they indulged in a wrong spirit, and consequently I and others left, and joined the Bible Christians. * * * On the 2nd January, 1817, early on the morning of that day, (being the day after a Bible Christian Quarterly Meeting, held at my aunt's, at Holsworthy, parish of Bradworthy), I obtained the blessing of entire sanctification. The meeting had continued all night, and what I endured that night no tongue can tell; but the great Deliverer came at last, and I rose from my knees firmly believing that my prayer was answered—that I was cleansed from all sin."

About this time, Br. Mason was appointed class-leader; and, shortly after, his initials appeared on the Local Preachers' Plan. He recounts, very fully, particulars connected with his first day's work, at Black-Torrington and Sheepwash, which resulted in five conversions, and allayed all doubt as to his being called to the work. "I now gave myself up much to reading, meditation, and prayer," he writes, "resolving to become well acquainted with Scripture promises and threatenings, and not to try to please the people further than I could profit them. I was generally very happy, enjoying myself what I preached to others. I scarcely ever had a barren meeting. Often sinners would cry for mercy, souls get into liberty, and saints shout for joy. These were glorious seasons."

On the 4th April, 1834, Br. Mason, his wife, and six sons, left England for Canada. On the first night at sea, Br. Mason obtained the consent of the passengers to hold a prayer-meeting among them, which he continued to do during the entire passage. The senior Mr. Windeatt assisted efficiently in prayer, and in leading the singing. Br. Mason had buried two children in England, one at Northlew, and the other at Bradworthy. His youngest son died on the passage out, and was buried at Lachine, Lower Canada. "On arriving at Darlington," says Br. Mason, "it was a great consolation to meet a minister of our own people, Mr. J. H. Eynon, who, with his excellent wife, had arrived from England, a few months before, as missionaries. Br. Eynon at once arranged for holding religious meetings; six of us united in society, and I was appointed leader of our little band." For a period of about twenty years, Br. Mason resided at Ebenezer, during which time he saw not only the natural forest give way to the fruitful field, but the cause with which he was identified enlarge its borders, until it has become one of the most prosperous societies in the Province. He then removed to Bowmanville, and as class-leader and local preacher, up to the time when old age and increasing infirmities prevented further active service, he spent most of his time in his Master's loved employ. Of this period, he writes: "My chief employment, for years past, has been leading classes, visiting the sick and others, talking

and praying with the people, and urging them to prepare to meet their God; and, thank the Lord, he hath made me instrumental in the conversion of several." He had the happiness to share in the blessings of several gracious revivals, which he gratefully acknowledges. He lived to see his parents and all their family brought to God,—some of them becoming eminently useful. His own offspring, too, were, one after another, brought into the Redeemer's fold, and when the Lord took him home, his work was evidently done, and he was ripe for glory. For some two years past, a class-meeting had been regularly held at his residence, the only public means of grace within his reach, (owing to his decrepitude,) but one in which he greatly delighted. His last illness was not protracted, but painful; he bore it with perfect resignation, and gradually sank into the slumber of death. As we leaned over him to catch his last audible utterance, that child-like confidence which had so marked his life was still his stay. His last words were those of Jehovah, "I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day."

Gradually the powers of his body were overcome, and although evidently conscious to the end, he lost his speech for two days before his spirit was released. On the 17th August, his remains were conveyed to the Bible Christian Cemetery, Ebenezer, in company with those of the late Sister Hancock, (which were interred at the same time place); and of these two departed labourers, in connection with our cause, it may be truly said, "they were lovely and pleasant in their lives, and in their death they were not divided." Br. Mason's death was improved at the Bible Christian Church, Bowmanville, on the 29th August, 1869, when a discourse founded on 2 Tim. iv. 6—8, was preached by the writer. The spacious building was quite filled, and a solemn influence pervaded the meeting. Br. Mason was twice married, his second wife surviving him. May she, and his numerous other family connections, follow him as he followed Christ; and when Christ shall appear again, to number up his jewels, may they form an unbroken band in heaven.

J. J. RICE.

DIED, March 25th, 1870, S. SNELLING, aged forty-one. Many persons are blessed and saved through the preaching of the gospel and the appointed means of grace, and pass to the church in heaven without ever being chronicled with the church on earth; and thus a measure of spiritual success attending the gospel of Christ is frequently lost sight of.

S. Snelling lived as lady's maid with Mrs. Hawkshaw, Hollycombe, near Liphook, for some fourteen years. John Hawkshaw, Esq., F.R.S.C.E., having purchased the Hollycombe estate, has, for some time, made it the family residence. For about three years S. Snelling, with others of the same establishment, has, when health and circumstances permitted, worshipped with us at Liphook chapel. Three years ago last March, suffering from a cancer in the breast, she underwent

a painful surgical operation. The most skilful doctors in town were secured, but, alas! as is too often the case, under similar circumstances, only temporary relief was secured, and not a permanent cure effected. On June 27th, 1869, a similar operation was necessary to the preservation or rather protraction of life. The best medical skill in London was again procured, and I am told that the fortitude with which she passed through the operation was remarkable. This done, the doctors could give no cheering prospect in regard to the long continuance of life. Every care and attention was bestowed that kindness and means could secure, for which, in different communications, she expresses sincere thankfulness. For a time she rallied. When strong enough to write me she did so, and the spirit of the letter is gratitude. "I have much," she

writes, "to be thankful for, even in this time of trial. I have been wonderfully supported. After the first few days I have not had any pain—only great weakness. This time of trial has also been a time of refreshing from the Lord. I can now walk about the house without support, and hope soon to be able to get out of doors. I also trust, by God's blessing, it may not be long before I shall be able to hear you again, and join you in public worship," &c. When sufficiently recovered, she accompanied Mrs. Hawkshaw to Staffordshire. On their return to town, a letter dated South Kensington, Dec. 10th, 1869, breathes a spirit of very high esteem for her mistress, and manifests a heart that can appreciate kindness. "I thank you much for your kind inquiries, and I am thankful to say I am better. I was in a state of great anxiety while in Staffordshire, on account of the illness of Mrs. Hawkshaw; but, thank God, she is, in a measure, restored; and we shall, I trust, soon be able to return to Hollycombe. It will be a very great pleasure to hear you preach, and join you again in the worship of God. It is some time since I enjoyed this privilege. I hope to be able to get as far as Liphook, but at present I am very weak. God, however, has been very gracious to me in giving me such a friend as Mrs. Hawkshaw; she is extremely kind, and intends I shall have a person to assist me, so that I may rest all I can. I have not heard whether you intend having a bazaar this winter; if you should, I am sorry as I cannot make anything, being so poorly and fully occupied, but, in any other way, I shall be glad to assist as far as I can." Shortly after her return to Hollycombe it became evident that life was hastening to its termination. Mrs. Hawkshaw kindly made arrangement for her to go to Brighton, and secured suitable nurses to wait upon her. She went, but to return no more. Writing from Hollycombe, Jan. 19th, 1870, just before leaving, she says: "I sincerely thank

you for your sympathy with me in my affliction, and more especially for your interest in my spiritual welfare, which, I am well aware, is of much the highest importance. I feel it to be a very great comfort to have sat under a minister who really cares for my soul. I pray that when you carry home your sheaves I may be one of them, and that you may be rewarded for all your labours; for it is promised that, 'in due time, we shall reap if we faint not.'" Not being able to attend Divine service at the chapel, it was my pleasure to have two or three short interviews with her for spiritual conversation at Hollycombe, and occasionally to write her on spiritual matters. She pleasingly refers to those letters as helps to her spiritual growth. "Your kind letter was indeed a great comfort to me, and I thank you much for the help you have thus afforded me. I trust I may thereby profit; and that from experience I may be able to say with the apostle, that this 'light affliction, which is but for a moment, has worked out for me a far more exceeding and eternal weight of glory.' It is now some time since the world has had any charms for me, and there is nothing in it in which I trust. I am content to do and suffer whatever is my heavenly Father's will, and I pray for grace meekly to bear whatever He sees good for me, knowing there is no son whom the Father chasteneth not. I know my sins have been very great, but I trust alone in Jesus, and believe there is forgiveness for me. In His precious promises do I trust, and by His grace assisting me, I will call upon Him at all times. 'Whosoever shall call upon the name of the Lord shall be saved.' I beg, my dear friend, you will excuse any imperfections you may see in my letter, and should there be any error in my opinions, I should thank you to correct me. I know I require much teaching, and above all I pray to be taught of God, fully to understand His precious word. It is probable that I go to

Brighton for a few weeks, as it has usually been of service to me; and, if it please God to bless these means, I trust I may return with a grateful heart to the duties of my station, and if not I must give up my situation entirely, if Mrs. Hawkshaw will allow me to do so. I hope you, with Mrs. Lee and family, are all well, and with kind love to all, I remain, yours very sincerely, S. Snelling." A day or two after writing this she was taken to Brighton, but she soon became so weak that every hope of recovery vanished. She was confined to her bed for a few weeks, and on Friday, March 25th, she peacefully slept in Jesus, and entered that abode where

"Health triumphs in immortal bloom,
And purest pleasure reigns."

Faith in Christ, and an abiding interest in His atoning sacrifice, are the foundation of true peace in life, or comfort in death. "Though I walk through the valley of the shadow of death, I will fear no evil, for *Thou* art with me."

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there."

W. LEE.

DIED at Newton Abbot, on Thursday, March 24th, 1870, WILLIAM TUCKER BUDD, the son of John and Eleanor Budd, of Dolton, Devon. When about nineteen years of age he was converted, mainly, as far as can be ascertained, through the instrumentality of Mr. Halls, local preacher, of Dolton. When about twenty-six he removed to Exeter; and afterwards for some time, he lived successively at Sheerness, Clapham, and Ashburton. Mr. Budd united with the Bible Christians at each place where he resided, excepting at Ashburton, where we have no Society. At that place he became a member with the Wesleyans. He took a very lively interest in our Sabbath schools in the several places where he had the opportunity to do so. During his residence at Ashburton, our chapel at Newton was built, in which Mr. Budd felt deeply interested, and for

which he became a Trustee. He came to Newton to reside shortly before Christmas last, and at once reunited with his old friends. On taking his first ticket here he evinced great emotion, which all the members of the church present were deeply affected to witness. In the class-meeting he bore pleasing testimony to the genuineness of the work of Divine grace in his heart; and in the prayer-meeting he engaged in supplication in a manner remarkably calculated to enkindle fervour in the hearts of others.

During his comparatively short life, Mr. Budd experienced no small portion of "labour and sorrow," but "in patience he possessed his soul." Once when he was passing through a "fiery trial" the writer had occasion particularly to notice the uprightness of his character and the firmness of his confidence in God. His gentle manners and devout piety gained for him the loving admiration of all the societies with which he had been identified; and though no lingering sickness gave him the opportunity to express his hope or joy in the prospect of speedy dissolution, yet, having shown by his life how "true believers live," no shadow of doubt can be entertained, but he has departed this life, as "true believers die." Our dear friend died suddenly from the rupture of a blood vessel, leaving a widow and two young children, whom may God protect and save.

W. LUKK.

DIED in peace, at Lindford, Oct. 30th, 1869, JOHN WEEKS, aged ninety-six. For many years a member of the Bible Christian Society.

WILLIAM WEST, of Henley Hill, died in peace Jan. 16th, 1870, aged seventy-nine. For many years a consistent member of the Bible Christian Society at Farnhurst.

DIED at Rodmersham Green, Faversham Circuit, November, 1868, HENRY PHILPOT, aged thirty-six. He was, for some years, superintendent of the Sunday school,

society steward, and a very intelligent and useful member of society. He was a ready scribe, and was ready, to the best of his ability, for every good word and work. He looked upon society as his own family interest, and never thought that he could do too much for its peace and prosperity. He suffered much in body, for years, but was resigned to the Divine will, and left the world in peace, loved and regretted by those who felt his worth. This notice is faulty, coming so late.

T. W. G.

Fell asleep in Jesus, at Sherford, in the Kingsbridge Mission, April 25th, 1870, Mr. JOHN SMITH, aged thirty-eight, leaving a wife and four children to mourn his departure. He was converted to God at Roadwater, in the Kingsbrompton Circuit, during the pastorate of Br. S. Crocker, and lived to the end a life of faith on the Son of God. All who visited him during his seven days' illness, before he changed worlds, felt to say, Truly this is a ripe shock of corn for the Master's garner. His death was improved in Chillington and Kingsbridge chapels to deeply-affected congregations on Sunday, May 8th, by

J. BENDLE.

WILLIAM MURLEY, the son of Richard and Mary Murley, was born A.D. 1819, in the parish of Week St. Mary, Cornwall, England. His constitution was weakly, and he was afflicted with asthma from a child. He was of a quiet disposition, and when a boy feared God. He gave his heart to God, and obtained a clear sense of the Divine favour at an early age, and united with the Bible Christian Church. He loved, adhered to, suffered with, and cheerfully supported the people of his choice, and continued in union with them to the end of his life. He came to Canada about twenty-one years ago, and remained for several years near Bowmanville, where he united with the Bible Christian Society, and, I am informed, was a useful member. He settled in Little Britain about eleven years ago, kept a store, and by his honest

dealing and kind, obliging attention won the confidence and respect of his numerous customers; even the little children loved to go to his store, as he had always a kind word to say to them. He took his place in the little Britain Society, and was its Steward for several years. He was an effective teacher in the Sabbath school, and much beloved by his fellow teachers and his class. His example, as a Christian, was worthy of imitation. He was "a light in the world," truly "a good man, and feared God above many." In his last illness, he was calm, resigned to the will of God, and peaceful. He felt all was well; "To live was Christ, to die would be gain." His mind was kept in perfect peace, stayed upon the Lord. He was liberal in supporting the Lord's cause, and when disposing of his effects, he gave fifty dollars towards the new chapel at Little Britain, an investment which will, I trust, be a blessing to generations yet unborn; and cause thrills of holy joy to fill the soul of the donor as souls born for glory here safely arrive at home. After an illness of a few weeks he fell asleep in Jesus, Nov. 5th, 1869, and rests from his labours. Br. J. Hooper preached his funeral sermon in Siloam Chapel, to a large and attentive congregation. We wish all who profess to love the Lord to copy the example of the deceased, especially in his love to the Saviour, to the people of God, to the means of grace, to the cause of Christ, and in his efforts to build up a commodious house for the worship of the Lord of Hosts. How much good might be done if Christians would give according as God gives, as Christ gives, as the Holy Spirit gives, instead of hoarding it up to be, in many instances, a curse to those into whose hands it will come after their death. It would be well for all to read and study attentively the book of the prophet Haggai, and act as God directs; then shall we have the approval of our Great Master in life, death, and forever. The Lord help us. Amen.

—From the Observer.

J. W.

The Gleaner.

INFIDELITY AT THE ALTAR.—We learn from the French journals that M. Larroque, parish priest at Ecardenville, has died in the rejection of all belief in the doctrines of Christianity. That he might avoid receiving the last sacraments of the Church at whose altars he had ministered, he refused, in his last hours, the admission of any ecclesiastic into his house, and enjoined upon his nephew to see that he was interred without any religious ceremony. Among the sources from which these facts are derived is a letter from his brother, who has acquired some notoriety as a "free-thinking philosopher," so that there can be no doubt of their accuracy. It deserves notice that, although this priest had become an infidel, he yet continued to fulfil all the sacerdotal functions. It appears that a few years ago a Protestant movement took place in a village dependent on the parish of Ecardenville, and that M. Larroque opposed it with as much fury as a believing priest could have done. He used all his influence to hinder the opening of a place of worship, built by the new Protestants; and, on the death of the evangelist, his burial could not be performed in peace in the district on account of the opposition which had been raised.—*True Catholic.*

SPIRITUAL CONSUMPTION. — A Church that never sends a son into the ministry, and never prays or cares about an increase in the number of ministers, may expect to be left, in the course of time, either without a pastor, or with one whose ministry is barren. A church that has never learned to worship God with its money, and does not regularly contribute to carry on the work of the Lord in the home and foreign field, may expect that its light, which like all other lights can only shine as it consumes, will go out in darkness. A church that neglects discipline, and allows offen-

ces to go unrebuked, may expect that this cancer will finally eat away its life. A church that allows its prayer-meeting to go down, because its officers and members are adverse to praying in public, may consider itself in a spiritual consumption, with its right lung already gone. A church that loses all fervour of desire, and effort, and prayer, not only for the instruction, but also for the conversion of her children, and of the poor and ignorant, and of those out of the way in its immediate locality, may expect to be found in the next generation frozen to death.—*Forward.*

INDIRECT ANSWERS TO PRAYER.—A woman prays for the conversion of her husband, under the impression that God will answer her prayer outright. She prays all the week with the general impression that all she has to do is to persevere in prayer. But as she is true, honest, and sincere, going before God and praying retroacts upon her disposition, and affects her, and makes her more heavenly, and deepens her affection for her husband, whom she is thinking of in the very highest relations, and makes her family life more exemplary. And although God does not convert the man directly, by praying, and praying, and praying, *she* is made better, and better, and better. And meanwhile the man says: "Well, my Mary is a saint, if there is one. She wants I should go to those meetings. I do not care for the meetings; but I will go to please her. She feels that somebody ought to pray for the children. I do not have that feeling myself; but for her sake I will treat it with respect." And such thoughts as these run through his mind. So her patience, and gentleness, and goodness, augmented by prayer, acting upon him, at last produce a state of mind in which is favourable to his conversion, and he is converted. Thus her prayer was answered, though it was

answered not at all as she expected it would be, but indirectly, her own life being made an instrument of her husband's conversion. — *Familiar Talks*, by H. W. BEECHER.

SPIRITUAL CONSCIOUSNESS. — I often know when I am going to succeed in my ministrations, as certainly as I know anything. In many cases, when speaking to an audience, I have that in me that says, "I will carry them, and nothing can hinder it;" and I *do* carry them when I feel so. Sometimes, in periods of revival, I am clothed with a victorious power, and am conscious of it. There are cases in which I see persons whose souls I yearn to save, and it seems as though the Spirit of God came with power; it seems as though I were ten times as strong as Samson was when he lifted the gates of the city; it seems as though I could lift five thousand gates, and bring these persons to the Lord Jesus Christ. — *Ibid.*

A MEMORABLE ANSWER TO PRAYER. — I recollect hearing my father say that once, when he came home from a journey on a Saturday night in the dead of winter, mother met him at the door, and said, "We have just fuel enough for this evening, but none for to-morrow." Any body that ever lived on Litchfield Hill in winter knows that a Sunday there and then would not suggest summer. Father used to be run very close for money in those days, and in this instance he had none, and did not know where to get any, and in telling of it, he said, "I felt like a child, and I inwardly prayed God to help me." And he said he had hardly finished praying before an old farmer, who had never been particularly friendly, and who did not come to church very often, drove up to the door with a load of wood, which he said he "took it into his head he would like to give to the parson." — *Ibid.*

THE CHARACTER OF CHRIST. — There can be nothing more beauti-

ful than the character of Christ. He is altogether lovely. If our Saviour were on earth again, and could visit our houses, our children would flock around Him, as in the olden time; and He would again take them in His lap, and put His arms about them, and His hands on their heads, and bless them. If in person Christ were on earth, I think that, with the present state of moral feeling existing, He would be the most attractive and winning, and the most thronged of all our friends. — *Ibid.*

CHILD PIETY. — I think many parents, because they believe that their children may become Christians in the morning of their lives, attempt to make them adult Christians in their earliest years. I believe that little children, as soon as they are able intelligently to converse with us, are able to be intelligent Christians; but they will be little-children Christians. We never expect a child to be completely versed in secular matters. We smile at his judgment and taste in multitudes of things; and yet, when it comes to the matter of religion, we think it is so fixed, that, if a child has it at all, he has it in full. Whereas *religion* is but another word for the soul, according to what it is, acting in the spirit of love toward God and toward men. — *Ibid.*

THE FULNESS OF CHRIST. — I think there has been going on in me, steadily and gradually, a growing appropriation of Christ to all needs, to every side and phase of experience; so that at no period of my life was I ever so conscious of a personal need, so definite, and at so many points, as now. I do not know that I experience such enthusiasm as I have at some former periods of my life; but I think that at no other period did I ever have such a sense of the fulness of God in Christ, or such a sense of the special point at which this Divine all-supply touches the human want. — *Ibid.*

Connexional Intelligence.

CHAPELS.

HATHERLEIGH CIRCUIT. — *Meeth.* — For more than twenty years our friends have been anxious to secure a spot on which to build a chapel in this parish. Our hearts greatly rejoiced when at length a kind friend, Mr. Hugh Acland, said, "Rather than we should be without a chapel, I will give the spot on which to build one." We went to work at once, secured trustees, had deed drawn, and plans and specifications prepared.

The foundation stone was laid on the 8th of June. At three, p.m., friends were coming from every part of the circuit to listen to a very thoughtful sermon on "Worship God," by Mr. S. L. Thorne; after which the stone was laid by Mrs. Arthur Knapman, who deposited a £5 note on it, and was followed by Miss Tucker. Later, about 160 persons sat down to tea, provisions given by the friends. Tea over, the public meeting commenced, the writer in the chair. The brethren, W. Brown, Rockey, (Baptist), J. Hopper, Norman, (Baptist), and S. L. Thorne, delivered effective and eloquent speeches. Votes of thanks were given to the ladies, to Mr. Acland, to the chairman and speakers. Mr. Acland, anxious to have the chapel opened free from debt, thought we had better have a meeting every week. Proceeds of the day a little over £20. W. CLARKE.

Broadwoodkelly. — For upwards of twenty-five years our friends have preached occasionally in the above parish, but they have been driven from one cottage to another. Efforts to secure a spot on which to build a chapel were in vain, until some time last year a spot was secured, and the foundation stone laid by Mrs. Flood. The chapel being completed, Friday, May 29th, was the day appointed for the opening. At three, p.m., a very suitable sermon was preached by Mr. S. L. Thorne; and at five a tea was provided; provisions all given by the friends. Tea over, the chapel was soon crowded. Our old and esteemed friend Mr. S. Piper was called upon to take the chair, and telling speeches were delivered by Messrs. J. Powsland, G. Holmes, H. Fairchild, E. Isaac, Pascoe, (Wesleyan), W. Clarke and S. L. Thorne.

On the following Sunday, May 1st, the opening services were resumed, when three practical sermons were preached by Mr. W. Luke, of Newton Abbot; a very gracious influence was realized. On Sunday, May 8th, three sermons were preached by Mr. W. Clarke.

The chapel is built on a freehold site, made to the Connexion in the regular way. Size, 30 feet by 19, with a stable attached, and land sufficient for a burying ground if required. The chapel is well built in the half Gothic style, with pews all through, to accommodate 100 persons, and a neat little rostrum, which will serve both for pulpit and platform. The total cost, land, deeds, buildings, etc., £160; raised by subscriptions, tea, collections, etc., £39 13s. 1d., leaving a debt on the chapel of £120 4s. 11d. We hope by the first anniversary, to reduce it to £100.

May it become the birth-place of many precious souls, is the prayer of the writer. W. CLARKE.

LINDFORD. — The new Bible Christian Chapel, Lindford, was opened for Divine service on Thursday, June 19th, 1870. At three, p.m., Mr. F. W. Bourne preached a good sermon to a small congregation. Circumstances prevented several from attending, who, for some time, had anticipated being present. It had been announced for a public meeting in the evening, and addresses by several ministers and friends; but as W. Denness, Esq., I.O.W., whom we expected as chairman, was unavoidably detained on important business matters: and as sitting under the ministry of Mr. Bourne was a treat with which we were not often favoured, we consulted and agreed to ask him to favour us with another sermon. With this request he readily complied, and with great eloquence, and I trust also with much profit, he discoursed to a larger congregation, on the blessedness of beholding Christ as the glory of the Lord, in the glass of Divine revelation. The opening services were continued the following Sunday by Mr. Shortridge.

Considering we have not many members or friends at Lindford who are in a position to do much, we think the services connected with the laying of the foundation stone, and the opening of the chapel have been quite a success.

The chapel will comfortably seat one hundred persons, and commends itself to all as being a good, substantial, remarkably cheap, and suitable building for the neighbourhood. We were fortunate in securing such a gentleman as Mr. Kemp as the builder, who evidently has not profited much by the contract, but who, nevertheless, has done his work to the satisfaction of all the trustees, and also the friends generally in the circuit. I would repeat what I said in connection with the opening, "I trust Mr. Kemp will live to build many chapels, and Mr. Bourne to open them." The following will show the result of our effort.

DISBURSEMENTS.	£	s.	d.
Contract for the building	124	0	0
Land for chapel, plans, specifications, chapel deeds, enrolment, and other incidental expenses	12	11	0
	136	11	0

RECEIPTS.	£	s.	d.
Received at the opening, as promised and reported in a previous Magazine ...			
Mr. W. Lee £5., to make the pounds into guineas, 5s. ...	5	5	0
Mr. C. Boxall ...	10	0	0
Mr. A. Gumbrill ...	5	0	0
Collections ...	3	14	9
W. Denness, Esq., I.O.W.	1	1	0
Sale of old chapel ...	2	10	0
Profits of tea ...	1	18	0
Mr. Trigg's book ...	2	7	6
Mrs. Chalcraft, don... ..	0	10	0
Mrs. Chalcraft, Petersfield	0	5	0
Different friends, on seeing the trowel, through Miss Chalcraft	0	11	0
Mr. H. Baker's book ...	0	15	0
Mr. G. Budd's do ...	0	12	0
Mr. James Weeks, don ...	0	5	0
Miss Deadman, London, (an old scholar at Lindford), the Bible ...	0	12	0
Mr. J. S. Gardener... ..	0	9	0
	35	15	3
Received at the laying of the stone	33	14	0
	69	9	3
Present debt	67	1	9
	136	11	0

ST. AUSTELL CIRCUIT.—*Bethesda, Carclaze*.—We opened our new chapel June 12th. Mr. Lillington preached morning and evening, and Mr. Jope,

Free Church Minister, in the afternoon. On the following Monday, at three p.m., a sermon was preached by Mr. Tremelling, public tea followed. The evening service was presided over by our old friend, Mr. T. Menear, and addressed by the brethren H. W. Lillington, J. Tremelling, W. Bray, J. Dingle, W. Turner, and W. Grose. On the 19th three sermons were preached by Mr. Maynard. The attendance at all the services was good, and gracious influences were realized. The chapel is 41 feet by 31 within, 19 from floor to ceiling, substantially built, all the wood work nicely stained and varnished, and will comfortably seat 260. The entire cost is £300. Receipts, by donations, foundation and opening services, £136 10s. 4d., with several promised donations to come. Nearly all the sittings are let. The trustees and friends are thankful for the past, and full of hope for the future. The old chapel will be kept for the use of the Sabbath school and Band of Hope. It has been the birth-place of hundreds of souls, and our prayer is that the converting power may be very signally realized in the new chapel.

W. BRAY.
FAVERSHAM.—The anniversary was held May 29th and 30th. Three excellent sermons were preached on Sunday, and one on Monday, by Mr. F. W. Bourne, of London. Tea was provided after the service on Monday afternoon, followed by a public meeting, which was presided over by Mr. John Cresswell, who is known for his readiness to do good. The chairman, in opening the proceedings, said he had been cognizant of the work carried on by the Bible Christians for the past twenty years, which, he was glad to say, had been attended with very good results. It was true that many of the members of the society might be poor in this world's goods, but from all he knew they were rich in faith. The meeting was addressed in a very appropriate and effective way by Messrs. F. W. Bourne, T. W. Garland, R. Edgcombe, and V. Court, jun. Forty pounds of the debt have been paid off during the last two years; and if a friend or two would give the trustees £100 towards a further reduction of the debt, the trust estate would be in very easy circumstances. This has been a very genial, hopeful, and successful anniversary. — *East Kent Gazette*.

RODMERSHAM.—The anniversary was held on Whit-Sunday and Monday. On Sunday three sermons were preach-

ed to crowded congregations by the Rev. T. Thatcher (Primitive Methodist,) Rev. R. Makin (Baptist,) and Rev. C. Bingant (Wesleyan.) A novel feature in connection with these services was the erection of a tent attached to the chapel, so that large numbers could attend the services outside the edifice. The Sol-fa class, under the able leadership of Mr. Thomas, of Sittingbourne, sang well on the occasion, and the conduct of the younger singers, which was the subject of general remark, called forth a warm commendation from the Rev. C. Bingant. On Monday afternoon Mr. T. Berry, of Wychling, preached an earnest and practical sermon on the barren fig tree; after which about 450 persons did ample justice to the tea and cake provided. The public meeting afterwards was a very enthusiastic one, and was ably presided over by Mr. G. H. Dean. Interesting and eloquent addresses were given by Messrs. R. Makin, T. W. Garland, R. Edgcombe, and T. Berry. A vote of thanks was accorded to the chairman afterwards, and singing and prayer brought to a close one of the most successful meetings ever held here. A pleasing feature of the meeting was the commingling of ministers and congregations, nearly every section of the Christian church being represented on the occasion.—*Ibid.*

DISTRICT MEETINGS.

FALMOUTH.—The annual meeting of ministers and representatives for this district met in session June 29th and 30th, in the Bible Christian Chapel, Redruth. Pursuant to a resolution of Pastors' meeting, the pastors met on Tuesday afternoon, compared their schedules, balanced all accounts with the chairman, and prepared a list of business to come before the meeting proper. At seven o'clock, p.m., the first public service was commenced, when our excellent chairman preached the sermon to the meeting. "He that winneth souls is wise," was the text happily chosen, admirably worked, and faithfully applied. The sacrament of the Lord's Supper after, together with the whole service, was truly "a time of refreshing." Wednesday morning opened with a public prayer-meeting, (at half-past six, a.m.,) which was well attended, and much enjoyed. At nine the meeting was formed for business. On examining the financial statement an increase in every department was

found, save the missionary. A decrease in the total number of members of 150 was reported. This was much deplored, and partly accounted for. The spiritual state of the societies was also carefully examined, and their prevailing tendency to worldliness much regretted. The Chapel Report was received, and, all things considered, thought to be encouraging. The number of years a man should hold office, at one time, in the Connexion, the rights and duties of circuit stewards, and the present stipends of the ministers, were discussed, and resolutions thereon passed for the consideration of Conference. Some few other matters, with the district meeting lovefeast at night, a meeting long to be remembered, brought the first day to a close. On Thursday morning, at six o'clock, Br. F. Lockwood occupied the pulpit, and gave a thoughtful discourse, though not with his usual ease and freedom. At the close of this service a paper "On Sabbath Schools, their Primary Object, and Present Condition" was read, and its publication, as was also the sermon to the meeting, unanimously requested. Three ministerial probationers were examined, with two others on the President's list of reserve, and their promotion recommended. Eight ministers and eight laymen were appointed to attend the next Conference. In order to make way for the afternoon service, the public tea, and meeting at night, the meeting adjourned at half-past two until six the next morning. At half-past two Rev. G. C. Taylor, Wesleyan minister, of Truro, took possession of the pulpit, and for an hour, in his own peculiar style, presented thought fresh and vigorous. A tea in aid of the chapel followed, and at seven o'clock the public meeting was commenced. The chairman of the district in the chair, who, after his own timely and well received remarks, called upon R. Westington to speak on the "District as it is;" T. Andrews on "Revivals, and how to realize them;" W. B. Lark on "Ritualism *versus* Christianity;" W. Dennis on "Christian union, its nature, and necessity;" and J. Lisle on "Earnest prayer, the want of the times." The speaking at this meeting was a rare outflow of "soul and reason" characterized by much divine power. Friday morning the members of the meeting again met, and after votes of thanks to the chief officers, to the friends for the kind entertainment of the members during its sittings, a psalm of praise,

and commendatory prayers, the happiest meeting of the kind it has been our lot to attend, terminated.

BODMIN.—The preachers and representatives of this District held their annual meeting at Trezease, Roche, on Wednesday and Thursday, June 29th and 30th. In the morning of the former day, at half-past six o'clock, the sittings commenced, and the business was efficiently conducted under the presidency of Mr J. D. Balkwill. Brs. Spencer and J. Dingle were elected secretaries, and two other brethren were appointed to take notes of the meeting.

The schedules were first examined, the finances in the aggregate were found to be a little in excess of last year, and also that there was an increase of members, etc. Five hundred and seventy-eight persons, have been admitted on trial during the year, but after allowing for deaths, emigrations, other removals, and backslidings, the net increase is but sixty-six. Some of the reports indicated that the spiritual thermometer was rather low in some of the societies. A searching investigation ensued, and the meeting was of opinion that more perseverance and thorough earnestness, in preachers, leaders, and members generally, were necessary to greater success.

The method of conducting Sabbath School anniversaries occupied the attention of the meeting, and it was hoped that bands of music and other amusements of a pernicious character would ere long be universally discountenanced. The proposed rise of salary was also a subject of discussion. Most of the lay brethren spoke to it with freeness and candour, and withal, courteously, brotherly and Christian-like. A resolution was passed for the young men's stipend to be raised, but the married men's to remain as at present. The brethren, J. Ashford and J. Raymont, produced their essays and satisfactorily answered various questions on English and Ecclesiastical History, Horne's Introduction on the Scriptures, Geography, and English Grammar. A young man who offered himself for the Itinerancy also creditably passed an examination and was heartily recommended to the Conference.

The public services were as follows:—Tuesday evening Mr. H. W. Lillington delivered a discourse on the perpetual changes in the physical and moral worlds. Text, Heb. xii. 26. Wednesday morning, Mr. H. Tickel preached

an earnest and practical sermon on prayer. Text, Eph. vi. 18. In the evening, Mr. Balkwill occupied the pulpit, and described very clearly the character of Christ as a Saviour, and the conditions of being saved by Him. Text, John i. 36. Thursday morning, Mr. J. Raymont gave a nicely arranged subject on the love of Christ, from Rev. i. 5, 6. In the afternoon an experience meeting was held, and the sacrament of the Lord's Supper administered. All the brethren spoke clearly and emphatically of their acceptance with God, and expressed gratitude to Him for the preservation of their lives, and their moral character unstained another year. A good influence pervaded the service. Most, if not all, could say, "Jesus, Master, it is good to be here." A public tea was served in the chapel, and followed by a public service, presided over by Mr. Balkwill, and addressed by Messrs. W. Bray, R. Down, J. Dingle, and W. Brock. A vote of thanks to the friends, for entertaining the preachers and representatives during the session, was carried by acclamation. On the whole, it was a good District Meeting: Mutual forbearance and harmony prevailed throughout; the public services were well attended, and much of the divine presence was enjoyed, so that we left with glad hearts and hopes brightened for a successful future.

W. MEDLAND.

SHEBBEAR.—The ministers and representatives held their annual meeting at Barnstaple, June 29th and 30th.

The public services commenced with a Temperance meeting on Tuesday evening, June 28th; very able and telling addresses were delivered by the brethren J. Thorne, H. Ellis, T. H. Rundle, and J. Woolcock, Br. W. Beer occupied the chair. Br. Rundle's excellent and exhaustive speech the meeting requested to be sent for insertion in the Bible Christian Magazine.

On Wednesday morning, at six o'clock, Br. R. Hawkey preached a very interesting and instructive sermon on Dan. vii. 8. The points on which he spoke were, I. The character described.—Saints of the Most High. II. The victory they shall achieve,—"They shall take the kingdom."

At seven o'clock the business of the district meeting commenced, Mr. Blackmore, the chairman, gave a short and suitable address. Br. P. Labdon was elected Secretary, and Br. T. H. Rundle Assistant Secretary. During the day

interested and close attention was paid to the business—after the spiritual state of the circuits had been read, and it was reported that we had a decrease of 158 members in the district, there was a lengthy and an animated discussion. Removals, emigrations, the reaction of revivals, and other circumstances over which we had no control had contributed to bring about this decrease; but there were deep searchings of heart among the brethren, and all seemed resolved to devote themselves afresh to the work of saving souls, and to prayer for richer and more signal manifestations of Divine power. The missionary receipts are somewhat behind those of last year—most of the other funds pretty well sustained.

On Wednesday evening we were favoured with a sermon by Br. B. Rounsefell, who took for his text Dan. xii. 3, and dwelt on the following topics:

I. The highest kind of wisdom, the elements of its nature, and its secondary aspects.

II. The highest wisdom leads to the noblest course of action.

III. The noblest course of action results in the most glorious reward. The sermon was full of striking thoughts, expressed in striking words. The preacher grasped the subject with masterly force, and carried it right home to the hearts of his hearers; it was a discourse in which fervent eloquence and sobriety of judgment were combined,—living germs of health and sterling beauty. The next morning there was given to Br. R. a unanimous vote of thanks for his valuable sermon, accompanied by an earnest request for its publication in the Bible Christian Magazine.

On Thursday morning, at six o'clock, Br. Smith preached from Philippians i. 21. He called our attention to—I. "The Christian's life," and II. "The Christian's death."

The experience meeting and Sacrament of the Lord's Supper on Thursday afternoon were seasons of rich and blessed influence. God was in very deed among his people. At five o'clock a public tea was served in the Baptist school room, kindly lent for the occasion, of which about 400 persons partook. A public meeting followed in the same room—Mr. Blackmore presided. S. L. Thorne spoke on "Christian doctrines;" P. Labdon on "Christian duties;" P. Rounsefell, on "Christian experience;" W. Clarke, on "Christian activities," viz. revival and chapel build-

ing; J. Cottle on "Sunday schools." The speeches were very good, and enthusiastically received. The meeting closed on Friday morning—when the brethren returned to their circuits grateful for having been permitted to meet together. P. LABDON.

EXETER.—The annual meeting for this district commenced its sittings in Providence Chapel, Throwleigh, Chagford Circuit, on Wednesday, June 29th. The meeting was composed of fifteen ministers and eleven lay representatives. Most of the members assembled on Tuesday afternoon; the kind friends having sent several comfortable conveyances to meet us at or near the stations on the North and South Devon Railways, the place of meeting being between the both. We were quite prepared to appreciate this act of kindness, as the weather was exceedingly warm and the distance about ten miles. In the evening at half-past seven, we were favoured with an excellent discourse from Mr. T. J. Pattenden, who selected for his text 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved," &c. The sermon was rich in thought, replete with instruction, and full of encouragement to God's people. This service was a good beginning. On Wednesday morning, at six o'clock, the pulpit was occupied by Mr. H. Werren, who preached a practical sermon from 1 Peter i. 3—5. "Blessed be the God and Father of our Lord Jesus Christ," &c. It was evident that the preacher had not one of his best seasons, but many good things were advanced. A little after seven the business of the district meeting began. Mr. F. Martin, the esteemed chairman, delivered an affecting address, referring especially to his own severe affliction during the year, and the decease of our much respected brother W. Mountjoy. We were deeply impressed with the uncertainty of life. It appeared such a little time to us since our dear brother was with us at our last district meeting. But during the short year he has been taken from us. He has passed into higher regions, he gazes on diviner scenes, mingles with better company, and realizes sublimer joys. He has entered into eternal rest.

"Nobly thy course is run;
Splendour is round it;
Bravely thy fight is won;
Freedom hath crown'd it;
From his high resting-place,
Who shall him sever?
With his God,—face to face,
Leave him for ever."

May we all live as usefully and die as peacefully as our departed brother. Mr. W. Luke was elected secretary, and Mr. J. H. Batt journal secretary. The first resolution was expressive of sympathy with Mr. F. Martin in his dangerous illness, and gratitude to God for partially restoring him so as to resume his much loved work. Then came the examination of the certificates of the young ministers on probation—they were found to be unqualified, for which the meeting expressed its thankfulness. A lengthy discussion took place on the spiritual state of the district, which was regarded as being far from satisfactory; great regret was felt that the cause of Christ was not more prosperous. The want of greater success may be attributed to various causes. Oh, that God may quicken us His servants to greater diligence—that we may realize nobler impulses, larger baptisms of the Holy Spirit, deeper sympathy for the perishing around us, and become increasingly useful in winning souls to Jesus. Statistics:—ministers 15; local preachers 114; chapels 38; preaching places 28; members 1297; deaths 21; emigrations 10; teachers 223; scholars 1618. Decrease of 2 local preachers; 1 preaching place; 6 deaths; 17 members; 3 teachers; 29 scholars; increase 7 emigrations. Finances:—Missionary £161 5s. 8d., decrease £21 13s. 6d.; Chapel Fund £11 11s. 2d., increase 11s. 2d.; Educational Fund, £10 19s. 1d., increase 4s. 1d., and £47 13s. 10d. to Quarter Board. The decrease in the missionary receipts was attributed to the unpropitious weather in February when many of the meetings were held. A very earnest and candid discussion took place on the desirability of an advance of ministers' stipend; there was not unanimity of feeling, but the resolution of the Connexional Committee was recommended to the Conference by a large majority. Some alterations in the working of the Kingsbrompton and Tiverton circuits were proposed which we hope will be for the general good. The sermon to the district meeting was preached on Wednesday evening, by Mr. W. Luke. He selected for his text 1 Cor. iii. 8. "And every man shall receive his own reward according to his own labour." We need not particularize this discourse as the preacher is so well known; suffice to say that it was most appropriate, and could not fail to be useful—was delivered with much freedom and pathos, the latter part being eloquent. At the

close of this profitable service the Sacrament of the Lord's Supper was administered; a season of much spiritual blessing. On Thursday morning, Mr. R. Kelly preached an interesting and lucid sermon from Matt. xxii. 42. "What think ye of Christ?" We never heard our brother with greater satisfaction—it was an enjoyable service. The principal part of the forenoon was occupied in the examination of the young men on trial, and on the whole was considered satisfactory and hopeful. Two of these brethren, Messrs. H. Werren and R. Kelley, having fulfilled their term of probation, were cordially recommended to the Conference to be received in Full Connexion. In the afternoon the ministers and representatives related their Christian experience, a blessed and hallowed season. An excellent tea was provided in the school-room, of which a large number partook, considering the sparse population and it being in the midst of hay harvest. A public meeting was held in the evening, when the chapel was crowded with a respectable audience. Very thoughtful, deeply interesting and soul-stirring speeches were delivered on the following topics:—Mr. J. Hicks, on a "Devotional Spirit;" Mr. R. Grose, on "The Observance of the Sabbath;" Mr. J. H. Batt, on "Bands of Hope and Sunday Schools;" Mr. J. Horwill, on "Holiness, the Strength of the Church;" Mr. W. W. Andrews, on "The Power of Prayer." Before this most interesting meeting closed, a very hearty vote of thanks was given to the friends of Providence and neighbourhood for their generous hospitality. The last public meeting was held on Friday morning, when Mr. J. H. Michell thoughtfully and earnestly expatiated on the precious words of Christ, "For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. The forenoon was fully engaged in considering the grants to Stations for the ensuing year, and supplementary ones for the present—the chapel department—the appointment of members to attend the Conference, and sundry matters of less importance. We sincerely pray that the services held during the session, may be conducive to the promotion of the cause of God in the neighbourhood, and that the coming year may be one of unparalleled prosperity in the district, and throughout the Connexion. "God be merciful unto us, and bless us; and cause his face to shine upon us." Votes

of thanks to the chairman, secretaries, and reporters, brought the truly interesting sittings to a close about mid-day. We met and parted in the bonds of Christian love.

R. GAOSE.

NEWPORT.—This meeting, composed of nine ministers and six representatives, commenced its sittings in Providence Chapel, Drybrook, on Wednesday, June 29th, at seven, a.m., and ended on Friday, July 1st, at eight, a.m. The meeting being constituted, Br. Tren-gove was elected Secretary, and Br. J. Banwell Journal Secretary. The certificates of the Brethren on trial were found to be without qualification, for which gratitude was expressed.

On reviewing the spiritual state of the district, we were deeply grieved to find that after a year of active toil, we were 58 members fewer than at last Midsummer, with 12 fewer on trial. Several reasons were assigned for this serious and heavy decrease, foremost among them was the want of deep piety manifested in the disregard of class and prayer meetings, neglect of the study of the Scriptures, remissness in relation to closet prayer and family devotion. The smallness of attendance at elders' meetings, laxity of discipline in relation to the retaining of members in previous years, and the want of a more uniform rule in the mode of making returns was felt to be another cause. It was felt that, as preachers, we wanted more holiness of heart, less business to call off our attention, the throwing of financial matters more upon our laymen, that we may be more free to give ourselves to prayer and to the ministry of the word. Some things were found to encourage us. Our Sabbath schools are prosperous, our congregations good, and our funds liberally sustained. After a searching examination into the state of the district, we resolved to give ourselves, as ministers and laymen, afresh to fervent prayer, and special intercourse with the Holy Ghost. The financial state of the district was found to be encouraging. Steady advancement is being made in some of the stations, notice of which was embodied in a resolution on the subject, and other stations were urged to pay increased attention to the Connexional funds, as the demands upon them are increasing from year to year. The report of the Chapel Committee was read, followed by the resolutions of the several quarterly meetings on the proposed increase to the stipend of our

ministers; the representatives were appointed a committee to consider the question, and a resolution prepared by them, recommending the rise to take place at once, was submitted to the meeting, and carried unanimously. The examination of the brethren W. Oates and J. Wilson was next proceeded with, their answers and essays were highly satisfactory, their attainments evincing considerable attention to their course of study, while their general method of working in their circuits, as testified by their superintendents and stewards, was equally pleasing, and the re-appointment of both the third year is cordially requested by their quarterly meetings. Br. Oates, having fulfilled his term of probation, was cordially recommended to the Conference to be received into the approved ministry. At this stage of the proceedings, the chapel secretary brought up his report, showing the total receipts to be upwards of £546, exclusive of £90 4s. 6d. raised towards two new chapels opened during the year in the Dean Forest Circuit. Increased attention was found to have been paid to the reduction of chapel debts. £174 8s. had been paid off, being £89 more than the amount paid off last year; the resolution of the meeting urged the importance of seat rents, anniversary efforts, weekly or monthly subscriptions wherever practicable; feeling assured that the reduction of our chapel liabilities is the only way to free our friends from heavy burdens, our missions from embarrassment, and thus enable the cause of God to prosper among us. The next resolution requested immediate attention to the registration of all our chapels as places of worship, that we may be correctly represented in the public statistics published from year to year. The meeting now adjourned to the following morning. On assembling, three ministers and three representatives were appointed to attend the ensuing Conference. The draft of stations was soon passed, all the brethren being requested. The working of the Newport and Pontypool mission was considered, and after looking at the distance between the Hills and the Town, and the lack of sympathy between the people on the two parts of the station, it was recommended to be divided. Several other miscellaneous subjects were disposed of. We joined heartily to thank the Drybrook friends for the cordial welcome they had accorded to us, and the uniform kindness with

which they had administered to our comfort; too much cannot be said of their great liberality. This is the third district meeting held at Drybrook in four years, each year witnessing increased beneficence. The excellent pastor had only one difficulty in making his arrangements—and that was to find persons to partake of the accommodation so readily proffered. Thanks were accorded to the chairman for his kindness and urbanity to the brethren during the year, and for the efficient manner in which he had presided over the meeting, and discharged the several duties of his office. The secretaries were thanked for their services, and this meeting was brought to a close.

The following public services were held: On Tuesday evening an excellent temperance meeting, efficiently presided over by Br. T. E. Mundy; the thrilling addresses of the Brethren Kenner, Trengove, and Jeffrey were appreciated by a large and attentive auditory. The thanks of the meeting to the speakers, moved by the Rev. C. E. Boughton, (Independent) were carried by acclamation. On Wednesday morning Br. Oates gave us an earnest and effective discourse on Paul at Athens, selecting for his text, Acts xvii. 16, 17. After remarking on the previous labours of the Apostle, he invited us to consider I, The scene—or the aspect Athens presented, "The city wholly given to idolatry." II. The effect produced—"His spirit was stirred in him." III. His personal concern manifested in personal effort—"Therefore &c." The same evening, the sermon to the district meeting was delivered by Br. Barnden, who chose for the basis of his remarks, the thrilling words of James, "Let him know," &c. This subject was handled in the preacher's own earnest style, his suitable remarks brought home by forceful illustrations. The well-merited thanks of the district meeting were presented to Br. Barnden for his discourse. At the close, we gathered around the Lord's table expecting to meet with Him, nor were we disappointed; during the chairman's address—so suitable, so good—we felt it to be none other than the house of God and the gate of heaven, and while partaking of the elements we were filled with joy unspeakable and full of glory. It was a season long to be remembered. On Thursday morning, at six a.m., Br. Wilson was the preacher, founding his remarks on 1 John iii. 1, dividing his subject into—I. The fontal

spring of Christian privileges. II. The dignified relation of those who embrace Christian privileges. III. That the dignity of those who embrace Christian privileges is unknown. This discourse was good, the service refreshing. In the afternoon, the members of the meeting related their Christian experience. This was a precious season—rich in spiritual power. The brethren had been tried, but God had been the pillar of their strength, and His word their rock of support. A well-attended public tea was now partaken of, friends coming from all parts of the circuit. At the evening meeting, presided over by the chairman, Br. Jeffrey said many good things, evidently quite at home on "Sabbath Schools." Br. Banwell acquitted himself well in dealing with "Chapels and their management." Br. R. P. Tabb followed on "Revivals," getting in tune for speaking when his allotted time was up. The writer followed with an address on "An earnest Church." The chapel was crowded, the attention was good, and the last public service was in harmony with the preceding ones. The whole of the meetings were fraught with gracious influences from on high, the brethren officiating were divinely assisted, the friends were greatly delighted—all pronouncing it to be one of the best district meetings ever attended. We separated full of hope and confidence in God our Saviour. A. T.

LONDON.—This meeting was held at Forest Hill, at the appointed time, under the presidency of Mr. Vanstone. The funds and statistics showed but little change from last year. A sermon was preached on Wednesday evening by Mr. F. W. Bourne, and an excellent public meeting was held on Thursday evening, in which most of the brethren took part. The discussions were marked by intelligence and an excellent spirit; but all the proceedings were very quiet; much in harmony with the state of the District, indicative, we hope, of conscious strength rather than spiritual weakness and decline.

CHATHAM.—The annual district meeting was held in Ebenezer chapel, Marine Town, Sheerness. Through local circumstances it was unavoidably postponed a week later than usual. On Monday, July 4th, all the ministers, and nearly all the representatives assembled at half-past seven p.m. to listen to Br. Brenton, who selected as his text Psalm xxiii. 1—4. The preacher did not enjoy his usual liberty, but he delivered

a very practical and evangelical discourse. His three trains of thought were "the Psalmist's declaration, confidence, and courage." On Tuesday, at six a.m. a considerable audience met to hear Br. Joslin proclaim the word of life. He took John i. 29. He introduced his subject with great energy, and had excelsior been his motto we should have had a very powerful discourse, but he concluded his sermon very quietly, having employed his fire at the (perhaps) wrong end. The business meeting formed, it was found that the certificates of the preachers on trial were all unqualified, which indicated that their labours had been acceptable in their stations. The schedules were examined; as trade had been so depressed during the year and removals so numerous, great eagerness was displayed as they were being read, and none seemed to breathe freely until finis was reached. The missionary receipts were found in advance. Hastings deserves special mention under this department. The chapel, beneficent, district, and educational fund collections were likewise in advance. The Chapel Secretary had a moderately good report to present. Elham station merits a little praise under this department. When our numbers were examined, a heavy shade of sorrow and disappointment passed over the chairman's manly face, and many others seemed as though tears would like to dim their orbs of light. The decrease on the totals is 45, if my notes are correct. A long and searching discussion ensued, when it was elicited that the decrease was caused by circumstances beyond the control of the ministers labouring on the stations, viz., the unprecedented number of removals and emigrations. It was stated that many a noble-hearted man had been compelled to leave his home in order to obtain his daily bread. May commercial depression lead to national repentance! Hastings and Chatham only report an increase. Elham as last year. I think it was clearly shown that the brethren on the other stations had worked immensely hard, besides enduring the sorrow of seeing their friends constantly emigrating to some more prosperous clime. However, it was thought that the pulse of the district was beating healthily, notwithstanding the season of sorrow it has just passed. The grants to the missions were considered and recommended to the Conference. Some of the stations asked for supplementary grants. At

half-past seven p.m., Br. J. Gammon ascended the pulpit to deliver the district sermon. Expectation ran high. The text selected was 1 John iv. 14; in his own unique style the preacher proceeded, riveted the attention of his large audience, and poured forth a stream of instruction and comfort. If eloquence consist of reason, simplicity, and vehemence, the preacher was really eloquent. A hearty and unanimous vote of thanks was presented to Br. Gammon the following morning for his able sermon. If our elder preachers deliver such sermons before the juniors, we may reasonably expect that the latter will remain sound in the faith. After the service the Sacrament of the Lord's Supper was administered to a large number of communicants. The season was a solemn one. On Wednesday, at six a.m., Br. J. Honey selected Prov. xi. 30 as his text; the discourse was thoughtful, animated, and impressive, although the preacher was suffering from a cold. The President's Circular and the Special Chapel Committee's Report in relation to the rise of the preachers' stipends, were read, discussed, and approved. In the resolution on the subject, a clause was inserted to introduce the Canadian plan of not receiving pay for the first two children, and at once to raise the stipends to a point higher than the one now suggested; the clause did not receive by any means a unanimous vote. The preachers on trial were examined, and their essays reviewed. As a whole they passed creditably. The experience meeting was a season of refreshing, and all resolved to reconsecrate themselves to Christ. At half-past six a public tea was held in the school-room, to which a goodly number sat down. At half-past seven a public meeting was held, R. Brightman, Esq., ably occupied the chair. After making some timely observations, he called on C. Denning to speak on the "Advantages of Christian union." The speech was full of good anecdotes, and was a first-class opening address. W. Hicks next spoke on the "Advantages of national education." He advocated compulsory, free and unsectarian education in our primary schools. R. Edgecombe, who followed on "The glory of the Christian religion," spoke with great energy and power. A. Marsh gave a beautiful and well digested speech on "Peace among the nations." J. Gammon did not speak on his topic because of the advanced hour, but read a resolution in behalf of

the district meeting, containing a vote of thanks to Br. Brokenshire and the Sheerness friends, for the kind, cheerful, hearty, and ample way they had provided for the ministers and representatives during the sittings. After the vote was acknowledged, T. W. Garland uttered a few choice sentences on his topic, viz., "Appearances not the guide to perseverance." A hearty vote of thanks was tendered to the chairman. The congregation was large and enthusiastic; and the speeches as a whole were excellent. Business was resumed the following morning at six, and by noon the books were read, corrected, and signed. Great harmony prevailed throughout the session. Br. J. Gammon was elected Secretary, A. Marsh Journal Secretary, and W. Hicks and M. Brokenshire, Reporters. Sundry votes of thanks were presented; that to the chairman, as he is about to leave the district after four years faithful service, and as he is the first superintendent of the newly formed Chatham district, took the shape of a large, durable, and elegant cash box, with the best wishes and hopes of the meeting that he may enjoy a "green old age." Br. Garland in a few words acknowledged the testimonial. W. Hicks.

PORTSMOUTH. — The ministers and representatives of the Portsmouth district met at Sandown, I.O.W., on Wednesday, June 29th, at seven o'clock, a.m. After the formation of the meeting, Mr. W. Gilbert was unanimously elected secretary. Some attention was forthwith devoted to the statistics and Connexional funds, which, however, could not be closed on account of a pastor being detained on local matters, and not forwarding his schedules. This was the cause of a resolution expressing a decided opinion that all local matters should bend to proper and timely attendance at the district meeting. The spiritual state of the district next came under review. The reports of the several stations generally referred to a lack of love for the social means, and hence a lack of spiritual power. While the gospel had proved to be the power of God unto salvation in the experience of many souls, it was solemn to reflect upon the fact, that after allowing for the returns of West Cowes, from which the minister had been withdrawn since Conference, the number of addition to the churches had not been sufficient to fill up the vacancies occasioned by death, removals, emigration, and unfaithfulness. The

Report of the Chapel Committee had due consideration, and, in principle, secured general approval; while in detail, as might have been anticipated, it was met with some dissension. Mr. Denness, one of the leading representatives, pleaded decidedly in favour of every chapel contributing *something* to Quarter Board. Were it only 2s. 6d. per quarter it would be a recognition of the principle, and in cases where more could not be done it was a kind of training by the time circumstances were improved. He advocated the principle at the District Meeting at Bramshott three years ago; they had adopted it in most places in their circuit, and he found that such places prospered better than those that rejected it. While it was a matter of speculation, it was also, like the Christian system and our general organization, a matter of confidence. If they would only try it, he had no doubt the thing would work well. After further consideration, a resolution was passed recommending the adoption of the report as far as practicable.

The salary question also commanded earnest attention. The circular of the Committee, forwarded by our esteemed President, had been considered by several Quarterly Meetings, and I believe every meeting reported its approval of an *advance*; while some had determined that the proposed advance should take place at once, and not according to the graduated scale proposed in the said Committee's circular. The meeting — and there were many representatives — did not give utterance to a single expression of disapproval in regard to the desirability and even necessity of an advance of ministerial stipend, and after due deliberation a resolution was unanimously passed recommending the principle of progress, leaving the amount and the method for the deliberation and decision of Conference.

On Thursday, sundry matters being disposed of, the young men on probation passed a very creditable examination on Grammar, History, Theology, and other subjects relating to the work of the ministry, and thereby secured a unanimous resolution of commendation to the Conference. Dissatisfaction was expressed that Portsmouth district should be continued last on the list of districts. It was generally thought that it should occupy its proper position either geographically or chronologically. Hence the Connexional Committee and Con-

ference are requested to re-arrange the districts.

Thursday afternoon was devoted to the relation of Christian experience, and the celebration of the Lord's Supper. It was a season of spiritual delight. The business was resumed on Friday at six a.m., and closed by the chairman signing the book at four p.m.

I must pass over many subjects which were submitted, and recommended to the consideration of the Conference, and be satisfied with simply stating that the Connexional Funds are in advance of last year, and in giving just a passing glance at the public services. The public meetings were, on the whole, good; but the attendance was not so large as one might reasonably expect at Sandown, especially as it is almost the centre of several other denominational interests. The first service was conducted by the writer on Tuesday at seven, p.m. Wednesday, six, a.m. the pulpit was occupied by Mr. Hill, who preached well on the growth and development of Christian life—"He shall grow like a cedar in Lebanon."

Thursday, at 6 a.m., Mr. Crews gave proof of considerable ability and promise, while discoursing on the magnitude and importance, and difficulty of Christian work as illustrated in the character and conduct of Nehemiah in rebuilding Jerusalem. The sermon of, as well as to the district meeting was delivered by Mr. W. Gilbert, of

Portsmouth. Text, 1 John i. 5-7. With his usual racy and flowing eloquence, he described I. The character of God, and II. The character and privilege of the believer.

The meeting following this public tea on Thursday, was one of considerable interest. Mr. W. J. Hocking, chairman, in his customary felicitous manner, introduced the object of the meeting, and the speakers who followed him. Mr. Turner gave an address on "Revivals;" Mr. Pollard gave a stirring speech on "The work of God in the district;" Mr. Honey delivered a very earnest and suitable address on "the Sabbath;" Mr. Marquand, (Wesleyan) in the course of a good practical speech, expressed the great pleasure he had experienced while attending the public services, and the Christian experience meeting in the afternoon.

If your space permit, I would refer to just one thing more, viz., a resolution passed recommending the Conference to change every connexional officer at least every seven years. While all believed it would be well to have an occasional change, some of us could not see the propriety of making a law that would interfere with the freedom of the Conference, and which, under circumstances, not difficult to imagine, it might be found necessary to rescind. However, we hope Conference in its united wisdom will do that which is right.

Missionary Chronicle.

AUGUST, 1870.

THE CANADIAN CONFERENCE.

BOWMANVILLE was the place *where*, and Thursday, June 2nd, the time *when*, the Conference assembled this year. Mr. Pascoe had filled the Presidential chair with so much efficiency, that he was re-elected President by a majority of seven votes, and Mr. Roberts was unanimously re-elected Secretary.

Four brethren, namely, George Smith, (who is to be put down as having travelled one year,) R. B. Rowe, W. Quance, and G. Nott were received as candidates.

Several brethren are reported as being in delicate health, and some as seriously ill. Br. E. Price, loved and esteemed highly on both sides of the Atlantic, is in so dangerous a state that his recovery we can hardly hope for. It has long been felt to be desirable that the experience and abilities of brethren unequal to the full work of a Circuit ought to be brought into requisition, and a special committee was appointed to consider and report on the subject. The urgent demand for preachers in Canada may have

stimulated the brethren their to enter upon this inquiry, but a wise solution of this question would be an immense gain to the Church in England as well as in Canada.

The churches in Canada are making progress, both financially and spiritually, and a considerable rise of the Preachers' Salaries was all but unanimously agreed to.

Of all the important matters discussed, none seems to have awakened a livelier interest than that of Union. Considering the turn the question has taken, we feel deeply thankful to our brethren for their deliverance.

"That we hereby acknowledge the receipt of a communication from the Methodist New Connexion Conference, now in session in Northport, breathing a very kindly Christian feeling, which we most heartily reciprocate. Relative to the question of Organic Union between the two denominations, we respectfully submit that in view of some difference of opinion among both preachers and laity, here and in England, it is inexpedient, at least for the present, to entertain the question of Organic Union. Nevertheless, our Connexional Committee will be instructed to act on this question as may seem to them desirable during the coming year."

Br. Barker succeeds Br. Robins as Book Steward, the hearty thanks of the Conference being accorded to both of these brethren, and never, so far as we can judge, were such acknowledgments better merited. Br. Robins's business qualifications all can bear testimony to who have had any acquaintance with him, and we hope the *Observer* is getting so well known among us as to need no word of commendation.

The public services were very good seasons, in most instances. The sermons of the brethren, William Hodnett, Thomas Greene, Edward Roberts, David Cantlon, William Jolliffe, William Hooper, and George Webber seem to have been greatly appreciated, and the speaking at the Missionary meeting and at what is called a "platform meeting" was of rare merit, exciting much enthusiasm and delight. The comprehensive and impressive charge of Br. Pascoe was elaborated with great care.

The following address to the English Conference was adopted.

Address to the English Conference.

DEAR FATHERS AND BRETHREN,—
Not one of the least pleasing of the duties of our Conference, is to send you our annual greeting, and to express anew our unwavering attachment, and our grateful acknowledgments and earnest desires for your increased and constant prosperity. Some of us can look back to the time when, in our Fatherland, we stood with you shoulder to shoulder in the ranks of the Ministry, bore its burden, endured its hardships, encountered its difficulties, performed its labours, and rejoiced in its triumphs. The remembrance of those days of sweet communion, of self-denying effort, of holy toil, and glorious victories still cheers our hearts, and leads us, dear brethren, while we cherish your names, to dare, and do for God. While others

among us, younger in years, can recall to mind the days when we were scholars with some of you in our Sabbath schools, and were privileged with such pious teachings and counsel, as led to our conversion to God; and to you, as the companions of our youth, we feel strongly attached. Our earliest recollections, our dearest associates, our realization of mercy, our first attempts to labour, as well as the first-fruits of our toil, are nearly all connected with our beloved denomination; attaching our hearts to its name, our sympathies with its interests, our intelligent preferences to its polity and doctrines, and our lives to its extension, its prosperity, and honour. Your reply to our address of last year, so affectionately and eloquently worded, refreshed our

hearts, and most earnestly and sincerely do we reciprocate its expressions of esteem and love; and deeply solicitous are we to realize yet more fully in our experience the truth of your assertion, 'That in proportion as we thus experience the power and blessedness of religion in our own hearts, and exemplify its genuineness and reality in our individual lives, shall we be a power in the Church and in the world, a beauty and a praise in the earth, a crown and a diadem for the Lord, a defence and a glory in relation to Christ's Gospel, helpful in multiplying the trophies of the cross, in enhancing the joys of angels, in adding lustre to the crown of Jesus, in intensifying the joy of Christ, and be preparing ourselves for the plaudit, "Well done, good and faithful servant." Our want, and we fear the greatest want of the Church to-day is, a more thorough consecration to God, a richer baptism of the Holy Ghost, and more individual effort for the salvation of mankind. When we think of the provision God has made for fallen humanity, of the facilities we enjoy of proclaiming mercy to the lost, of the many promises God has given assuring us of his grace, to enable us to discharge successfully all our duties, and then review the year, we are constrained to hide our faces in seclusion. Although God has blessed our labours, and 730 have been admitted on trial, yet we have 133 less on trial than last year, only 165 more accredited members, with an increase of 32 on the total membership. How small is this success compared with what we had a right to, and did expect, and deeply do we feel that we are too unsuccessful in winning souls for Jesus. And those for whom Christ died are passing from a probationary state, and from our very midst, unrenewed and unfit for heaven, constraining us to cry,

'O! God, arise, maintain thy cause,
The fulness of the Gentiles call,
Lift up the standard of thy cross,
And all shall own thou died'st for all.'

In our deep solicitude for the

welfare and prosperity of the church, our attention has been directed to the events that have been transpiring. And as we interpret them they have not been without their deep significance, and stirring import. In the free expression of religious sentiment so indicative of the deep yearnings of the nations after God, we greatly rejoice, for in it we observe evident proofs that down deep in the recesses of the human soul are wants and aspirations that vain philosophy and stupid superstition fail, and must for ever fail to meet. Infidelity, formalism, and other developments of the pride and sin of man, boldly challenge and resist our power. Popery, neither with us or with you, is content to be silent. If we give her credit for meaning what she says, she is advancing in arrogance and vanity, as she claims and attempts to-day what in the world's darkest period she dared not assert. Some seem to have the strange faculty of seeing everything through an atmosphere of brightness, and surrounding even the darkest prospects with the joy of exultant hope. Looking towards Rome they see nothing to portend alarm, although the nations hitherto most subservient to her will are casting off her yoke, and some of her most talented sons have protested against her spirit and pretensions, with a boldness and faithfulness worthy of a Wickliffe, or a Luther. Nor can we view the proceedings of her council without noticing that false are her claims to unity, and in the insult offered to the intelligence and common sense of humanity, by her dogmas, we see the truth of the adage, 'Whom the gods would destroy they first make mad.' And we indulge the hope that Popery, that has so long resented all attacks from without, will yet succumb through inherent weakness and division; and the world be freed from one of the greatest hindrances to its peace, prosperity and salvation. During the year we have felt the influence of Romanism on either hand. In the north-west our government has

been resisted in taking possession of the country, one of our citizens most cruelly and brutally murdered, and we firmly believe that the whole has originated with a desire on the part of the Church of Rome, to wring from our government concessions that would give her the pre-eminence over other Churches, and extend to the west the same system that has hindered the progress, and cramped the energies of the inhabitants of Quebec, as compared with those of Ontario. Nor do we think that with all that Church's resistance of Fenianism to-day, that she is clear of responsibility in that matter, for only men as profoundly ignorant, as stupidly subservient, and as thoroughly inveterate in their hatred against British institutions, and the Protestant religion, as many of the adherents of that church are known to be, would have again attempted to pollute our soil by another raid. We are thankful however that through the gallantry of our volunteers, they have been so signally defeated, and chastised, as to lead us to hope that they will never again attempt to find their nearest way to Ireland by an invasion of our Dominion.

We have again to thank the Giver of all mercies that none of the Brethren have been taken away by death; and our hearts have been made glad during the Conference, by visits from some of those who have been superannuated. We cannot, nor have we any desire to, forget their work in the past, and, as with silvered locks, diminished strength, and faltering footsteps, they took their places among us, we rejoiced in their presence, and were thankful that God still sustains and blesses them. We have seen that death has been removing some of the standard-bearers from your ranks, and we sympathize with you in the loss of such devoted workers as the Brethren Prior, Moxley, and Mountjoy, and pray that the great Head of the Church will raise up, and qualify with a double portion of His Spirit, men that shall fill their places, and push the battle to the

gates. During the year, some of the Brethren have been severely afflicted. Our dear Br. Price, whom to know is to love, now lies in so weak and precarious a condition, as to require us to set him down as a supernumerary; and during the Conference we have been informed that Br. Hunt, who, though unknown personally to most of us, is highly respected, is also very much afflicted, and we have placed him on the list of supernumeraries. The Brethren Roberts, Ayers, Courtice, and Collings have, during the year, been called to pass through the furnace of affliction, which we trust has been sanctified to their good. Br. S. Jolliffe has sustained the loss of an affectionate wife; and with him, and the afflicted ones, we deeply sympathize. Brs. Robins and Greene, although aged and infirm, with a disinterestedness and zeal the most commendable, prefer taking stations, under special regulations, to superannuation. While Br. Hodge, whose health is such as to render it very unlikely that he will ever take a station again, is recommended to you for superannuation.

We tender to you our thanks for sending us Br. S. H. Rice, whom we heartily received, and believe will be a blessing to us. We have, in consequence of the state of our funds and the present condition of our affairs on Lake Superior, decided to withdraw our agents from that locality.

We are pleased to inform you, that the Book-room, and Printing Establishment, which were set on foot with some little apprehension as to their success, have prospered, under the able management of the Brethren Robins and Barker, beyond our most sanguine expectations. We have, in compliance with the suggestion of the Book Steward, released him from his duties, which were more than his strength would enable him to perform, and have united the two Establishments under the management of Br. Barker, and we hope the arrangement will secure yet greater prosperity.

During the year, we have watched with no small amount of interest, and, we may add, anxiety, the progress of the negotiations between yourselves and the Methodist New Connexion Church, on the subject of Union. Having perfect confidence in your wisdom and your thorough determination not to sacrifice the Denomination's interests or honour, in any particular, or for any purpose, we have decided to take no action in the matter at present. We have received, during our session, a very friendly communication from the Methodist New Connexion Conference, to which we have made a suitable reply, and have left the subject in the hands of our Connexional Committee.

The Conference is generally looked forward to with feelings of pleasing anticipation; this year, that feeling was mingled with the fear, that as matters on which a diversity of opinion was entertained, and which were of more than usual interest, had to be discussed, there might not

be that harmony and blessed concord, which has characterized our former Conferences. But our fears have all been allayed. Although the largest, in numbers and influence, that we have ever held, the Conference has been marked by free and open discussions, true brotherly love and forbearance, and such unanimity of feeling and purpose, as have refreshed our spirits, and animated our hearts. The religious services have been well attended and appreciated. The Conference Lovefeast was a time of sweet communion, and will not soon be forgotten. We return to our Stations, more than ever resolved to live to and work for God. We again, dear Brethren, assure you of our undiminished affection for you all, and earnestly do we pray that we may continue one in feeling, interest, and effort, until the Great Shepherd shall gather us to the fold of blessedness.

W. S. PASCOE, *President*.

E. ROBERTS, *Secretary*.

MONTHLY RETROSPECT.

THE OUTBREAK OF HOSTILITIES BETWEEN FRANCE AND PRUSSIA has overshadowed every other event of the month. The almost unanimous opinion of the civilized world seems to be that the Emperor Napoleon has perpetrated a great national *crime*, and it may that the sequel will show that it is an equally great *blunder*. The candidature of a German Prince for the Throne of Spain is the pretext, domestic embarrassment and national jealousy and ambition the real cause of the war. The fear is very general that other nations may become embroiled and the publication of a projected secret Treaty between France and Prussia has very naturally increased the uneasiness.

OUR HOME POLITICS have been of great, if not of surpassing interest. The success of the Irish Land Bill is secured, so also, we suppose, is the Education Bill, but in the latter instance, the Government has alienated the affections and almost destroyed the confidence of the most Radical section of their supporters. We conclude that the University Tests Bill is lost for this session, and an unusually large number of useful measures the Government have been obliged to sacrifice.

THE INFALLIBILITY OF THE POPE has been proclaimed, an influential minority in vain protesting. The results for good or evil, or both, which cannot be predicted, will doubtless be of transcendent importance.

THE JUDGMENT OF SIR R. PHILLIMORE in the case of Sheppard v. Bennett declares, in effect, that consubstantiation is the doctrine of the Church of England. If this decision should be upheld, on appeal, the position of the Evangelicals will, we imagine, be unendurable; but their secession now would be too late to be of any special value.

THE
BIBLE CHRISTIAN MAGAZINE,
SEPTEMBER, 1870.

DIVINE COMFORT AT THE LOSS OF CHRISTIAN
FRIENDS. *

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true."—"Wherefore comfort one another with these words." Rev. xxii. 3-6. 1 Thess. iv. 18.

WHATEVER primary reference our text may have to the blessings to be enjoyed by the church militant, in connection with the dispensation of the grace of God, its grandest fulfilment can only be fully realized in God's own heaven—that divinely prepared city for all who die in the Lord. Then to soften down our grief, to wipe away our tears, to cultivate a spirit of holy resignation to the Divine will, and more, to enable us to rejoice over this solemn event by which the God of providence and grace has removed another from among us whom we all loved, let me try to raise your thoughts to the solemn and happy contemplation of that heavenly and eternal glory which, without the shadow of a doubt, he enjoys in the presence of God our Saviour. But how shall we speak worthily of a subject so exalted? One of the greatest saints of the New Testament, admitted to contemplate, by glorious participation, the joys of the celestial paradise, hath declared that the happiness in reversion for the saints is such as eye hath not seen, nor ear heard, nor heart conceived; and that the words there spoken were not lawful to be uttered to such as yet dwell in tabernacles of earth. "We know only in part," and even for this partial revelation let us not forget our indebtedness to Christ, who, having existed from eternity in ineffable communion with the Father, and being perfectly acquainted with all that is experienced in the abodes of glory, has so graciously condescended to come to us to reveal some of the secrets of that kingdom, which, according to the Father's good pleasure, shall be given to all that love Him. His personal revelation he hath supplemented by His Holy Spirit's inspiration, thereby revealing to us, by his disciples and apostles, all that we need know of the future, to inspire us with hope and fill our hearts with joy. If we analyze the text we shall find the sources of heaven's joy to be various; and among this perennial variety we observe the following:—

I. *Complete deliverance from all evil.* "And there shall be no more curse." Images of greatest beauty and sublimity, such as light, verdure, living water, palms, harps, robes, regal diadems, paradise,

* A Sermon delivered at Stanford Hill Chapel, on Sunday evening, May 15th 1870, by W. LEE.

mansions, holy city, and new Jerusalem, are all pressed into the service of the sacred writers to describe the everlasting inheritance of the saints—the spirits of the just made perfect. But these and all other figures are inadequate to clearly set forth the “far more exceeding and eternal weight of glory.” And as metaphors cannot furnish us either with a proper analogy, or correct illustrations of celestial blessedness, it is often, in sentiments of a most comprehensive character, introduced to our contemplation *negatively*. Such is the sentiment contained in the first expression of the text, “And there shall be no more curse.” The curse, in its most comprehensive signification, in its relation to man’s physical, mental, or moral being, is the sad consequence, the wages, the result of sin. It is sin that has brought death into the world, and all our woes. To live in a sinful is to live in a suffering world. Where sin is for ever banished, and holiness is realized in all its blessed perfection, the curse and all its lamentable concomitants must be annihilated. Severe afflictions, however, are often sanctified to our good. There is often a close connection between intense suffering and our progress and establishment in grace and sanctification. For this we give thanks to God for bringing good out of evil, and causing all things to work together for good; but suffering was not created by God.

Amidst the perpetual bliss and beauty of paradise, the heart knew no sorrow, the eye no tear; “And *there*”—in God’s celestial paradise—“shall be no more curse.” Neither moral nor physical evil can find place in the absence of sin; hence, neither sickness, sorrow, painful separations, death, nor tears, can be experienced among the glorified in heaven. “There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” “They shall hunger no more, neither thirst any more.” Every wave of trouble shall be hushed to calm beneath the loving presence of Him that sitteth upon the throne, as was once hushed the raging sea he trod, while his sweet peace shall ever flow through heaven’s vast expanse. The heaven of the redeemed shall be purer than the heaven from which angels fell, for “*there shall be no more curse.*”

II. *The association of a happy brotherhood in the Divine service in God’s own presence.* “*But the throne of God and of the Lamb shall be in it, and His servants shall serve Him.*” “The Lord God shall dwell among them.” God’s presence, in the person of Jesus Christ, is the bliss of heaven. His throne is there set up, and His reign perfectly enjoyed. But in the Divine presence, what celestial, happy fellowships! Next to the presence of Christ, recognition of, and happy association with, the faithful who die in the Lord, especially those dear friends with whom we have been so closely associated on earth, form one of the most endearing and attractive views of heavenly blessedness. The communion of saints is a precious privilege on earth, but how indefinitely enlarged, and correspondingly enjoyed in heaven! In that celestial paradise will be found the children of God of all ages, and from all countries. Thither shall they come from east and west, from north and south. From all generations—from Abel to Christ, and from Christ to the day of judgment, when “He shall come to be glorified in His saints,

and admired in all them that believe." There shall we find Abraham and the Patriarchs, Samuel and the Prophets, Paul and the Apostles, the glorious company of the martyrs and saints, all united in one happy brotherhood in the Divine service. An innumerable company! all united by one common centre, and that centre "the throne of God and of the Lamb." But among them all shall we fail to recognize, with special interest, those over whom we have watched, and wept, and sorrowed, but not as others who have no hope? We think not. If those holy fellowships—those paternal, filial, and fraternal ties, even in their imperfect state, impart such strength to society, and such a grace to existence, what intense happiness must be experienced, when they are renewed in all but infinite perfection before "the throne of God and of the Lamb?" Were the separation caused by death final; were all the fellowship of the saints, and the comfort of love, to terminate with the present life; were our sacred memories for ever to be obliterated; or were parents, and children, and friends, to intermingle without one happy greeting; heaven would certainly lose a large measure of its blissfulness. Apart from the realization of such communions and fellowships we fail to understand the meaning of some blessed portions of the word of God.

This celestial brotherhood derives unbounded joy from holy activity in the Divine service. "His servants shall serve Him." The saints in heaven will, I doubt not, draw their joys from the same wells—the same sources, as on earth. The only difference will be in their fulness—their perfection. Would, then, that I could say something to you, relative to the Divine service, that would cause you with one consent to press into it; that you might even "consecrate this day your service unto the Lord." Observe,

1. *Its dignity.* "They serve Him." Men esteem it a great honour to be enlisted in the service of the great kings and princes of the earth. What innumerable multitudes are ever ready to serve royalty, and persons of the highest distinction among the mighty and the noble! Why? Because, in part, of its real or supposed *dignity*. And shall the service of *God* continue to be so despised? Shall monarchs, however great or good, find millions in their realms ever ready to press, with cheerfulness, into their honourable service, and so few be ever ready thus to engage in the service of *God*? Men have surely forgotten the dignity that attaches to the Divine service. Have we forgotten that God is the King of kings, and Lord of lords? That He "only hath immortality, dwelling in light that no man can approach unto?" that He is "glorious in holiness," and infinite in riches, and in love? Men surely know not the character of God; or, instead of serving themselves, the world, or sin, they would, at once, actively and untiringly engage in the Divine service, as a preparation for, and an introduction to, the more perfect service of heaven; then would millions render Him a willing, cheerful, devoted, constant service, even the homage of the heart.

2. *Its happy and perennial variety.* As on earth, so in heaven, a rich and endless variety will happily engage the servants of God. In the purest celebration of the Saviour's praises; in the happy and sanctified contemplation of the works of God, in nature, providence,

and grace; in understanding and fully practising the law of love, which will be developed in the impartation of thought, intelligence, and happiness; and, in a thousand other ways, throughout the immense fields of creation, ample opportunity will be afforded for the richest variety in the service of God.

3. *Its rich reward.* "Virtue is its own reward." God's service ensures a blessed compensation. We cannot successfully engage in whispering words of consolation and peace to the sick and dying, relieving the needy, drying up the tears of sorrow, enlightening the ignorant, converting sinners from the error of their ways, cultivating the moral wilderness, and filling the moral wastes with beauty and blessedness, apart from a conscious happiness, which is a rich compensation for every "work of faith, and labour of love." Some of our richest and sweetest moments are experienced, when, in holy worship, we bow lowest at the throne of mercy; and shall our happiness be less intense when, in that world where God's own countenance, beaming eternally, gives light to all, without a distracting thought, or an impure imagination, with the burning seraphim we worship reverently "hard by the throne of God?"

In proportion to the immense dignity and importance of the service faithfully performed, so is the reward. The faithful servant is often raised to a more honourable position, and in instances not a few, to a partnership in the firm to whose interests his whole energies have been devoted. This is invariably the case in the service of God. There is, however, no comparison, but an infinite disparity between the reward given and the service performed. Divinest honours await the faithful servant. He who is "faithful over a few things" is always made "ruler over many things." "To him that overcometh will I grant to sit with me on my throne." "Be thou faithful unto death, and I will give thee a crown of life." "A far more exceeding and eternal weight of glory." Such is the reward of serving God.

III. *The brightest manifestation and clearest contemplation of the Deity in the person of Jesus Christ*—"They shall see his face." "No man hath seen God at any time." He dwelleth in light that no man can approach unto; but "the only begotten Son which is in the bosom of the Father, He hath declared Him." He is the very image and beauty of the Father, even the brightness of His glory. Christ, by His incarnation, hath manifested the Father to the world:—"He that hath seen Me hath seen the Father." "Blessed are the pure in heart, for they shall see God." They see God everywhere, and throughout eternity. In the progress of eternal ages, God will ever manifest Himself to His people in the glory of His wisdom, and power, and benevolence, in all His works of creation, and providence, and grace. From the loftiest summits,—those tops of uncreated radiance in the paradise of God—with what pure pleasure shall the glorified look down upon the starry heavens, and behold, in all His works, manifestations of His glory! But the grandest, brightest, loftiest discoveries of the Deity can only be seen in His own countenance, in the person, and in the face of Jesus Christ. What a radiant centre! What a culminating point! What a true focus of brightest glories! They shall see His face! A sight worth dying to enjoy!

This unclouded vision of the great God, in the person of His beloved Son, is infinitely glorious in its transforming power:—"But we all, with open (or unclouded) face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." The seraphim of Isaiah's vision covered their faces with their wings at the manifestation of the glory of the Lord. And how great must be that glory on which those burning seraphims were unable, or unworthy to gaze. They could not sustain the plenitude of His essential Being poured in upon their faculties, nor gaze with steadfast eye on Him so "glorious in holiness." But a greater privilege is given to the children of God. "They shall see His face." "We shall see Him as He is," and thus seeing Him "we shall be LIKE Him."

IV. *Their Divine assimilation*—"His name shall be in their foreheads." Hebrew names, especially when given by direct revelation, were of high significance, referring not only to circumstances connected with the birth and life of the individuals, but strikingly expressive of their *real character*. Take, for example, the names of Abraham, Jacob, Israel, and Jesus. When, therefore, it is said of "the ransomed of the Lord," that "His name shall be in their foreheads," we understand it to mean, that the Divine likeness, in the blessedness and purity of His character, shall be indelibly engraven on their very being. "The first man is of the earth, earthy; the second man is the Lord from heaven."..... "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Marking persons, to distinguish them from others, has been practised from ancient times. The slave has been marked by his owner; the soldier by the ensign of his army, or the name of his commander; and surely it is right that redeemed and glorified souls should have some distinguishing characteristic by which they should be everywhere recognized as "the sons of God." And what better mark could they have than their "Father's name written on their foreheads." Thus to be marked is to bear the impress of His character, to be made "partakers of His Divine nature,"—of His purity, of His light, and of His love. The name of Jehovah is connected with purity. "Holy is His name." "Holy, holy, holy, is the Lord of hosts." To have His name is to be made a partaker of holiness. Holiness is a deep well of joy, "springing up into everlasting life." Our happiness on earth is in proportion to our growth in sanctification, and our establishment in grace; but even in our best moments how much in our experience calls for the exercise of godly sorrow, true repentance, and strong faith in Him, "who of God is made unto us wisdom, righteousness, sanctification, and redemption." In heaven our sanctification will be complete, and in the possession of perfect holiness, our joy will be consummate. Holiness shall be the everlasting ornament and seal of "the just made perfect." It will be an unfathomable fountain ever sending forth rivers of purest pleasure. His name shall be in their foreheads; no wonder that an inspired man should say, "I shall be satisfied, when I awake, with Thy likeness."

V. *The perpetuity of this blessedness*.—"They shall reign for ever and ever."

We cling to being, we long for immortality.

"Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us.
'Tis heaven itself that points out a hereafter,
And intimates eternity to man."

And how true to the instincts of our being is the following sentiment:—

"Could we so rich in rapture fear an end,
That ghastly thought would drink up all our joy,
And quite imparadise the realms of light."

Nothing interrupts the flow of celestial happiness. And there shall be no night there. Night, with all its disadvantages and interruptions, is for ever banished.

"There no alternate night is known,
No sun's faint sickening ray;
But glory from the eternal throne
Spreads everlasting day."

Existence, in the presence of God, is one complete and eternal order of perfection. The peace of the ransomed flows like a river for its continuity, and like an ocean for its profundity. The surface of their calm sea of joy will never be disturbed by the slightest wind of agitation, or obscured by the slightest cloud of distress.

VI. *The confirmation, the blessed assurance of such happiness for all that die in the Lord.* "These sayings are faithful and true." A faint hope, and many doubts, would distress our souls. But why should Christians doubt the sentiments of the text? "These are the true sayings of God." "Heaven and earth shall pass away, but my word shall not pass away."

Our existence in eternal bliss rests, therefore, upon a foundation infinitely firmer than the everlasting hills, for by the eternal decree of the Father, and through the sacrifice of Christ our Saviour, it is linked with the existence of God Himself, who hath said, and will not repent, "*Because I live, ye shall live also!*" And is our departed friend and brother now in possession of all this blessedness? then "comfort one another with these words," for "these sayings are faithful and true."

Memorable, in the history of the Bible Christian Connexion, will be the 4th of May, 1870, on account of the opening of the Bible Christian Jubilee Memorial Chapel, East Road, London; but still more memorable will be that day to many sorrowing friends in this large congregation, on account of WILLIAM ANDREWS WARREN, over whom you watched with such tender and untiring devotion, passing, with so much holy calmness and patient resignation, from weakness, pain, and sin, into the presence of that Saviour, whom, in holy vision, he testified he saw just before he peacefully breathed his last. His history is soon told. He was born June 6th, 1853, and had recently completed his education under Dr. C. Stewart, M.A., F.R.A.S., a Christian gentleman at Alton, under whose care and tuition he had been for some six years. An extract from Dr. Stewart's letter shews his high estimate of his character. "It is

with great regret that I have received the intelligence of your son, and my old pupil, Willie's death. He has passed to his home a few years earlier than the rest of us, and from what you say, *as well as from his character, so well known to me*, you, and all who knew him, have the pleasure of knowing that he is now with his Father in heaven." Having completed his education, his thoughts had been occupied as to what trade or profession he would like to devote his energies. Some steps also had been taken in this direction, but how soon were every hope and every prospect to be blighted! Surely man "cometh forth like a flower, and is out down." Sometimes the fairest falls first. For who, seeing him at Christmas, or the beginning of January, in the enjoyment of health, could think that, ere this, we should have followed him to the grave?

"The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noontide heats,
As fearless of the evening cold.

"So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

"But worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away."

About the middle of January, William took a severe cold, from which he never recovered. Night perspirations soon set in upon him, his strength rapidly declined, and Dr. Woods, his medical adviser, gave his mother serious intimations of the probable result. Anxious for a change, preparations were made, and at the end of February, in company with his sister and cousin, he left home for Sandown, I.O.W. They remained at Sandown a month; but instead of getting stronger and better, he became weaker and worse. While there he had several visits from his friends, and, finally, fears were entertained as to whether they should ever be able to get him home again alive. However, he returned; but, oh, the change in one short month! His weakness was extreme; and all seemed to know too well what to expect. Medical aid was procured on the Island, but to no purpose, except as a confirmation of previous intimations. On his return home additional medical assistance was obtained; and after consultation, a faint hope of recovery was held out; but united medical skill, and all the attentions that untiring love, and the happiest home could, night and day, bestow, were of no avail in a case so serious. Death had marked him as his early victim. In addition to extreme weakness, his cough was most tryingly severe and continuous. He was confined to his bed-room about a fortnight. He was, however, able to sit in his chair almost every day until he died; but the exercise was too much for him. For some time his voice could only be heard in a whisper, and sometimes pointing instead of speaking had to serve his purpose. Thus he continued until the 4th of May, when, with a countenance radiant with delight, he bade his friends farewell, and peacefully slept in Jesus.

But on what is our hope grounded that our loss is his eternal gain? William was brought up in the bosom of a Christian family; he was most regular at the means of grace; his place was seldom vacant, whether on Sundays or week days; but something more than this is necessary as the foundation of our hope and comfort, and, thank God, we have it. That he was the subject of a work of grace was evident in that he did not live altogether without prayer, as we fear many do. Some eighteen months ago, under serious impressions, he said to his dear mother, "I should like to give my heart to Christ, if I knew how." I cannot doubt but that this affliction has, by the Divine blessing, and in answer to many prayers, brought to maturity those holy desires and resolutions then experienced. Christian friends were permitted to have intercourse with him. It was my happiness to see him often; and, to me, it is a source of the greatest satisfaction, that his trust for salvation was alone in Jesus. For some time he did not realize a clear and satisfactory evidence of the Divine forgiveness; but at length he obtained the clearest witness of the forgiveness of sin, and of his adoption into God's favour and family. When so weak that he could scarcely speak, or be spoken to, he requested his cousin, who had come from Southampton to see him, to get some printed sheets of Scripture, and so place them in his room that he might be able occasionally to read a verse or two while sitting up in bed, or in his chair. These portions of Divine truth were a great comfort to him. Once, having read, "Like as a father pitieth his children, so the Lord pitieth them that fear him," he said, "*Mother, what a blessed portion!*" He received, with great calmness, both from his mother and doctor, the solemn intelligence that all hope was given up of his recovery; but we must hasten to the closing scene. The day previous to his death he became worse, and his friends gathered around him to witness, as they supposed, the end. But after a considerable struggle, as between life and death, he again rallied. Then, in whispers sufficient to be understood, he said to his friends, "*You all thought I was dying, but I did not; I knew I should recover it.*" "But," said Miss Chalcraft, "suppose you had died, how did you feel, William?" "*That God had pardoned all my sins!*" was the unhesitating and consolatory reply. Seeing his friends weeping, he said, "Don't cry, father; don't cry, ma." Being told they were weeping for joy to think that he was so happy, he appeared to be quite satisfied. On another occasion he told his mother and sister not to weep, "*it was only death and then heaven!*"—"it won't be long before we shall meet again."

On the day he died he considerably revived, and a sweet, conscious calmness settled upon him. He bade his friends present farewell, spoke of others, and said, "Kiss them all, and father, too;"—he being unavoidably absent. Just before dying he repeated, "*Don't weep; I shall soon be in heaven.*" Awaking from a little slumber, he said, "*I have had such a beautiful sleep; I have seen Jesus.*" His consciousness continued to the very last. He could not make his friends sensible, either in whispers or by signs, as to a certain thing he wanted, but getting the attention of his dear and only brother Henry, he spelt it by the dumb alphabet. The last accents that his anxious friends caught from his dying lips were, "Joy—Christ!"

"Happy if with my latest breath,
I may but gasp His name!
Preach Him to all, and cry in death,
Behold, behold the Lamb!"

We cannot take this solemn survey without a deep impression relative to the value and paramount importance of Christianity. The light of science and philosophy could never penetrate the darkness of the tomb, nor give a bright hope beyond. At best it is only a faint meteor, a flickering taper, which, being held over the damp chill of the grave, as soon becomes extinguished—leaving futurity in sad doubt, and often in utter darkness and despair. Christianity alone brings life and immortality to light through the gospel. The language of ancient philosophy is—and much of the *present* is but little better—"Some go to die, some to live; which is best the gods only know." But the Christian says, "To depart, is to be with Christ, which is *far better*;" "to die is *gain*." But for Christianity we should not realize our present consolation, under this solemn bereavement. It has, therefore, the highest claims on our purest affections, and our best support.

In the midst of your sorrow, you have much to be thankful for. That God should have spared him to you so long; that He should have permitted you to watch over him in his last moments, to make his dying bed as comfortable as possible, while thousands die suddenly, far from home and friends; that your son and brother's character should have been such as to win universal esteem among all the circles in which he moved; to which, without the utterance of a panegyric, most unfit within this place, I am witness; and the tide of sympathy, which flows like a soothing balm into your troubled souls, from so many Christian ministers and friends, in all but numberless letters of Christian condolence, demand the exercise of much thankfulness. But when we contemplate his hope in death, and his present happiness, according to the infallible teaching of our text, you, and all of us, should be more than *thankful*—we should *rejoice*! No one thinks of sorrowfully weeping when his son or brother is put in possession of a vast inheritance; and why should *we* lament over a much happier event? The whole circumstance has been full of mercy from first to last. And now, having another attraction in heaven, and from our increasing approximation to that same country, let us rejoice because God hath done all things well. We shall soon meet again.

But what a solemn warning this circumstance affords in relation to the uncertainty of life, and the necessity of at once securing a meetness for death. The utterance of dear William is true in regard to the life of all present,—"*it will not be long*." Many, my dear young friends, have not so long a warning. In many instances the blight of death is much more sudden! As a flower of distinguished beauty often looks still more beautiful in the reflected light of some magnificent rainbow that precedes the desolating thunderstorm which bursts upon its head, and scatters far and wide its loveliness; so it often happens with our dear *young people*. "When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like as a moth: surely every man is *vanity*." *How swift the wings of time!*

"Pass a few swiftly fleeting years,
And all that now in bodies live,
Shall quit like me this vale of tears,
Their righteous sentence to receive.

"But all before they hence remove,
For heavenly mansions may prepare,
In that eternal house above:
And, oh! my God, shall I be there?"

In closing, let me beseech you all, in Christ's stead, to be reconciled to God; individually consecrate your heart and service to Him who hath died to save you; then, to the honour of Divine grace, we shall soon have our blissful consummation with all who now sleep in Him, in presence of the throne of God and of the Lamb, and this service shall not be in vain. "Wherefore comfort one another with these words"—"these true sayings of God," selected as the foundation of our discourse, and may God Himself write them upon our memories, and upon our hearts.

RISEN WITH CHRIST.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.

THE death-event of Jesus, "the brother born for adversity," marks the most solemn and yet the most gladsome, the most certain and yet the most incomprehensible, epoch in the history of mankind. That death-hour was the moral world's birth-hour,—the memorable period when "death was abolished, and life and immortality were brought to light." In his death was sown the seed of resurrection, which was neither blighted nor destroyed by the chill-air and damp-darkness of the grave, but which rooted, germinated, and suddenly burst into life and beauty. Calvary has peculiar charms for the devout and spiritually minded. The cross is contemplated with feelings of tenderness and love, until the tears of affection silently steal down the meditative face. The victim is viewed as a surety, the sufferings as vicarious, the death as substitutionary, the flowing blood for the remission of sins. There is a precious realizing of the personal character of Christ's death, as expressed by the poet,—

"Jesus hath lived, hath died for *me*."

There is an entwining of the best affections round the cross, an outflow of warmest desires after a complete Christ-conformity, an evoking of gratitude, an awakening of praise, an outburst of joy, and the cross-enamoured soul shouts, "God forbid that I should glory save in the cross of our Lord Jesus Christ:" and then sings the following beautiful lines,—

"Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and health and peace possessing,
From the sinner's dying Friend.

"Here I'll sit for ever viewing,
Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

"Truly blessed is this station,
Low before His cross to lie;
While I see Divine compassion,
Floating in His languid eye."

That cross, though the instrument of death and shame, becomes to the faith-exercising individual the "Tree of Life," and the pathway to glory. The curse has been converted into a blessing, the cross has secured for all who believe an incorruptible crown.

The *grave* is not far from the cross. Around that grave cluster the tenderest and brightest associations. It speaks of apparent defeat, but actual victory; of seeming withered anticipations, shattered hopes, buried joys, and sepulchred faith; but in reality of fulfilled anticipations, realized hopes, living joys, and established faith. It tells the glad tale of sin's expiration, the law's ratification, death's vanquishment, hell's defeat, and man's restoration to privileges heavenly and Divine. It echoes a Divine-human Christ, a satisfied justice, a complete salvation, an open heaven, and a future resurrection unto eternal life. Reader, devoutly gather at that empty sepulchre, look at its eloquent vacancy, its folded napkin, its laid aside grave-garbs, and read in mystic characters, "Now is Christ risen from the dead, and become the first-fruits of them which slept." Take the Redeemer's empty tomb as a pledge of your own. Follow Him up the pathway of light, until you discover His glorified form on the sapphire throne, pay Him the homage of your spirit, and laud Him with the praises of your lips, and rest not until you are thoroughly transformed into His perfect image, and decked with His coronal of holiness.

It is not for us to contemplate now an infant-Christ, helpless and innocent; nor a youthful Christ, with a blush of beauty on His face, astonishing the Jewish Rabbis in the temple with His profound intelligence. It is not for us to view Him in Jordan's river, the subject of baptism; in the wilderness-solitude, the subject of temptation; on Gennesaret's lake, on the lonely mountain top, in Bethany's cottage, or at the grave-side of Lazarus making death deliver up its prey. We see Him not to-day as the miracle-worker presiding at the last supper table in the renowned city; not as groaning and pleading in mighty agony in the garden at the foot of Olivet; not the condemned Holy One at Pilate's bar; not the hanging, bleeding, suffering, praying, dying victim on the cross; not the cold, stiff, unconscious corpse, sleeping in Joseph's new and rocky tomb; nay, these are all scenes of the by-gone events of the mysterious past, facts of ancient history. A mighty sea of ages rolls between these wonder-periods of Messianic earth-life, and the present mediatorial heaven-life. From the deserted grave starts a chain of years, having eighteen hundred and seventy links, which stretches across the long vista of the past, linking it to the present, and every passing year, every Easter-tide, adds another link to this chain. It is ours to-day to meditate on him as the risen Christ, the exalted

Saviour, the interceding God-man at the right hand of the Majesty on high. "He hath ascended up on high, He hath led captivity captive, He hath received gifts for men, even for the rebellious, that the Lord God might dwell among them." While it is blessed to have the stable, the garden, the cross, the grave to look back to, it is *more* blessed to have a risen, glorified, ascended Christ, as the "advocate with the Father" *now* to look forward to. Memory cherishes a sacred reverence for those immortalized spots, while the heart of the deeply pious ascends in purest love and devotion to the presence of the exalted Lamb, and the thoughts wing their swift flight upward and heavenward, till they nestle in the bosom of Him that was slain..... "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

The great principle prominent in the passage is this;—that if we share the glory of Christ's risen life, if we "know Him in the power of His resurrection," then our minds will not be sensuous or earthly, engrossed in things of time and sense, but our "conversation will be in heaven," our musings on divine realities, our aspirations pure and spiritual, our affections centred in the Unseen, the Unchanging, the Eternal. As in the case of Christ our Head, crucifixion preceded exaltation, and death was the antecedent of resurrection, so with reference to us as individual members of His body, there must be a crucifying of the old man and his deeds, a nailing to the cross the body of sin, a slaying of the natural enmity of the heart, a total oblivion of self, a humiliation of spirit, a crucifixion to the world, a death unto sin. It is only when we pass through this sharp process of dying, only when we can exclaim with St. Paul, "I am crucified with Christ," that we merge into righteousness, become quickened by the power of God, breathe the love of the Infinite, and pulse with new, yea, resurrection-life. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." If we can "reckon ourselves to be dead indeed unto sin, then can we reckon ourselves to be alive unto God." If we can point to our mount of crucifixion, then can we point to our summit of God-ward ascension. If we can look back to our sepulchre in which was deposited our evil-deeds, our transgressions, our corpse of iniquity, we can then glance back to the morning of our divine quickening, when the carnal was cast off for the spiritual, the earthly for the heavenly;—the resurrection-day when, "by the glory of the Father," we were, as Christ was, raised up from the dead, so that we "might walk in newness of life."

Sin-crucifixion is the high-road to immortal glorification. The cross-humiliation is the pathway to the crown-decoration; and self-sacrifice contributes largely to soul-elevation and godly conformity. The burial of vice always precedes the up-springing of virtue. From the grave of sin comes forth "the new man created in righteousness and true holiness." As Christ experienced a change in His body through the process of death, and came forth with the same humanity slightly altered; so in like manner do we undergo a moral change by dying unto sin, and spring into a higher existence by the gentle touch of the life-giving Spirit, and start forth from the

sepulchre of iniquity, having the same natural organization, principles and affections, only transformed "through the faith of the operation of God." A germ of indestructible life is planted in the depths of the spirit-nature, which is active in a gradual development until matured in eternal life—perfected in the presence of God. The divine inbreathing will make the heart throb with holiest feelings and desires; the resurrection-power will move the slumbering energies, stir the idle forces of our better nature, and set in motion and regulate the whole machinery of our spiritual system.

This new-life will engender new motive-power, and new working energy; new tendencies and aims, new purposes and plans, and supply new strength and wisdom to make them effective and blessed. As natural life is known only by its outward evidences, so this resurrection-life is only to be discovered and understood by its external manifestations, its visible signs and effects. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John iii. 8. It is as unseen and yet as self-manifest as the wind. Faith in the heart is made evident by works in the life. True piety is known by right-living. If the vital principle be possessed, the walk, and conversation, and whole life-practice will be in full conformity to Jesus Christ. If risen with Christ, doing good will be a delight, holy living the highest pleasure, Christian service a luxury, sin a loathsome, hated thing, obedience pleasant, and duty will assume the aspect of privilege. If risen with Christ, there will be interest in Christ, communion with Christ, assimilation to Christ, labouring for Christ, talking of Christ, a "sitting together with Christ." If risen with Christ, we shall have victory over sin, conquest over self, mastery over enemies, triumph over death, the grave and hell. As He was victorious, so shall we be, because the Omnipotent One dwelleth in us,—“Christ in you the hope of glory.” If risen with Christ, then “to live is Christ,” and “to die will be gain.” And in our spiritual resurrection we have a type of the resurrection of our mortal bodies, when they shall be “fashioned like unto Christ’s glorious body,”—made beautiful for ever. The power that is sufficient to quicken the dead soul is likewise sufficient to quicken the inanimate body. “He shall change our vile body, according to the power whereby He is able even to subdue all things unto Himself.” Phil. iii. 21. “If ye then be risen with Christ,” if ye have felt the quickening touch of the Spirit, if ye are conscious of a passage from death unto life, if the subjects of divine impulses and secret movings of heaven-begotten life, let it be seen, let it have tangible expression, outward evidence by “seeking those things which are above,”—by right-mindedness, Scriptural conformity, corresponding nobleness of character, diligent pursuit of “things lovely and of good report,” and high aspirings after the real, the satisfying, the incorruptible.

The character of the internal man will give the true type to the external man. The outer life is the correct exponent of the inner life. If the springs of our being be pure, the out-gushing streams will be pure. If the nature be Christ-like, the life will be Christ-like. Principle and practice must be uniform; if the former be

corrupt, the latter will be corrupt; if the principle be virtuous, the practice will be uniformly virtuous. Profession and practice often disagree, principle and practice never. The one is the reflection of the other. Thought precedes action. "As he thinketh in his heart," says Solomon, "so is he." The nature of the actions will give you the complexion of the thoughts, and the complexion of the thoughts, the character of the mind. Therefore, "if risen with Christ," the thoughts will soar to and centre in Christ, the affections will be set "on things above and not on things on the earth." If the Head be in heaven, the members by faith will dwell there in Him. "Where the treasure is, there the heart will be also." The magnet having ascended up on high, it will draw the desires, emotions, affections, and thoughts of each resuscitated believer on high. They will sit with Him in the heavenlies, converse with Him on His throne, walk with Him in "the way of holiness," work together with Him in the regeneration of the race, and reproduce on earth, in miniature type, His life of obedience, self-renunciation, purity and love. Self-seeking will be forgotten in the earnest seeking after "the riches of the glory of the purchased possession." Earth will lose its charms in contemplation of the surpassing beauties of heaven. Time will be stripped of its attractions by the soarings of mind to "the heavenly places," and the glimpses by faith of the exquisite scenes, entrancing pleasures, and ever-streaming glory of our mansioned-home. Creature-admiration will unloose its idolatrous hold, as the soul mounts higher in grace and nearer to Christ in meditation and image, until by its steadfast gazing on His transcendent loveliness it becomes absorbed in love, lost in admiration, and transfigured on the mount of vision. The world below will be too grovelling for the God-born soul. A glorious indifference will gather on the hallowed spirit relative to things seen and temporal, while a mighty longing will heave in the hidden depths for the full entrance into, and enjoyment of the reserved fund of bliss and splendour, beyond the thin veil of time—the mists of the present. Truly, the risen believer will dwell in the suburbs of heaven, and ray forth the light of that city.

"*Seek those things which are above.*"—those things which accord with such ennobling life, which befit heirs of immortality, which foster sanctification, administer true pleasure, and bespeak our high-born existence. Heavenly-mindedness and luxuriant fruitfulness are cause and effect. Frequent intercourse with the *Invisible* will leave its impress on the *visible*. Men shall see that we have been with Christ and learned of Him. If, when we were carnally-minded we bore "the image of the earthy," now, being spiritually-minded, we bear "the image of the heavenly."

In seeking "those things which are above," we get weaned from terrestrial and more in love with celestial objects, and stamped with the secret mark of the Lamb. Seeking the things above implies pursuing them, following after them, striving to realize them, a contending for them, a not resting satisfied without the actual and blessed possession of them. This soul-seeking after the only permanent good involves earnestness, self-denial, strenuous labouring, diligent striving, patient endurance, prayerful waiting, and

steadfast, heroic faith. Seeking Divine things in closet-solitude by silent upliftings of soul to God. In public worship, in gospel ministrations, in devotional exercises, in the melody of praise, in the perusal of Sacred Writ, in holy ordinances, in benevolent offerings to God's cause, in Christian effort to promote Christ's reign, to disseminate truth, to lead others to Jesus, in a word, seeking the things above, by faithfulness in all the trivialities of life, the minor duties, the little concerns of our earthly pilgrimage. Every billow of distress, every pang of affliction, every Gethsemane of sorrow, every night of temptation, every storm of adversity, every crucible of bereavement will serve to increase the earnest seeking after the things—the land beyond. Bereft friends, bitter cups, dark dispensations, shattered hopes, broken idols, withered joys, wearisome windings and chequered paths, will intensify our longing for “the home of the undefiled,” and detract from earth's allurements, and add to the joys, the attractions, the delights of the New-Jerusalem. Christian!

“Each billow

Uplifts thee farther from the shores of Time
Nearer Thy God: and as behind thou leavest
A devastated earth, Faith elevates
Above the wrecks of sublimary bliss,
And brings thee to the golden gates of heaven!”

“To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life.” Rom. ii. 7. “Raised together with Christ, we sit together with Christ;” suffering with Him, we shall reign with Him, and be also glorified together. To “know Him in the power of His resurrection” necessitates “the fellowship of His sufferings,” and conformity to His death. If we would have the glory, we must first have the shame; if the crown, first the cross; if the life, first the death; if the throne, first the grave.

“Thy every suffering servant, Lord,
Shall as his Perfect Master be.”

But the facts of life speak louder and truer than the profession of life. There may be great pretences to godliness while the heart may be rotten; a blustering profession with a hollow hypocrisy. There are many life mis-representations of truth; and deception, or inconsistency, seriously damages religious principles, and Christian faith. How manifestly earthward are the tendencies of many who bear the Christian name! How the thoughts and affections of large numbers enrolled on our books, instead of rising harmoniously with their assumed profession towards heaven, constantly gravitate to earth,—to things seen and temporal! What an age this is of religious assumption! And what a bowing down at the shrine of mammon! What a worshipping of “the golden calf!” What direct opposition to the inspired injunction,—“Be not conformed to this world,” is offered by scores in our churches! They pretend to have “risen with Christ,” but seek not the things which are Christ's. They profess to know Him in the power of His resurrection-life, but render a contradiction thereto by their incoherent deportment,—

their thirst for uncertain pelf. They think little and unfrequently of "the inheritance among the saints in light," but much and often of their worldly inheritance, which an adverse wind may overturn, or a sudden reversion of fortune totally blast. They feign to be "laying up treasures in heaven," while their chief concern is storing up treasures upon earth. Worldliness is sadly prevalent in the camp of God's Israel. All the Balaams are not exterminated from the church yet. There are many Judas's still among the true disciples. Many who, like Demas, love the present world. Many like Ananias and Sapphira of old, keeping back part of the price. A divided service Christ will not accept, a partial consecration will be rejected. It must be a whole sacrifice, a whole heart, a whole dedication, a whole service to meet with Divine recognition, acceptance and approval. "Ye cannot serve God and mammon." "What concord hath Christ and Belial?" The language of him who has truly "risen with Christ" will be,—

"Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the riches of Thy grace,
And I desire no more."

Though in the world, there is a manifest nonconformity to the world. Though chained to earth by the tabernacle of mortality, yet living, in spirit, faith, affection and communion in heaven. Though riches increase, there is not a setting of the heart upon them, but they are consecrated to Him, from whom "every good and perfect gift descendeth." "Risen with Christ, the whole mind seeks to be rich in faith, wealthy in piety, luxuriant in holiness, fruitful in good works, and rooted in love, that much glory may redound to God. And when our "heart and flesh fail," as fail they will, then He who is "THE RESURRECTION AND THE LIFE" will be our abiding strength, and unfailing portion for ever. His throne will be our seat of honour, His presence our Paradise, His love our theme, His praise our loved employ, His worship our delight, His life-time our infinity of being. "So shall we ever be with the Lord." 1 Thess. iv. 17.

Ventnor, 1870.

J. O. KEEN.

THE WANTS OF LONDON.

As the finest pearls are found in the deep waters, so does our blessed Lord often find His most precious jewels among the slums of sin and vice in the dark places of London.....O that our gracious God may raise up many more men and women who will dare to consecrate their lives by toiling in these wastes and send help and helpers to those whose hands and hearts often well nigh faint for need of sympathy and help. Brethren and sisters, arise and be doing; in Bethnal Green alone (exclusive of many other districts in much the same condition) out of 180,000 inhabitants, MORE THAN 150,000 (and this is far under the real computation) are living and dying, and hurrying to be damned, without God and without hope.—*Sword and Trowel.*

POPERY.

It is to be hoped that the plans of the priests will be speedily ripe in England, and that they may open fire along the whole line before our vigour is sapped and our manliness utterly gone. The hard fight—physical fight—that is coming must come soon, or it will find us without heart or sinews. Even if it comes at once, it will find us, poor “swaddlers,” half ashamed to be “Protestants,” trembling before the sarcasm scribbled in some anonymous garret, as if it were law and gospel because it is printed. Do we really know what Popery has been of old, what it is even now, what it tells us positively it must and will be here and soon and always—“dominant?” Could you or I be true Papists and yet loyal to England? To the future England that is to serve the Pope we *might* be loyal, but loyal to the England that as yet is free—never. These truths are too true to be told. It is a vast indiscretion to tell them here. But I have seen too much of these things to be ignorant, and I fear too little and too much to be silent. For money, free trade, railways, anything you please that is earthly, you may hold meetings, write books, fight battles, make any din you like, and be “earnest,” and speak plain. But for the free Bible—the right to tell what Popery was, is, and wants to be—you must hush to a whisper any voice you have, and still be reckoned even then a monomaniac. We must be “charitable”—yes, and for whom our charity? Not for our women, our children, our herds of ignorant and weak who are beguiled—but for the army of foreign priests who stream over the land, and raise an alien name above our Queen’s. Is it not just possible that our wondrous delicacy in this matter is not from love, but fear? Rather, perhaps, it is because that sort of tone pays best in general popularity—nobody is so sure of approval as the man who is “fiercely moderate.” If you want to screen those people here whom the Romish Bishop of Cracow (who ought to know them best) calls “furies, not women,” to keep English girls in their prisons under the “moral” restraint of character lost by escape; if you want to justify disloyalty, to hand over to a narrow celibate clique of alien hopes and sympathies the teaching of our nation, to flout the nobles of England cringing to the “Prince” last made by an old bachelor abroad, to stifle free speech, to buy short peace by bribes, ever larger, never enough, to fasten on us again the pangs that sucked England’s best blood once, and to shame our nation in presence of the others who have writhed out from under intolerable coils; if you will fear a huge system for its power, and succour it because it is weak—wonder at its wealth, yet pay it because it is poor—bow down to it as divine, yet laugh at it as only a ghost; if you will enthrone error, and put fetters upon truth—bind heavier “them that are fast bound in misery and iron,” and set the oppressor free—put priests for our lawgivers and a gigantic imposture for our faith, drown truth in fables and shut our open Bible: if you want to do these things with impunity, nay, to be called “liberal” while you do them—only say it is in the name of “religion” and at the bidding of the “priests,” and mind you say “the priests of Rome,” for to do these things at the bidding of any others would convict you of “bigotry,” or treason, or of craven fear.—*J. Macgregor, M.A., in “Rob Roy on the Jordan.”*

 THE VICTORIES OF FAITH.

HERE, on a lowly bed, in an English village by the sea,—as I was lately reading,—fades out the earthly life of one of God’s humblest but noblest servants. Worn with the patient care of deserted prisoners and malefactors in the town jail for twenty-four years of unthanked service, earning her bread with her hands, and putting songs of worship on the

lips of these penitent criminals,—she is dying; and as the night falls some friend asks, "What shall I read?" The answer of the short breath is one firm syllable, "Praise!" To the question, "Are there no clouds?" "None; He never hides His face. It is our sins which form the cloud between us and Him. He is all love, all light." And when the hour of her departure was fully come, "Thank God, thank God!" And there,—as I read again,—in His princely residence, surrounded with the insignia of power, but in equal weakness before God, expired a guileless statesman, nobleman by rank and character, calmly resigning back all his power into the Giver's hands, spending his last day of pain, like many hours of all his days before it, with the Bible and Prayer-book in his feeble hand, saying, at the end, "I have been the happiest of men, yet I feel that death will be gain to me, through Christ who died for me." Blessed be God for the manifold features of triumphant faith!—that He suffers His children to walk towards Him through ways so various in their outward look;—Sarah Martin from her cottage-bed, Earl Spencer from his gorgeous couch, little children in their innocence, unpretending women in the quiet ministrations of faithful love, strong, and useful, and honoured men, whom suffering households and institutions and churches mourn;—all bending their faces towards the everlasting light, in one faith, one cheering hope, called by one Lord, who has overcome the world and dieth no more!

"One army of the living God
To His command we bow,
Part of the host have crossed the flood,
And part are crossing now."

The sun sets; the autumn fades; life hastens with us all. But we stand yet in our Master's vineyard. All the day of our appointed time let us labour righteously, and pray and wait till our change come, that we may change only from virtue to virtue, from faith to faith, and thus from glory to glory!—*Huntington's Christian Believing and Living.*

Connexional Intelligence.

THE FIFTY-SECOND CONFERENCE.

THE Fifty-second Annual Conference commenced its sittings in Zion Chapel, Plymouth, on Wednesday, July 27th. This being the year for an equal representation the Conference was unusually large, about 130 members being present. Altogether, the choice of Plymouth, as the place of meeting, was wise. During the previous week the different committees had been busily engaged in preparing the business, a very necessary work, as it facilitates business, and helps the Conference to right conclusions. For some time before Conference assembles the question passes from one to another, Who is to be President? and the qualifications and merits or otherwise of this and that brother are freely discussed, often, perhaps, with more freedom than intelligence. With a unanimity that could not be surpassed, the Conference elected Mr. W. GILBERT as its President. His name was received with such heartiness as made it clear that there was not the shadow of a chance for any other candidate. Mr. I. B. VANSTON was for the second time unanimously elected Secretary.

Wednesday and Thursday were mostly spent in the examination and revision of the list of preachers. During the year three honoured brethren have been removed from our midst to their eternal reward. Two of the number, the Brethren MOXLEY and PRIOR, laboured hard and long in

the Master's vineyard; hundreds through their instrumentality were brought to Christ, who will doubtless be the crown of their rejoicing in the last day. Br. MOUNTJOY was present with us at the Bristol Conference, seemingly as well as he had been for years past. Little did we think then that our next meeting would be at the Judgment Seat of Christ. But it is the Lord's will, who "cannot err," or "be unkind." While the ministerial list was being settled, intelligence was received that Br. E. PRICE—who only three years since left our ranks at home to labour in Canada—had been summoned to his eternal rest. A deep impression was made on the minds of the brethren present, and the question passed from one to another, "Who next will be summoned away?" Five other brethren, some of whom have laboured diligently and faithfully for many years, were superannuated; and some names were, for various reasons, removed from the list.

THE RELIGIOUS SERVICES

in connection with the Conference were felt by all to be seasons of refreshing. Br. POLLARD's sermon, on Tuesday evening, July 28th, was one of great power. This was the first time that we had been privileged to hear him, and we are free to confess that the impression made on our minds was, in the truest sense of the word, beneficial. He caused us to feel the greatness of our work as we had never felt it before. The text was Prov. xi. 30, and Dan. xii. 3; a more appropriate subject could not have been chosen. It was a glorious beginning. On Wednesday morning, Mr. B. ROUNSEFELL selected Jonah iv. 11, 12, as his text, and gave us, in his own style, a sermon full of thought. We do not suppose that our Brother spends much time over the "skeletons" of other men; he appears to be one who must mark out his own course, and handle a text after his own fashion, if he is to preach at all. This imparts a freshness to his ministry, which the ministry of some men sadly lacks. On Wednesday evening Mr. I. B. VANSTONE preached the sermon to the Conference, taking for his text Zech. iv. 6, 7. We much enjoyed the service. The preacher evidently felt the truths to which he gave utterance, and did his best to make his hearers feel them also. Speaking for ourselves, though the discourse was not what is commonly termed "brilliant," it was not delivered in vain. It had no flowers,—what some men call eloquence, *rubbish* is, we think, the *proper* term,—and common sense will say, so much the more to the credit of the preacher, and so much the better for the hearer. On Thursday morning we had a delightful discourse from Br. S. HIGMAN, delivered in his own very quiet manner, on Acts xxvi. 18. The Experience Meeting in the evening will not soon be forgotten. We seldom fail to enjoy such services; on this occasion our soul feasted indeed; the experience of the brethren greatly refreshed us, and under the gracious influence we were led to give ourselves afresh to our Master's work. On Friday morning we had some good thoughts from Br. JOY, on 1 John ii. 1, 2, which we hope those who heard will not fail to profit by.

The Missionary Sermons, on Sunday, July 31st, were worthy of the preachers, and of the occasion. The magnificent sermon by Dr. STACEY will, we hope, soon appear in the pages of the Magazine. It was one of the finest sermons it has ever been our privilege to hear.

The Missionary Meeting was not so enthusiastic as we anticipated; possibly, our expectations were unreasonably high; but the speeches, with one or two exceptions, were not what we should call "up to the mark." We should not pronounce the meeting a failure; but compared with many of its predecessors it certainly cannot be called a great success. Two well-known friends of the society, Mr. J. HORSWELL, and Mr. A. BOOKER, presided, and rendered efficient service. Mr. JAMES THORNE incidentally mentioned the very interesting fact that he had been privileged to deliver an address on each anniversary occasion. The recognition service was, as

usual, of a very interesting character, and will be found reported on another page, together with the excellent charge of the Ex-President, which in our judgment was one of the best we have ever heard.

THE SPIRITUAL STATE OF THE CONNEXION

provoked a long and, we hope, profitable discussion. It is both sad and humiliating, after another year's toil, to have to report a decrease of more than 400 members. It is true we have received thousands into our societies, but it is far from satisfactory that for two years in succession we have had to report a decrease. Why is it so? There must be reasons for this—at least—partial failure, and it is of the greatest importance that we search them out. The brethren who took part in the discussion clearly pointed out some of those reasons. There is the worldliness in the church, never perhaps so prevalent as now. Because we speak of this, some may charge us with narrow-mindedness. And if by narrow-mindedness is meant a refusal to bow the knee to worldly customs and principles, then the more of this narrow-mindedness we have the better; when there was more of it in the church there was more spirituality, and it is only as the church returns to this, her primitive narrow-mindedness, that she will rise to the possession of that spiritual power which it is her privilege to wield. We speak of our weakness, of our little success. Whence this weakness, this want of success? Never was the material wealth of the church so great as now, never had she so much mind-power as in the present day. Why then is she so weak? Has not her worldliness much to do with it? Has not the world converted the church when the church should have converted the world? Succeed she never can until worldliness is expelled from her midst. It is only for the church to regain the spirituality that she has lost, and she will again become mighty through God to the pulling down of strongholds. Br. Pollard struck the right nail on the head when he said, "If we are to have an increase of spiritual power *we must each one begin with himself.*" In looking to others we often forget our own personal obligations and responsibilities. We must have more *personal* piety. Let both preachers and people cultivate a greater spirituality during the coming year, let all give themselves, with an intense devotion, to the cause of our Master, and multitudes of the perishing will bless us, and God, even our own God, will smile upon our efforts, and crown them with great prosperity. The Conference recommended that the first week in October be spent in special prayer for a revival of God's work in our churches. We sincerely hope that this recommendation will be universally regarded. The following resolution was passed by the Conference on this most important subject.

"That under a painful sense of our need of more spiritual power, we earnestly recommend to our several societies throughout the Connexion that, at least, the first week in October next be observed as a week of special, united prayer, that God may graciously pour out His Spirit upon us, that pure and undefiled religion may be revived in our various societies, and that Jehovah's blessing may more manifestly rest upon our efforts to bless and save our fellow-men."

CONNEXIONAL FUNDS.

The Missionary Society.—We had anticipated, as the "New Scheme" had come into operation, a reduction of the debt which for years has been a burden on the Society; judge, then, our surprise and disappointment at finding that instead of a reduction there was an increase of debt to the amount of £100.* Special circumstances, it is said, have occasioned this.

* Our excellent friends, the reporters, seem to have overlooked the fact that the debt was increased more than £400 in 1868—9, and that it was stated at the Bristol Conference if the income and expenditure could be equalized the next year that that was the most that could be expected.—Ed.

We sincerely hope that special circumstances are not going to arise every year to frustrate our endeavours to clear away this ugly debt; for it is an ugly debt whatever some may say about it. So far from believing that it is a credit to the society and its friends, as some assert, we are not quite sure that a *society* has any more right to get into debt than a private individual has. However, if our friends will only make the necessary effort to discharge the present debt we do not think that another such will be allowed to accumulate. We have faith in the "New Scheme," provided our brethren do not bring forward so many "*specials*" and thus make, what is intended to be, and must be, the exception the rule. If we resolve that the scheme is not going to work well, then it will prove a failure; but if it receive hearty co-operation, we have the utmost confidence that the scheme will be productive of great good.

The General Fund.—The debt on this Fund has been increased during the year, and in consequence of the new regulations concerning grants for furniture to circuits taking the second married preacher, the demands on this Fund will be heavier in the future than in the past. The contributions of the circuits must therefore be increased accordingly.

The Educational Fund.—The income has been about £1 9s. less than last year, and though more than sufficient to meet the claims for the year, a step in the wrong direction, when we consider its heavy debt of over £300.

The Beneficent Fund.—Its income, about £134, is a few shillings in advance of last year's, but not what it might or should be. If the receipts of this Fund were only brought up to an average of sixpence per member, how many a worn-out minister's heart would be cheered, and how many little comforts would be within his reach which his present small annuity from the Preachers' Fund—mainly, almost wholly supported by the Preachers themselves—will not admit of his having. Will not our friends, in the midst of their comforts, think of those brethren who have spent their energies for the good of the denomination? Are they to be cast off without a thought now when they are no longer able to labour?

CHAPELS.

From the Chapel Secretary's Report, a most able and interesting document, we learn that 17 new chapels have been opened during the year at an outlay of over £13,870; and that towards this amount more than £5,000 have been raised.

Some 98 of the chapels have contributed towards the support of the Ministry nearly £400. The magnificent new Chapel—the largest in the denomination—opened at St. Helier's, Jersey, just after the last Conference has succeeded far beyond expectations. Towards the Jubilee Memorial Chapel a large sum has been raised, but a further effort is to be inaugurated with a view of removing the whole debt at once, or within two or three years. Such an effort ought not to fail of being completely successful, and, until we are compelled, we will not believe that our friends will allow it to fail. It is encouraging that since the opening of the chapel the congregations have been good, and the friends regard the prospect as decidedly favourable.

PREACHERS' SALARIES.

At the last Conference it was felt that the time was come when something must be done to increase the salaries of our ministers. It was generally admitted that their stipends are not at all in proportion to their requirements. The Connexional Committee was instructed to prepare a scheme, and lay it before the several Quarterly Meetings, which were to report thereon to the coming Conference, through the District Meetings. This was done, and after a long discussion the Conference came to the following decision :—

"That as in pursuance of a resolution of the last Conference the whole question of the salaries of our Ministers was to be reconsidered by the Connexional Committee, laid before the Quarterly Meetings of the various stations, and reported on from the District Meetings to this Conference; and as this course has been adopted, and the Connexion having by general consent agreed thereto, we recommend the adoption of the scale suggested by the Connexional Committee, viz.:—an increase of £2 per year for three years as a *minimum* salary for married Ministers, and £2 each in advance of the present stipend immediately for unmarried Ministers, and we think the plan so admirably worked out by the special Committee on Chapel affairs renders this course easy and practicable."

It was felt by several—some of our principal laymen among the number—that at least *five* years should have been substituted for *three* years, and even then the salaries of our ministers would be *considerably below the salaries of the ministers of any other Methodist Body*.

METHODISTIC UNION.

The Revs. T. SMITH and J. STACEY, D.D., attended the Conference as a deputation from the Methodist New Connexion, and received a hearty welcome. We should have been pleased to furnish a report of the admirable addresses delivered by the deputation, on their being introduced by the President to the Conference, but, to tell the truth, we forgot for the time that it was our duty to *report* as well as *hear*. We must therefore throw ourselves upon the charity of our readers, and ask their forgiveness. This we can say, that the addresses made a profound impression, and won all our hearts. We felt that if nothing more came of the attempts at Union, that the pleasure and profit then received were an ample reward.

Of the other matters which came before the Conference it is not necessary now to speak, especially as our space is gone. We may, however, observe that a remarkably good feeling prevailed throughout the discussions, and it was evidently the aim of all to come to the right conclusion,—that conclusion which should be most conducive to the glory of God, and the welfare of our beloved denomination.

May the Great Head of the Church be with us during the coming year in an especial manner, building up the Church and converting sinners from the error of their ways. And let us each resolve to labour and pray for this alone; and when life's labours end, as soon they will, may we find the rest of Heaven.

The following Addresses were adopted by the Conference.

Address to the Churches.

DEARLY BELOVED FRIENDS,—

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature,

having escaped the corruption that is in the world through lust."

The return of the season in which we assemble at our Annual Conference, gives us an opportunity of addressing you, and reminds us also of the flight of time, and the shortness and uncertainty of human life. During the last year death, as usual, has been at work among us. Br. JAMES MOXLEY, and Br. JACOB HUNT PRIOR, who, through

age and infirmities, had retired from the active duties of the ministry, and were on the superannuated list, have died in the Lord. Br. WILLIAM MOUNTJOY, who was with us at the last Conference, sharing its duties and enjoying its privileges, and until November last was in full work in the Exeter Circuit, has also passed to His eternal rest. And since the commencement of this Conference, we have received the painful intelligence of the departure of our dear Br. EDWARD PRICE, of Canada.

Of these honoured brethren, we may say with confidence: "Not lost: but gone before." To these must be added 324 members on our Home Stations, all of whom we hope, and believe, are now "lodged in the Eden of love." Beloved, "be not slothful, but followers of them who through faith and patience inherit the promises." A similar list will be presented at another Conference! Whose names will that list contain? How many of us before the next Conference will be numbered with the dead? In view of this, how weighty is the Saviour's admonition: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." "Let your loins be girded about, and your lights burning, and ye yourselves like unto servants waiting for their lord." With the required preparation,

"To die, is but to fall asleep
In the soft arms of God."

But while God buries His workmen, He still carries on His work, by raising up a succession of active, able ministers. Nine young men at home, and three on our Foreign Stations, after finishing their probation, have been received into Full Connexion by this Conference. They have given evidence of deep piety, soundness in the faith, clearness of their call from God, with sufficient mental and physical ability, satisfactorily to preach the Gospel of Christ. We ask for them—as for others who have been longer in the field—an interest in your fervent prayers; that such a supply of the

Spirit may be given, as shall make them successful ministers of the New Testament. Never was a ministry, filled with the Holy Ghost, to meet the sophistry, correct the errors, stem the tide of worldly conformity, reprove the worldly and wealth-loving spirit of the age, and arouse men from their religious apathy, more needed than now. Such a ministry God will assuredly raise up in answer to united, fervent prayer.

We ask you to unite with us, in hearty thanks to our Heavenly Father, for the success which He has graciously given to the labours of his servants, by which in the past year 2310 persons on our home stations have been professedly converted, and induced to join the church of Christ. This is certainly a matter for praise to God. But even in this, we rejoice with trembling! Our happiness is greatly chastened by the fact, that by deaths, emigrations, removals beyond the sphere of our operations, and other causes, we are 461 members less than were returned last year. Over some of these causes we have no control. But might not many, who are now outcasts, have been gathered into the fold of Christ, and some declensions have been prevented, if there had been more love to the souls of men, and more Christian care for each other? We hope this decrease will produce in you, as it does in us, "great searching of heart." If spiritual life were as vigorous, and Christian experience as rich and joyous, as is our privilege, would there not be a greater concern for the welfare of others, whether in the church or out of it? While the responsibility of preaching the truth, and feeding the people with knowledge, rests with the ministry, your duty is to assist in leading sinners to Christ, and watching over their religious interests. Successful work greatly depends on vigorous life: such life can only be sustained by proper aliment. Soul-life is dependent on divine influence. The grace of God is given in the use of the appointed means. "They that wait upon the

Lord shall renew their strength." Use then, beloved, those Christian ordinances which have been appointed as helps to your spiritual life. As declension frequently begins in the neglect of private prayer, let nothing deprive you of communion with God in closet devotion. Unite your supplications with others in the prayer-meeting. "The effectual fervent prayer of a righteous man availeth much." "Whatsoever two of you shall agree to ask, as touching my kingdom, it shall be granted." And let your leaders and fellow Christians be cheered by your regular attendance at the class-meeting. "They that feared the Lord spake often one to another." Set a high value on the sacrament and love-feast. These tokens of Christian fellowship, and emblems of Christ's dying love, by which we show forth the Lord's death until he come, will affect your hearts, and strengthen your souls. Neglect not the Holy Scriptures, but show your grateful appreciation of a free and open Bible, by a regular and prayerful perusal of its blessed pages. Its promises will sustain you; its precepts will guide you; its examples will cheer you in your way to heaven. Beloved, let not the altars of your households sink into disuse; but place thereon your daily sacrifice of family devotion; and, through Christ, wait for, and expect an answer by the fire of divine love. What Christian parent would not shrink from being classed with outcasts? and yet the Lord Jehovah says: "I will pour out my fury upon the heathen; and upon the families that call not upon my name." And then as the exercise of self-denial is the condition of discipleship, we urge you to guard against worldly conformity. The highest honour is humility; the greatest beauty is unadorned simplicity; the brightest lustre is the reflection of Christ's moral image. "Let the beauty of the Lord our God be upon us." The spotless lily—the emblem of incarnate love—needs not the blush of the crimson rose; and by any attempt to appropriate it, the beauty would be marred rather than made,

Strive not by external embellishments to compensate for the poverty and deformity of the soul within; but let your adorning "be the hidden man of the heart; the ornament of a meek and quiet spirit, which is in the sight of God of great price." Let the world see that you are "strangers and pilgrims upon the earth;" and that your "citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Your relative duties demand your attention; let them be cheerfully and faithfully performed. The authority with which God has invested you as heads of households should be used for His glory, and the good of your families. "Children, obey your parents in the Lord: for this is right." "And, ye fathers, provoke not your children to wrath." "Servants, be obedient to them that are your masters according to the flesh. Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart." "And, ye masters, do the same things to them, forbearing threatening, knowing that ye also have a Master in heaven." To some of you, these admonitions may appear unnecessary. But from different reports of the Quarterly and District Meetings, and from facts elicited in a lengthy discussion at this Conference, fears are entertained that by some of you these duties are neglected. Our object, therefore, is to "warn and teach you, that we may present you perfect in Christ Jesus."

We scarcely need remind you of the stirring times in which we live. The gathering of the general Council at Rome for the evident purpose of proclaiming the infallibility of the Pope, shows clearly the ignorance and arrogance of men, the pride and deceptiveness of the human heart; and brings to mind the declaration of St. Paul to the Thessalonians: "Let no man deceive you by any means; for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God,

or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." Whatever may be the decisions, or immediate effects of this Council, and other efforts put forth by the Papacy—efforts which Protestants should by no means despise—we have no fear as to ultimate results. Surely it cannot be, that the Majesty of heaven will allow frail, sinful mortals long to usurp His authority, or claim, with impunity, the attributes which belong alone to Him. "He is jealous for His honour, and His glory He will not give to another." "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." But, beloved, we would especially guard you against that form of Popery—gaudy, specious, deceptive—which presents itself under the form of Protestantism. To say nothing of the slavery of its agents, in whom every vestige of manhood must be crushed out, before any person could lend himself to such a humiliating course, we maintain if, as we have been taught to believe, our National Church is a Protestant Church, that it is downright dishonesty to receive Protestant pay while doing Popish work; and that the strongest condemnation is not too severe of those who, while professing to cherish Protestantism, are sucking out its very life-blood; and while offering the kiss of friendship, are giving the secret, but fatal stab. The most effectual way to resist the insidious and deadly encroachments of the enemies of the "truth as it is in Jesus," is by obtaining a deep and extensive acquaintance with the Holy Scriptures, and by letting your every-day life be the very embodiment of the word of God. Seek to be "living epistles, known and read of all men."

We believe you will rejoice with us that the nation is waking up to the necessity and importance of general education. Whatever may be the merits of the Government measure on Education, it is certain that greater attention must be paid to our Sabbath Schools. These institutions with us are, as a whole,

reported as being efficiently worked, and in prosperous circumstances. But with a higher class of secular education, you will require increased power in religious training. Let these institutions have your intelligent and benevolent exertions, and strive, in every possible way, to make them that which they are frequently called, and what they ought to be, "Nurseries for the church."

The unhappy conflict which has just commenced between France and Prussia, you will all deplore; and no doubt the questions will arise: "To what will this lead? Where will it end?" To such questions no human being can satisfactorily reply! But does it not show the necessity of earnest, intercessory prayer? "For kings, and for all in authority, that we may lead quiet and peaceable lives in all godliness and honesty." It may seem strange that a few persons can set nations on a blaze; destroy vast multitudes; carry sorrow and misery into thousands of hearts and homes; spread destruction and desolation around; and drench the earth with human gore! Yet divine influence can destroy the base passions of the human heart, curb the warlike propensities of designing men, and unite all in one common bond of brotherhood. And this state of things we all ought to seek by earnest prayer and the diffusion of Christ's Gospel. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let us all pray, and look for the "good time coming," when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid," and when the nations "shall beat their swords into ploughshares, and their spears into pruning-hooks," and they "shall learn war no more."

We have been favoured at this Conference with the presence of the Rev. Thomas Smith, President, and the Rev. James Stacey, D.D., Principal of Ranmoor College, Sheffield, as a friendly deputation from the Methodist New Connexion Confer-

ence. The genial, Christian spirit of those beloved brethren have greatly endeared them to our hearts; while their pulpit and platform services have given us much pleasure and profit. Whatever may be the further action of the two denominations respecting organic union, we believe the visits already interchanged will draw the cords of Christian friendship a little tighter, and induce us all to long for the time when Christ's prayer for His church shall be realized: "That they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent me."

The religious services of this Conference have been of a high and encouraging character. While many of the brethren have displayed greatly improved and increasing talent, Divine influence, in almost every service, has been richly and abundantly realized, enabling us to say, "Master, it is good for us to be here." The Conference Love-feast was a special season of Divine power and influence; which, we believe, will not soon be forgotten. To God be all the praise!

In a very few sentences we wish

specially to speak to those who are members of our congregations, but not being converted, are not members of our Churches. Without conversion, you cannot be saved! Without the grace of Christ, you cannot be happy. Many of you have been convinced of sin by the Holy Spirit; but, by refusing converting grace, your impressions have worn away. You are deeply indebted to Christ for life and every blessing pertaining thereto; but especially for the preventing grace of His Gospel. Embrace then, at once, the offers of Christ's mercy! Unite with His Church, and, by your influence and property, help forward His cause. We *do*, and *will* indulge the hope, that before another annual Conference your names will be enrolled with us in Christian fellowship, and that you will enjoy with us the grace of Christ.

"And now, brethren, we commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." May we all share that blessed inheritance. Amen.

W. GILBERT, *President*.

I. B. VANSTONE, *Secretary*.

Address to the Canadian Conference.

DEAR AND BELOVED BRETHREN,—
With grateful hearts, and joyous spirits, and loving souls, we again greet you through the medium of our Annual Address. No part of our business at our annual gathering affords us richer pleasure, and calls into exercise more sacred and glad some emotions, than that of listening to your sentiments and declarations of paternal and brotherly feelings as expressed in your address to us, and our telling you of our deepening interest and prayerful solicitude for your highest well-being,—of our undiminished attachment to you as fellow-labourers in the Gospel of Jesus,—and of our

brightening hope of meeting you again, "if not on earth, in heaven."

Pleasing reminiscences and hallowed associations have been awakened and revived in our minds by your tender and touching references to early days and scenes of toil in the work of God in this our dear old England. Some few yet linger among us, who can recall to remembrance those happy days of toil and suffering, of self-sacrifice and triumph; others in our midst remember, with admiration and grateful interest, the persons, characters, prayers, and Christian efforts of some among you who have become grey in the service of their

Master, and who are waiting for the summons to go up higher to serve God in the tabernacle above. Those who shared with some of you the toils endured in the early history of our denomination at home, and those who lovingly recognize the fact that they are the fruit of your labours in the Lord, delight to think of you as co-workers with the Lord, and anticipate the time when with you they will share in the joy of the Saviour's presence and glory in heaven; or think of you as their fathers in Israel, and hope to be the crown of your rejoicing in the day of the Lord. Others among us are grateful to know that their efforts to do good in days gone by, though often apparently unsuccessful, were in regard to some of you not in vain in the Lord; that the seed sown prayerfully and tearfully in England, has been found good after many days, and appears now in the zeal, and piety, and Christian earnestness which characterize some of the younger ministers among you in Canada, as well as in numerous instances among the officials and private members of your Churches. We feel that in regard to the agents raised up by God for the Connexion, both at home and abroad, that it is a matter which deserves special and grateful recognition. The great Head of the Church has raised up for our Society a succession of able and faithful men to guide its affairs at home, and to carry out its enterprises abroad. The Providence of God is seen not only in raising up the men, but also in assigning them their sphere of labour. We will not attempt to pronounce their eulogy. It is written on ten thousand grateful hearts, and will be read aloud amid the hushed solemnities of the "great day of the Lord!" Look also at the hosts of Local Preachers, Leaders, Stewards, Trustees, Teachers, Tract Distributors, and Missionary Collectors that have been raised up in continuity, and in increasing number and efficiency—rendering, in spite of difficulties and discouragements, steady, generous and valuable support. We glorify and give thanks to the God of all

grace and consolation because of these things.

The goodness of God has been vouchsafed to you another year, in preserving the lives of all your ministerial brethren; for which we join you in devout gratitude to the Great Head of the Church. The comparative early retirement from the full work of the ministry of the brethren Hoidge and Gale—men whose labours have been richly fruitful, is to us as well as to you a cause of chastened sorrow. Our prayerful sympathies have been stirred in regard to the brethren among you who have been called to endure afflictions, especially are our hearts touched and softened by learning the fact of the very delicate state of health of the brethren Price* and Hunt. May they be fully ready for the will of their Lord.

In Australia, also, the lives of all the ministerial brethren have been graciously preserved another year; though one or two in Victoria have been chosen for a time in the furnace of affliction.

At home, we have had our lists broken by the death of the brethren Prior, Moxley, and Mountjoy. Br. Prior occupied a distinguished and honourable position in the denomination for many years, and efficiently served its interests, and the cause of truth, by his pulpit and platform exercises,—his pathos, fire, and impassioned eloquence rendering him often an effective and successful speaker. As for many years he sustained some official position in the executive of the Connexion at home; the influence of his tact, and shrewdness, his power for argument and skill in legislation,—though somewhat modified by an impulsiveness and seeming dogmatism peculiar to his constitution—was for a long time exerted in favour of the best interests of the Society. And never would our late Foreign Secretary be more eloquent or successful as a speaker or pleader than when engaged in advocating the claims of our Home and Colonial

* Since this address was written we have received intelligence of the death of Br. Price.

Missionary work. Brother Moxley, though not generally so *prominent* in his services rendered to the Connexion as brother Prior, was, nevertheless, as *eminent*, and faithful in the discharge of his duties as a Christian Minister; and was highly distinguished by the God of salvation in the sublime work of preaching Christ's Gospel to his fellow-men. These brethren had both retired from the full work of the ministry, and were on the Superannuated list, previously to their last illness and death. In Br. Prior's case, death had been long expected by his brethren and friends; but in Br. Moxley's case the hope was cherished by many who saw him at the Bristol Conference, that for many years his cheerful spirit and efficient services might be continued to the Church below; but our heavenly Father thought otherwise, and after a short but painful affliction took him home to the rest and joy of Paradise. Brother Mountjoy's health for several years has not been good, and fears were often entertained by those who were most familiar with his physical condition, that his labours might soon be abruptly closed; still at the last Conference, when he received his fourth appointment to the Exeter Circuit, and even up to the time of our Autumnal Committee Meetings, he showed no particular sign of any marked change; but in November, by a little extra toil and anxiety, the disease, which had once and again made him somewhat apprehensive as to results, became more fully developed, and in a few short months our dear brother, having laboured in the Itinerancy for nearly 20 years, and having endeared himself to a large circle of friends as well as to his brethren in the ministry—succumbed to the power of consumption, and in the presence of his aged father, his loving sisters and devoted brother, passed away in holy triumph from earth's toils and vexations to heaven's calm and holy employments. Several brethren have had severe afflictions during the year, but, by God's good hand upon them, they are restored to health and labours.

We devoutly bless God for the "showers of blessing" that have fallen on many of your Stations, and for the many tokens you have had of God's favour and blessing in your midst; though we deeply regret that, through want of men and means, you are compelled to withdraw your agents from the "Lake-Superior," Stations. We regret this all the more, as we fear you may have been somewhat disappointed in not getting a full supply of agents from England, in response to your earnest appeals for additional men. But we assure you that we have done our utmost to meet your case. So many of the brethren having fallen ill, several others having recently been sent to Australia, together with the fact, that there was but a small number of Candidates available for the President from last Conference—have combined to make it a most difficult work for our President to supply our Circuits at home; and after all, in one or two instances we have been compelled to reduce the number of agents.

We share in your deep solicitude for the welfare and spiritual prosperity of the Church; and feel that no financial success, either in the form of increased receipts for the Connexional Funds, or in the form of Chapel erections, or enlargements, can compensate for the want of spiritual life and beauty, of vitality and fruitfulness, of energy and aggression, of holy struggle and spiritual conquests over sin, and Satan, and error, which the provisions of the Gospel, the power and authority of God, the indifference of the Churches, the zeal and activity of false teachers, and the perilous condition of the unsaved around us, demand at our hands. We have to confess with deep sorrow and humiliation to a serious decrease in our numbers on our Home Stations, amounting to about 670; so that after taking into account the increase you report in Canada, and the net increase in Australia, we have 461 persons fewer in fellowship with us than we had twelve months ago. We fear that, the political, ecclesiastical, and educational agita-

tions in our midst, and which appear more and more significant, exciting, and important as time passes on, circumstance after circumstance, seemingly intensifying the opposition of parties, and making all more and more in earnest to carry their own peculiar plans to a successful issue: these things, we fear, in many instances, have proved injurious to the interests of spiritual religion, and greatly impeded the triumph of Christ's Gospel.

With you, we feel that the "signs of the times," both in the Church and in the world, are such as to fill the mind with wonder if not with fear. There are mighty swells to be seen on the surface of society; and these only indicate the mightier currents that are flowing and working in the depths below. We are called to witness such shocks of sentiment, such earthquakes of feeling, that the wisest and most confident stand aghast, and the timid are overwhelmed with dismay. The rapidity with which change follows change is remarkable. Event follows upon event, crisis comes crashing on crisis, in such quick succession, that we no sooner begin to wonder at one than we are overwhelmed by the startling character of another.

We find on every hand a *clamorous war of opinions*. New opinions are started on most subjects; or, former ones, once abandoned, are revived. All extremes in matters of religion are among us; and all more or less seem to flourish under the advocacy of earnest and, in some instances, gifted men. Atheism, Pantheism, Secularism, Mysticism, rigid orthodoxy, and vague latitudinarianism prevail. There are terrible principles and powers at work; there is much of morbid sentiment, much of daring speculation, much of restless, reckless ambition; there is much of drivelling superstitiousness on the one hand, and of sceptical profaneness on the other; so that we may well stand *appalled* if not filled with despair. Infidelity, beaten from every ground, driven from one position to another, rises in new forms, and takes up new

positions, as if at last it had found an impregnable fortress; pretending now to an extraordinary zeal for human interests, a passion for the welfare of man's physical and secular life, a concern for man's worldly happiness, as if the Maker of man's frame, and the Father of his spirit heeded him not, as if Christ cared not for His brethren in the flesh, whose infirmities he has felt, and whose sorrows He has borne; as if the Gospel had no blessing for this life, as well as that which is to come. Other signs are scarcely less gloomy: "Extremes meet," is the adage; and we may see the truth of it illustrated in the present religious aspects of our country. Whilst on the one hand, a large portion of the community are rushing into wild theory, having seemingly broken loose from every mooring, and are drifting down the current of reckless conjecture; on the other hand there is a powerful tide which has set in towards the yawning abyss of Priestcraft and Popery. One stream dashing on towards universal scepticism, another running steadily in the direction of blank credulity. On the one hand infidelity spreads; on the other superstition revives. It is a melancholy thing when professedly Protestant men and women attach more importance to a crucifix than to the cross; to dimly burning tapers than to the light of God's pure truth; to bowings, genuflexions, and priestly millinery than to the weightier matters of the law; and place more faith in outward sacramental observances than in the Gospel which is the power of God to salvation! Two centuries ago, the saintly Richard Baxter wove his "winding-sheet for Popery;" but Popery was not dead, she only slept awhile, and she has now risen like a giant from sleep, and is putting forth energy in every direction to delude and ensnare all Christendom. But there are also noble combinations for good—strenuous efforts made for the maintenance and furtherance of truth; and there are many encouraging tokens that the Spirit of God still bears testimony to the

Word of His grace, and that the Saviour lifted up fails not to attract, to renovate, and to save. Thus the present times are not all made up of dark, threatening, and portentous clouds; any more than they are full of bright and glorious promise. There are reasons for tears; but there are also grounds for smiles. Like the morning that breaks in autumn amid wild and lurid clouds; yet through those lowering clouds there dart such glorious beams from the secluded sun, encouraging us to hope that after a few fitful blasts the gloom will roll away from the heavens, leaving the sky more pure than ever, and the landscape beneath it more bright and calm. With full confidence in the energy and ultimate success of truth, and conscious of the faithfulness and power of God, with the Psalmist

we exclaim, "Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof * * The Lord of Hosts is with us; the God of Jacob is our refuge." Our Conference has been a large one, the Circuit Stewards as well as the Ministers have evinced great interest in the business which has occupied our attention. The public services have been truly refreshing and encouraging, and we separate with the conviction that greater personal consecration and increased diligence and prayerfulness are necessary to our being a greater power in the Church and in the world.

W. GILBERT, *President*.

I. B. VANSTONE, *Secretary*.

THE RECOGNITION SERVICE.

On Friday, July 29th, the Recognition Service was held, commencing at half-past two. After singing and prayer, the President said, at our Annual Conferences we bring before you the young men who have fulfilled their term of probation, to be recognized as ministers among us. He felt glad in being present, and could not help calling to mind the time when he stood in a similar position. He was pleased to be able to say that each young brother had been heartily received by the Conference, and he hoped that in days to come it would be seen that the confidence of the Conference had not been misplaced. He would now call upon each brother to give a brief account of his conversion, his call to the ministry, and the present state of his Christian experience.

E. ROGERS said: My dear friends, as it regards my conversion, I never shall forget it. From a child, I have been the subject of the strivings of the Holy Spirit, but I often grieved and forced Him to depart. I am glad that the Bible Christians visited the neighbourhood in which I lived, and there preached the Gospel of Christ. I attended their ministry for many years before I gave my heart to God. One Sabbath evening, in November, 1862, I heard a sermon which greatly affected me; in the prayer-meeting, after the sermon, several persons found peace through believing, but I left the place with the burden of guilt still resting on my conscience. One of my companions, who had been converted a week before, was with me, and on our way home he proposed prayer. I readily assented. There by the road-side we knelt down,

and prayed together. God heard our prayers, and blessed me with that peace which passeth understanding. I hastened home, and told my parents what great things the Lord had done for me. Soon after my conversion I began to speak to others about their souls; my name was soon placed on the circuit plan as a local preacher; and after labouring in that capacity for three years, it was thought by the Church that I ought to give myself wholly to the work. I felt that it was the will of God that I should do so, and I still feel that I am where God would have me be. He has given me souls for my hire. I have resolved this day to give myself more fully to the work, so that in the future I may be made a great blessing to many souls. Then when the mighty work is wrought, may he give me in heaven "a happy lot with all the sanctified."

H. WHELEN said: My dear friends, I feel this to be a solemn day in my history. From my earliest recollections, religious subjects made a deep impression on my mind, I felt religion was the right thing, and to be desired even while I was living in sin. It was shame, and shame alone, which kept me for years from Christ. Notwithstanding my repeated refusal, the Holy Spirit did not leave me. I continued to feel the strivings of the Spirit until I was fifteen years of age. The night when I resolved to have religion I never can forget; I felt myself sinking into ruin, with no one near to save. Then it was that Christ drew near to me, and declared Himself able to save unto the uttermost. I trusted in Him, and at once had peace. Soon after my conversion I felt that I ought to do something for Jesus, and became a Sabbath school teacher. Afterwards, some of the friends thought I ought to engage in the work of the ministry. After a long struggle, I consented. I feel I would rather do anything than engage in this work, if it be not my place. I must, however, say that I feel happy in the work, and God has often blessed me in it. I am resolved to preach *Christ*. My highest aim is to make the plan of salvation clear to all with whom I may have to do.

R. ORCHARD said: My conversion was a great reality. I never can doubt, and certainly never can forget it. How can I forget the day when "Jesus took my sins away?" All the circumstances, my convictions, my tears, my struggles, and my prayers, are as fresh to my mind as though it took place only yesterday, instead of fourteen years ago. I was converted in the Bible Christian chapel, Week St. Mary. Mr. Woolcock was preaching from the text, "God so loved the world," etc., when I wept for the first time under a sense of sin. At first I intended to keep my feeling to myself, but when he began to pray, I was constrained to cry to God for mercy. I did not obtain peace that night. The next morning I went again, and while kneeling at the footstool of mercy, I saw, by the eye of faith, Christ crucified for me, and I was enabled to sing the praises of God.

Since that time I have been pressing forward in my heavenly way. After my conversion, I soon found my hands full of work. The Sabbath school I found to be a delightful sphere of labour, and nearly every Sabbath I spent an hour in visiting the sick. It was not

long before I was sent to fill some appointments in the circuit. For two years I laboured as a local preacher, when I removed to the Hicks Mill circuit, where I spent four of the happiest years of my life. From this place I was called by the Missionary secretary to the Home Mission field, and as I had felt the call of God before, I could not refuse to go. I went, and the Lord went with me, and though I have found the work of the ministry to be much more arduous and trying than I anticipated; I have been graciously sustained. Preaching Christ to sinners I esteem the greatest work in which any man can be engaged. And though I have no doubt about my call to the work of the ministry, yet a sense of my weakness and unworthiness at times almost overwhelms me, and were it not for the success I have realized, I must have given it up. I hope to be made a blessing to hundreds, and afterward be received to glory.

W. H. HILL said: My dear friends, I have looked forward to this day with great anxiety. I regard it as one of the most important days of my life. While I have been listening to the religious experiences of my brethren, I have been led to the conclusion that in some more important points conversion produces the same results in all, while, in points of less importance, there is a wide difference. In all, the burden of guilt is removed, that fear of death, which hath torment, is gone, and filial confidence takes its place. But in the outward expression of these results, there is great diversity. Some persons are the subjects of a deep peace, others are filled with rapture. About seven years ago, when God changed my heart, I felt a joy that I could not contain; it was as a fire shut up within; like Mary, my soul did magnify the Lord, and my spirit rejoiced in God my Saviour. Talk of extravagance, it would be a most extravagant demand indeed to ask me to hide such feelings as these from others. I could, and did, rejoice "with joy unspeakable, and full of glory." Soon after my conversion, I was requested by the then pastor of the Chagford station to take some appointments. I hesitated, but after serious consideration, and earnest prayer for Divine guidance, I found myself standing before my first congregation. That service I shall not soon forget; it was a "season of refreshing coming from the presence of the Lord." After a time my name appeared on the plan

as an accredited local preacher. While going round the circuit taking my appointments, the friends began to talk about my entering the ministry. I had no idea of doing this until the friends called my attention to it. I thought over the matter, and directed, as I believe, by God, I entered the ministry. Mingled joys and sorrows, successes and failures, trials and triumphs, have characterized my four years' toil; but to-day I have greater confidence in God than I ever had. I love the Saviour better to-day than I ever did. My determination is to work, and speak, and think for Him. I hope to realize more intimate communion with my Maker. May the guiding hand of God ever lead me, and finally crown me with immortality and eternal life.

W. OATES said: I can scarcely remember when I had not the desire to be like God's people; when very young the impression was made upon my mind, that there was in my heart "an aching void the world could never fill." I very well recollect having made known to my associates—some of whom were similarly disposed—the great concern I felt for the salvation of my soul, and my earnest desire to become like Samuel and Timothy, characterized by youthful piety. Having been blessed with praying parents, and having been early sent to the Sabbath School, the plan of salvation was soon understood by the young seeker after truth and peace. During the labours of the brethren J. Brown and C. Denning in the then Truro, but now Hicks Mill, Circuit, a gracious revival of religion was realized at Hicks Mill. Among the many who wept before God on account of sin, and earnestly sought forgiveness was myself. Never shall I forget the evening of the 27th October, 1853, when my heart was softened as it had never been before, when my guilt was made to stand before me as I had never before seen it; but, oh! the joy I felt the moment I cast my guilty soul on the atonement, there was given unto me "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." From that moment to the present, I have never once doubted my conversion. I am perfectly satisfied as to its reality.

In reference to my call to the ministry, almost as long as I have been capable of thinking, I had the idea that I should be a preacher; but there was a shrinking from it, and had I consulted my

own feelings, I never should have made an attempt to preach. I, however, left it with the church to judge whether I ought to engage in this sacred work or not. If ever I pleaded with God, it was then that the church might be guided to a right conclusion, and that if it were God's will I should be so engaged, that He would prepare me for its duties. My name appeared on the circuit plan as a local preacher, in which sphere I laboured for five years. Though I entered the pulpit with much trembling, I had wondrous access to God, my soul was greatly blessed, and I witnessed many conversions, which gave me much encouragement.

My mind now became powerfully impressed respecting the work of the regular ministry, and although this subject was introduced by many of the friends, I did not for some time speak out my own thoughts on the matter. I felt very frequently that I never could sustain the office of a regular minister; and, above all, it was hard to leave my comfortable home, a kind circle of friends, and the business in which for years I had been engaged. I may safely say, I endeavoured to make myself believe that such a conviction was a delusion, or a snare of the devil. Ultimately the conviction became so strong, that I could not raise a single objection, hence at the Lady-day Quarterly Meeting I was constrained to reveal the secret I had so long kept to myself. My first station was one in which there were many kind friends, and my colleague, the President, who was to me as a father, I shall ever esteem and love. I have often thought that had my circumstances been different I should have yielded to the temptation of Satan and returned home. My last two years in the Aberavon Circuit with my brother Trengove—who has been a brother in every sense of the term—though years of toil, and at times of distress of mind—for I never recollect being so tried in reference to the work of the ministry as I have during the past twelve months—yet, thank God, most glorious manifestations of the Divine favour have been realized. I am grateful that on both of the stations on which I have laboured I have seen many converted to the truth as it is in Jesus. I believe I am moving in the sphere in which God would have me be. I am as satisfied of my call to the ministry as of my conversion.

Concerning my present experience, the language of my heart is,—

"My Jesus, I love Thee, I know Thou art mine."

With Peter I can say, "Lord, Thou knowest that I love Thee." I desire to live to glorify God. My aim is to benefit my fellow men, to save them from a burning hell.

R. KELLEY said: My conversion took place about twelve years ago, under the most peculiar circumstances. I was tired of parental restraint, and earnestly sought after, what is termed, liberty. My idea of life was associated with the ball-room, the fiddle, and the dance. This, I remember, was sometimes styled "high life," but I found to my sorrow that it was miserably low life. There were longings in my heart which the world could not meet. But the turning point in my life came at last. I was sitting one Sunday evening, very carelessly, in a cottage in the Exeter Circuit where the gospel was preached. A local preacher came that evening, and took for his text, "Let the wicked forsake his way, and the unrighteous man his thoughts," &c. The word came home to my heart like an angel of mercy. I listened, believed, and in twenty-four hours I was rejoicing in a sin-pardoning God. I would that I could describe to you my surprise and joy when I found that all the deep longings of my heart were met by that simple act of faith in Christ as my Saviour. I could now sing—

"I love Jesus, hallelujah!
I love Jesus, yes, I do,
I love Jesus, He's my Saviour,
Jesus smiles, and loves me too."

Two years after my conversion my class-leader talked to me about preaching the gospel to others. I made it a matter of earnest prayer; I prayed for a greater compassion for souls. Nothing less than this would induce me to undertake the work. My prayer was answered, and my name appeared on the Tavistock plan. This was a step further than I had anticipated going. I had many times asked the Lord to bless my labours as a tract distributor, but never thought of asking Him to take me into the work of the ministry. I laboured as a local preacher for several years, never for a moment thinking of anything further until my mind was suddenly overwhelmed with deep and serious feelings about the regular ministry. At first it was very distasteful to me, and I wished my way might never open up. But I found that when I was the most alive to God I was the most concerned for souls, and at length I was led to lay myself fully upon the altar,

and became willing to take the course that the Lord would mark out for me. In due time I offered myself for the regular work. There was not, so far as I know, the slightest obstacle in the way, and I was at once employed in the Chagford Circuit.

From the remarkable manner in which my way was opened I could not doubt the divinity of my call, and I reasonably expected that if the Lord had put me into this work that He would make my labours successful, and indeed if this had not been the case, I should have seen my way out of the ministry, as clearly as I had seen my way into it. As far as I know my heart, my object in giving myself fully to the work of the Lord, was that I might be more successful in preventing the ruin of my fellow-creatures.

I can quite understand the feelings of Mr. Spurgeon when he said, "Never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order, until I first heard of one who had found salvation through my instrumentality." I recollect the thrill of joy which went through me when the first person was converted under my preaching—no young mother ever rejoiced more over her first-born child; no warrior was ever so exultant over a hard won victory; my feelings were very much like Spurgeon's—I remember the case so distinctly, it was when I was a local preacher. The man came to mock, but the truth struck him hard so that he never rallied again. I remember how he looked, and how earnestly I worked, and prayed to win him to Christ. He was not brought into the enjoyment of liberty that night; but a glorious work had commenced, which resulted in his conversion. Soon I went to see my first child in the Gospel, and glad as I was to see him he was much more joyful to see me, his running to meet me, and the earnest squeeze of the hand, showed how deep were the holy feelings of his heart. If I had been made the sole proprietor of the universe I could not have been half as glad as I was then, but since that hour—and the thought greatly humbles me—I have seen hundreds of similar conversions. Those who have been my greatest opponents have been arrested, and converted, and have become my greatest friends. I still desire to labour for souls. I want no other honour than that of winning souls to Jesus. As to my present experience, Christ is still to me the fairest, the dearest, and the best,

D. MURLEY said: In early life my heart was the subject of religious impressions. I was blessed with pious parents, who prayed for me and taught me in the fear of the Lord. They took me to the sanctuary, and sent me to the Sabbath school, where much of the precious seed of Divine truth was sown in my youthful mind. Surrounded by so many religious influences, I began, when very young, to see a beauty in Jesus, and for a time I enjoyed a measure of the Divine favour. When about eleven years of age I had to leave my home, and go forth into the world; for sometime I was favoured with godly companions, but after a few months I was separated from these, and had to associate with those who were living "without God in the world." There was no one to take me by the hand, or give me a word of counsel, and my religious facilities were very scanty. Soon the fervour of my religious desires died away. I began to disregard Christian duties, and indulged in sinful pleasures. I left my heavenly Father, and strayed into a far country. For several years I walked in the way of transgressors, but found it a hard path. But God was very gracious to me during these wanderings; several times my life was in great danger, but I was preserved, and the Good Shepherd sought me. Attending Divine service at Clawton chapel, in the Holsworthy Circuit, I was powerfully impressed by the Holy Spirit. I did not decide for Christ that night; the impression, however, did not pass away. A special service was announced for the Monday evening; I attended, became a penitent at the foot of the cross, and at the close I felt myself not far from the kingdom. As yet, however, I was not filled with that joy which my soul craved. It was not until the Wednesday following that my soul realized that glorious fulness for which it cried. On my way to the sanctuary, talking with a companion of heavenly things, Jesus drew near, and I was filled with the Holy Ghost. Soon after my conversion, I had a desire to preach Christ to others. My first pulpit efforts were far from successful; this for a time rather discouraged me, but I soon began to feel at home in the work, and the Divine blessing attended my efforts. After labouring for three years as a local preacher, I felt it my duty to offer myself for the regular ministry. About this time, while labouring with others for a revival of the work of God, we received signal manifestations of

God's power, believers were quickened, and sinners converted. Under this mighty influence, I entered on my mission, prompted by a sense of duty, and love to God and perishing souls.

During the four years of my probation, I have been blessed by God, have felt at home in my work, and have had some success. I am quite satisfied that I am moving in the right sphere.

As it regards my present experience, I know that I am a child of God, and enjoy His love shed abroad in my heart. I have an earnest desire to labour for Christ, and I want a deeper devotion to the great work of soul-saving. I hope to make the cross of Christ the theme of my preaching; the salvation of souls the aim of my ministry; and the glory of God the end of my life. May I have grace so to live, and at last may we meet in heaven.

F. Lockwood said: I am persuaded that my religious life is as eventful as that of my brethren, and that the facts are as interesting as those you have listened to from them. From my earliest days I have had religious impressions and a strong veneration for religion. My parents always took an interest in my religious welfare. My mother was a pious woman before I was born, and after my birth did often bear me before the mercy-seat and plead with God for my conversion. I can remember kneeling with my sisters and mother at the family altar, and hearing mother pray for us one by one, mentioning our names in her prayers. Often when she would get to my name I would look up in her face, and when I saw the tears flowing from her eyes my little heart would feel deeply, I thought, "Oh, how mother loves me! I wish I could be good!" and my feeble heart at such times made many pure and earnest resolves.

Notwithstanding these good feelings, I ran into many extravagances of sin, yet amid all my sinfulness I had strong convictions of what was right, and so deep were my religious feelings that I never dared to retire to rest without repeating a prayer which was taught me when a child. When about fifteen years of age I heard a sermon by the Rev J. Caughy, on "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." This sermon greatly impressed me. I was then attending an adult school in the North of England, and one Sabbath afternoon the teachers and converted scholars held a lovefeast when I was

present. As several of the young men related the particulars of their conversion, they referred with strong emotion to the prayerful interest which their mothers had taken in them all through life. Much of what was said on this point was so like my own case, and there being a remarkable amount of spiritual influence present, I was mightily affected. I wept, wept bitterly, but was ashamed of my feelings and tears, therefore was anxious that no one should know of them, I turned away my face to the wall, and wiped away my tears when I thought no one was looking at me. But a good work had commenced, and I, with many others, that afternoon sought the Lord most earnestly.

Every seeker that afternoon was successful save myself and another young man. The Wednesday following while I was at work I was thinking anxiously about my soul, when suddenly I realized a change in my feelings. The change was clear to my mind, but because I realized it so easily I was afraid to tell any one, for fear I should be mistaken. I arose from my work, went out of the workshop into the yard, walked from one end to the other, questioning in my mind as to the genuineness of my feelings. But the more I questioned, the more certain I became of the fact. I then resolved that if I lost what I then realized, I would ever believe that there and then I was converted; and this resolve gave me stronger confidence and courage.

I now thought I would watch myself for a few days, and not mention what had occurred until I was more confident. On the Sunday following the young men were going to have another lovefeast, and I thought I ought to tell what the Lord had done for me since Sunday last. I remember that Sabbath very well—remember calling mother upstairs at dinner-time and telling her what had happened during the week, and that I wanted to speak in the lovefeast that afternoon, but that I was timid, and afraid I could not do it. I remember mother desiring me to kneel down with her in the room, and her praying very earnestly that God would help me to tell of the good I had received. I arose from my knees after that prayer greatly benefited, and went forth that afternoon determined to tell "what a dear Saviour I had found." I felt fully prepared to do this under the benediction which my mother's prayers had brought upon my soul. I

went and told my story tremblingly, but sincerely and cheerfully, and the Lord greatly blessed me.

In speaking of my call to the ministry I should say that before I was converted I often thought how noble and blessed it was to be a minister of Christ. And when I was converted I felt I should like to be a preacher of His truth. Several years after my conversion my class-leader asked me to go and preach to the people, to which I consented, and felt very happy in the service. I went several times, and soon my name appeared on the local preachers' plan.

Some time after this I became acquainted with the Bible Christians in London and joined myself to them. I was asked by one of the principal friends of the church if I should like to be in the ministry. My reply was, I loved the work of the Saviour, and should have no objections if Providence opened the way for me. From a deep conviction, arising from the influence of the Spirit upon my heart, and from providential openings, I felt at this time to write Br. Luke, and say, that if I were of any service, I was willing to devote myself wholly to the work of the ministry. Shortly after this I was called out to labour and have continued to do so until now.

My present experience is one of joy to my heart. I can confidently repeat the words of the Apostle, "Therefore being justified by faith I have peace with God through my Lord Jesus Christ." I still realize a full assurance of my acceptance in the Divine favour, and am certain that I have passed from death unto life. That I am called to the ministry, I am confidently persuaded, and I joyfully feel at this moment to consecrate myself to the good service of my Redeemer.

R. HAWKEY said: I feel the importance and responsibility of my present position. When I was about seven years of age, I had some rather peculiar views of man's spiritual state. I often thought that when a man had once sinned, there was no possibility of his being saved, being ignorant that I was sinning every day in thought, word, and deed. After some time, however, these views were changed and I began to see and feel myself a sinner in the sight of God. I frequently thought I should like to be converted, wept on account of my sins, and longed to enjoy the glorious blessing of gospel salvation. But I continued to live in sin until I reached the age of fourteen,

when hearing that a revival was in progress not far from where I lived, I determined to go and give my heart to God. That resolve I fulfilled, but with much trembling. The text was, "The way of transgressors is hard." I felt that my way was hard. I fell on my knees, wept on account of my sins, and prayed, "Lord, save me." God heard my prayer, and made me very happy. That was the best choice I ever made. Seven years after this my name appeared on the plan of the Bodmin Circuit. Having laboured for three years as a local preacher, I entered the Itinerant ministry. During the four years I have been engaged in this work I have seen many souls converted to Christ. I believe it is the work the Lord would have me do. At the present I am happy in God, Christ is my Saviour, and heaven is my home. With the Bible Christians I am resolved, by the help of God, to live, labour, and die.

After Mr. W. J. HOCKING and Mr. JOHNS had each spoken a few words concerning the young brethren, and the importance of the work to which they had been called, the Ex-President Mr. BLACKMORE, delivered the following

CHARGE.

MY DEAR YOUNG BRETHREN,—This is a day of great importance to you! A day to which you have looked forward with some anxiety! A day which we hope you will remember with pleasure both in time and eternity! May the cordial recommendations which you have brought to this Conference from the churches amongst whom you have laboured, the hearty and unanimous reception which your brethren have given you as sharers of their joys and sorrows, and the conversions you have already witnessed be received as evidences of the confidence reposed in you, and a pledge of future prosperity. May the unions which have been formed this day be broken only by death, to be reformed and perpetuated in that world which knows no interruption. May the fervent and united supplications which have ascended from this large assembly to the throne of heavenly grace for your personal welfare and ministerial success be speedily, abundantly, and continuously answered. And may the vows you have this

day made before God and His people be renewed and performed day by day.

According to our time-honoured custom, it devolves on me to give you a few words of counsel, of caution, and encouragement. I attempt the performance of this duty, not willingly, but by constraint of office. This unwillingness does not arise from a want of interest in your welfare; but from a consciousness of my inability to discharge the duty aright. If, however, I can only indicate a few of those qualifications which the ministry demands, and present motives sufficiently powerful to induce you, earnestly and perseveringly, to seek those qualifications, something at least will be done. If, in reminding you of the utter insufficiency of the greatest human talent for the proper discharge of these momentous duties, I can point you to a source of influence from which my own weakness has been so often strengthened, and induce you to wait at the Divine footstool until you are endued with power from on high, our time will not be lost.

With most of you I am somewhat acquainted. Some of you I have known for several years and have been privileged with the confidence and friendship of your families:—mine is not altogether therefore the voice of a stranger. Neither am I here as a specimen of sanctity and devotedness which is unapproachable: but as one of like passions with yourselves; and the standard presented is quite attainable, however much below it I may feel myself to be.

Allow me to offer you my hearty congratulations on your present honourable position. You are called to fill up the places of some who by age and infirmities have been necessitated to retire from the active duties of the ministry; and to strengthen and increase the ranks of those who are bearing the burden in the heat of the day.

Most of you have been blessed either directly or indirectly with the ministry of our fathers in the

gospel; some of whom are gone to their rest and reward. Their memories we revere! Of their characters we may justly be proud! Their works praise them in the gate: while their piety and spirituality of mind urge us to the attainment of a state of grace to which many of us are strangers! May you be worthy sons of noble sires! May you imitate their devotedness; emulate their zeal; catch their fallen mantles and sweep with them the overflowing waves of worldliness and sin; and like Elisha at the Jordan cry:—"Where is the Lord God of Elijah?" until these waves shall subside and cease to be an obstacle to the spiritual progress of the church of Christ! May you be valuable co-adjutors of your ministerial brethren, some of whom by their talents and labours are now enjoying that which they have justly earned—the confidence and esteem of our churches; and are destined by divine help to do yet greater things in the world.

Without selecting any particular passage of Scripture as the foundation of an address, we will simply utter a few sentences on:—"The necessary qualifications for, and the motives which should urge you to, the proper discharge of ministerial duties.

I. LET US MENTION A FEW OF THE NECESSARY QUALIFICATIONS FOR THE CHRISTIAN MINISTRY.

You have already passed through your four years of probation; during which your improvement has been such as to warrant this Conference in receiving you as accredited ministers in full status with the Bible Christian Church; but there is still need of constant culture. When we consider the greatness of the work, and the training necessary for its proper performance, it may well be asked:—"And *who is sufficient* for these things?" The successful discharge of ministerial duties—of which we hope you have formed a proper estimate—will demand the outlay of all your powers. The gospel is the means by which a fallen world is to be lifted up to the dignity of men and the honour of becoming children of God; and to

use it aright will require the exercise of both head and heart.

In the past, persons have fallen into two extremes. Some have contended that the cultivation of the intellect is the chief requisite for a gospel minister; others disregarding this, have urged the exercise of the emotional nature. But as in preaching the gospel, doctrine must not be separated from duty; so in this, neither the intellect nor the feeling should be overlooked. The cultivation of the former to the neglect of the latter will render you stoical; your discourses may be as clear as the stars, or bright as the full moon, but as cold and uncongenial as a frosty night. The exercise of the latter to the neglect of the former will make you enthusiasts; your zeal and warmth may produce present effects, which as to permanency may resemble a rope of sand; or be like Jonah's gourd springing up in a night and perishing as quickly; or as the seed cast into stony ground scorched by the sun's rays for the want of deeper soil.

1. *Let us look at* MENTAL *qualifications.*

Your preparation in the past, though creditable, is very little compared with what will be required in the future. Your studies therefore must be prosecuted with increasing ardour; and your mental culture greatly advanced. At the most you have only opened the door to the temple of knowledge; you have yet to unroll its parchments, and peruse its volumes;—whether beautiful with youth, or hoary with age—that you may bring therefrom things both new and old! You have scarcely sunk the shaft to the mine of truth; you have yet to cut the lode, and be enriched with its precious ore! So far you have been searching for gems amongst the pebbles of the brook; you have yet to dive to the depth of the ocean, and take from thence its costly pearls! You have scarcely entered the hall of science; you have yet to go from room to room, the contents of which will amply repay a thorough investigation.

To obtain this qualification, three things are necessary:—

(1). *Reading.* Books of a high class and character, full of thought, expressed in good style of composition, should if possible be selected. Dr. Sharp says:—"We want a greater acquaintance with the thoughts and reasonings of pure and lofty minds." Such books are cheaper and much more accessible now than they were only thirty years ago, and they should be read and studied until the ideas of the writers are clearly comprehended.

In doing this Theology has the *first* claim. The nature of your duties requires your principal attention to this subject. You have to preach the word; to explain the Bible; and make known to the people the will of God. Like the immortal Wesley, you must be "men of one book." Not that he confined himself to the Bible as the only book—as many erroneously suppose—for scarcely any man of his day read and published more than he. But he took the Bible as the foundation, and made all his reading and study contribute to the elucidation of that book. No persons of intelligence will blame you for being philosophers, or astronomers, or geologists, or historians, or metaphysicians! All useful information, if sanctified by the grace of God, may be made to tell on behalf of the gospel. But whatever may be your attainments in these sciences, if you are not good theologians it will be to your disgrace! If a person would excel in any art or business he must apply himself thereto until by constant practice he is master of it. As your special business is to teach the people the way of salvation, you must strive to excel in doing so, but you can never become distinguished divines without being well read in theology.

But above all you must be thoroughly acquainted with the Bible itself. Every book on theology should be measured by the standard of Scripture truth. All the doctrines taught, and all the duties enforced, must accord with Bible *teaching*. In sentiment and mean-

ing, if not in the very words, you must be able to say:—"Thus saith the Lord." Brethren! Was there ever a time when this was more necessary than now? How many persons—and even professors of religion—are much better acquainted with newspapers and the light literature of the day than with the word of God.

In one house the Bible is so richly draped and ornamented as to forbid the touch of the most delicate fingers! In another it is a piece of useless lumber, covered with cobwebs and dust! In either of these situations, for all practical or beneficial purposes, it might as well have remained in the old monastery at Erfurt, where it was found by Luther. It sometimes receives shameful treatment from those who peruse it and are its professed friends! One denies the inspiration of a very important part of it! Another to soothe the unholy throng explains away its awful threatenings! Against all these your practice must be a constant protest. You are ambassadors for Christ! God beseeches the world through you! How perfectly therefore should you become acquainted with His will and word. If to Christians generally it is said:—"Let the word of Christ dwell in you richly:"—how much more will it apply to ministers? "For the priest's lips should keep knowledge; and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."

(2). Another thing necessary to obtain this qualification is *study*. This has been defined as application to books, or applying the mind to any particular subject; which, we think, will include two things.

a. *Investigation, or the spirit of Inquiry.* Without this you may have much book learning, and yet not possess true wisdom. There are many things which for the present you must take upon trust, until you have time and opportunity to investigate them for yourselves. "Others have laboured, and you enter into their labours;" but this is no excuse for sloth and

sluggishness in you! For example:—A physician in lecturing to his pupils says:—"Gentlemen! my experience teaches that such and such medicines have a certain range of action, and are beneficial in the cure of certain diseases. In commencing practice you must take my word for it, and act on my experience. It has been the study of my lifetime. As you have leisure examine the whole for yourselves, and try to push the investigation further." This is not intended to prevent their study, but to help them in it. So it is with an author. His book gives expression to his opinions, but it is not intended to prevent your thinking for yourselves.

To this spirit of inquiry we are indebted for numerous facts in science and philosophy; for improvements in agriculture; and for the rich and varied store of Theological literature, to which we may have access.

Reading is like the miner digging for ore. Investigation, or the spirit of inquiry, resembles the smelter purging the dross from the pure metal; testing its quality, and showing its value. The one is like the farmer collecting his sheaves; the other is the threshing and winnowing process, by which the chaff is separated from the wheat.

In study there is also:—

b. *Accumulation and distribution.* There must be a time to gather, as well as a time to scatter. "Order is Heaven's first law." The sower, who has an empty garner at seed time, is not wise. Your minds and memories should resemble an orderly store-house, in which everything is properly arranged: not a lumber room, where all is confusion and disorder. The orderly grocer, or druggist, or draper, knows the box, or drawer, or shelf, where each article is kept; and the moment it is wanted the hand is upon it. The orderly merchant has his goods properly stored, where they remain ready for use. The able sailor understands his compass, and in the darkest night knows where to put his hand upon the rope on which the safety of the ship may

greatly depend. In like manner you should strive to accumulate ideas, and information, and so to distribute them according to their class or kind, that they may be always ready for use.

3. Another way to carry on mental culture is by *observation*. In prosecuting your work, you will often be called from your studies, but may always find something useful to occupy your thoughts and attention. As the bee gathers honey from every flower, so by observation you may gather knowledge from all surrounding objects. The beasts of the field and the fowls of the air may be made to enlarge your store of information. In the busy street or in the quiet family; on festive occasions, or in the chamber of death, you may always learn important lessons. The summer's heat or the winter's cold may aid you with ideas and illustrations. Preparation for the pulpit may be going on wherever you are. You need not be recluses or absent-minded when in the social circle; but whether passing through the busy streets of our crowded cities, or walking through the green fields, or visiting the families of our people,—if you allow one day to pass without gaining some information which will be beneficial to yourselves and your congregations, you may write on your diary, "*I have lost a day.*" Be careful to form your plans according to your circumstances, and follow them out as far as possible. In this way your minds will be well cultivated, you will enlarge your knowledge of human nature, and be better able to apply the word.

2. *Another part of the qualification is MORAL.* Your brethren have received you as devoted men of God. Had any doubt been entertained of the genuineness of your piety, or the soundness of your religious principles, not a single hand would have been lifted for your reception. Your piety must be maintained; your religious principles matured. Warmth of heart and soundness of moral feelings, are quite as neces-

sary as clearness of intellect. "Keep thine heart with all diligence: for out of it are the issues of life." Your communion with God should be so sweet, and uninterrupted, as not to admit of a single doubt, either in yourselves or others, respecting your acceptance with Him. Guard against an *official* religion; but let your piety be conscious, *deepfelt*. A minister can scarcely take a middle course.

Without striving to be one of the best of men, he will soon be a long way towards the worst. St. Augustine hazarded the opinion that few ministers of the Gospel would be saved. We hope, and believe, that the ministry of the present day differs greatly from the ministry of his day; and yet the bare possibility of becoming cast-aways, after preaching to others, is all but overwhelming. It may be possible so to discipline the feelings,—as some stoics and philosophers have done, as to make "a fair show" before the world. But if the inward, conscious, joyous feeling arising from the smile of God be absent, your life will be useless, and your work a drudgery instead of a pleasure. You have tasted the cup of penitential sorrow; have obtained redemption through the blood of Christ, even the forgiveness of sins; and are now conscious of the Divine approval, as you have just testified; but the difficulties of your station, and the temptations of the adversary will call into exercise all the grace you can obtain. Deep piety will show itself in an entire separation from the pleasures, and practices, and spirit of the world. This is required in all religious professors; but it is expected in a higher form in the Christian minister. As your employment is not secular, so you should guard against a secular or worldly spirit. Others are commanded to "Be diligent in business;" but you have no worldly business to pursue; and it is expected that even in the ordinary affairs of life you should carry with you the views and feelings of another world.

You must not suppose because

you are in the ministry that you are beyond a worldly spirit! Lust, and pride, and vanity, and resentment, will lurk in your path; and, if possible, allure you from the right way. The child with his mock sword, or sitting in his chair of state, exercising his little authority, is only a specimen of human nature of larger growth.

Some persons may think little of you; their manner may be cold and distant; or they may oppose you in your plans and work. This may be very annoying, and you will be tempted to hatred and resentment. Others may pet, and eulogise, and almost deify you, which will be very soothing to your feelings and will strongly excite you to pride and vanity.

At such seasons your only safety will be in living near to Christ. The power to overcome these temptations, to check unworthy motives, and to rise above whatever is inconsistent with your character and work, must come alone from God and be sought after by constant and earnest prayer. Divine grace will convince you of the numerous insults you have offered to your Heavenly Father, and will prepare you to bear with provocations from others. It will give you humiliating views of yourselves, and prevent annoyance if some should think lightly of you, as *their* views so clearly correspond with your *own*. And if others think highly of you, and are profited under your ministry, it will enable you to give back all the praise to God.

Deep piety will render your views of the sinful and dangerous state of mankind more distinct and clear. Nearness to God will reveal His purity, and convince you of the odiousness of sin in his sight. If *He* cannot look upon sin with allowance, how dangerous and deplorable, must be the condition of sinners, and how unsatisfactory the state of the Church! Clear views often produce deep feelings; and such feelings are necessary to right actions. The sight of a man sinking into the mire would excite your sympathy, and induce you to

rescue him from his perilous situation. In like manner the clearer your views of the danger of sinners, the more you are likely to feel and strive for their salvation. *Jesus* pitied the multitudes, *wept* over Jerusalem, and uttered this touching lamentation.—“Oh that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes.” The more you possess of the spirit of Christ the greater will be your compassion for sinners.

This state of heart will also assist you in the exercise of entire dependance on God. The sweeter the communion the greater will be your confidence in the Almighty. Abraham's piety had much to do with his faith in God. They moved in a circle and acted on each other like the wheels in Ezekiel's vision. And as Abraham honoured the Lord—the Lord honoured him in return. “Shall I hide from Abraham the thing which I do?” Lot was a righteous man and not allowed to perish in the overthrow of Sodom; but as his piety was never eminent, he was not noted for strong confidence in God. I was much struck with the following remark of a good brother while preaching at our last Conference; “No one can fully believe in Christ, unless the whole soul be given up to Him.” In the possession of deep piety the words of Christ will be ever present with you: “Without Me ye can do nothing.” God employs human agency. He has counted you “faithful by putting you into the ministry.” “We are workers together with Him.” But without Him all your efforts will prove abortive. Your preparation may be complete; and your aims, and attitudes, as precise and sanctimonious as Gehazi's, when he laid the prophet's staff upon the face of the child: but now, as then, death will occupy the place, and bid you defiance. But when, as in the case of Elisha, in answer to your fervent, agonizing, believing prayers, the Divine power is displayed, you will see many a dead soul start into

spiritual life! The Lord said to David: “And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the Philistines.” 1 Chron. xiv. 15. Remember, brethren, that it is “Not by might nor by power: but by my Spirit saith the Lord of Hosts.” The more you honour the Divine Spirit by a holy life and unwavering faith, the more that Spirit will honour your ministrations.

This depth of piety will induce you to be more frequent and fervent at the Throne of Grace, in private. “Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.” Your power for usefulness will be obtained when you are not seen by human eye. The splendour of the palace, and the strength of the pyramid command the attention, and call forth the admiration of all beholders: but the foundation on which the whole rests is deep down, out of sight. Luther's courage, Knox's heroism, Baxter's fervent zeal, Wesley's spirit of endurance, Whitfield's power over the masses, and Fletcher's heavenly-mindedness, were produced, and sustained, much more in private than by public exercises. My brethren, strive to hold sweet communion with Deity on the mount, and then, like Moses, your countenance will reflect the Divine glory when you appear before the people.

This state of heart will also influence you in attending to your pastoral duties. Holy joy is diffusive. Happiness in yourselves will induce you to seek the happiness of others—especially the members of your churches. “O! taste, and see, that the Lord is good!” “Come and hear all ye that fear God: and I will declare what He hath done for my soul!” Brethren, the whole of your work will not be done in the study or the pulpit. These places demand the greatest share of your thought and energy: but a

portion of your time should be devoted to pastoral visitation. Your members have a right to expect this—the poor of the flock, as well as those who invite you to share their hospitality. And is it not possible to make this important duty even a recreation? We have no sympathy whatever with preachers, (unless special circumstances prevent), who allow persons to absent themselves from our social meetings, and drop their names from our church lists, one by one, without striving to retain them by pastoral visitation! If this were properly attended to would not our church rolls contain the names of many who are now lost to us? But apart from the benefit of this to members, how many in those families might be led to Christ? Dr. Liefchild, towards the close of life, scarcely passed a week without meeting with, or hearing of, some persons to whom his remarks out of the pulpit had been made a blessing. And what has been done by others may be done by you. May you have clear heads, and warm hearts, and may blessings Divine attend your labours.

On this part we have addressed you rather lengthily, and shall now give in a few brief sentences—

II. THE MOTIVES BY WHICH YOU SHOULD BE ACTUATED IN PERFORMING MINISTERIAL DUTIES.

We mention,—

1. *The glory of Christ.* Glory is associated with excellence. It is the lustre which arises from it. There is glory in the sun, moon, and stars. There is glory in conquest: as it is the lustre of power, and wisdom, by which the foe has been overcome. We speak of a glorious day, a glorious victory, and of heaven as a glorious place. But spiritual glory far exceeds that which is material. The glory of Christ is the lustre which arises from the excellency of His person, His attributes, and His work. Sin dims that lustre! Sinners dishonour Christ. They bear false witness against Him in the world. The world is His. Men are His. Christ is dishonoured, therefore, in His

own world, and by His own creatures. The design of the gospel is the glory of Christ by subduing and changing the human heart; and this should be your motive in preaching it. It is not to display human greatness, nor to gain praise to yourselves, but that Christ's throne may be set up in every heart, Christ's image reflected by every soul, Christ's praises uttered by every tongue, Christ's right acknowledged by every human being.

2. *Love to souls is another motive which should actuate you in this work.* Do you ask then what there is in these souls to call forth your love? We reply:—The same that brought the Saviour from heaven, and led Him to the cross! His motives were not selfish, or sinister, but disinterested and pure. It was pity for man's helplessness! compassion for the distressed. Let the same motives actuate you. Man is lost. Will you not point him out the heavenly road? He is led captive by the devil at his will! Will you not tell him of a Saviour by whom he may be rescued? Having found the fountain yourselves will you not say, "COME" to Him? If a beast had fallen into a pit would not your love of pity induce you to help it out? But man is your brother! The same power created him—the same bounty supplies him—and the same Saviour has redeemed him. Whatever may be his condition or character, he is your brother! Whether dwelling in a mansion, or finding shelter in a cave; clothed in self-righteousness, or glorying in his shame;—he is your brother! If he were hungry would you not feed him? or thirsty would you not give him drink? or naked would you not clothe him? But what is the body, compared to the soul? The body will soon die, and mingle with the dust! The soul is eternal, and will live for ever and ever. You know, brethren, that without conversion man cannot be saved! Without being brought to Christ he cannot be happy! And oh! how many are lost already! How many are going now! Even since the commencement of this

service, how many of our fellow-creatures are gone to everlasting woe!! Even while we are speaking these words, some are sinking in the awful abyss uttering the doleful, but unavailing words, **LOST! LOST! LOST!!!**

3. *You should also respect the approbation of the Judge at the last day.* If you would then appear with confidence, the work assigned you must be performed,—the talent entrusted to your care, improved; and all done as unto Christ. Nothing can be more crushing to your minds, apart from your own safety, than the certainty that some of your hearers will be lost, because they refuse salvation. To some “you will be the savour of life unto life;” to others, “of death unto death.” Yet even this need not endanger your safety, nor prevent you from receiving the plaudit of the Judge. But if you are influenced by wrong motives, your condemnation will be certain. You may be able to say, “Lord, we have upheld Thy cause; preached Thy Gospel; established churches; comforted the disconsolate; and pointed sinners to Thee.” And then will He say:—“Forasmuch as these things were not done to me, you are condemned!”

But if you do all with pure motives, with what holy joy will you receive the “Well done, good and faithful servants! enter ye into the joy of your Lord.”

“O that each in the day
Of His coming may say,
I have fought my way through;
I have finished the work thou didst
give me to do.
Oh, that each from His Lord,
May receive the glad word,
Well and faithfully done;
Enter into my joy, and sit down on
my throne!”

And now just one word to this congregation. We commend these dear young brethren to your Christian sympathy, and fervent prayers. In the imposed changes of our Itinerant system, it may be their lot to labour amongst you. If so,—extend to them the hand of real friendship; heartily co-operate in their work; grudge not the pittance by which their personal necessities are so slenderly supplied; encourage them in their studies by regular attendance on their ministry; and let your profiting appear to all. And in the day of final destiny, may you welcome each other to everlasting habitations. Amen.

ANNIVERSARY OF THE MISSIONARY SOCIETY.

THE anniversary was held on Monday, August 1st, at the Mechanics' Institute, Plymouth. The afternoon meeting was presided over by Mr. J. Horswell. After singing and prayer, the chairman said he was greatly pleased in being present on that occasion. That was the 49th anniversary of the Society; it was therefore not like a new Society about to be launched, it was one that possessed a long and noble history of good works in the propagation of Christ's Gospel. He earnestly bespoke for the Report about to be read their serious attention and kind consideration. He was of opinion that all Societies receiving support from the public should give a strict and detailed statement of the use made of the Funds received. This the Report about to be laid before them would do, and if they thought the Society made a good use of the money placed at its

disposal, it would be for them to continue their liberality to it; if not, they should support other Societies who did more good in proportion to their means.

The Secretary then read some extracts from the Report; after which the Treasurer laid before the meeting the financial statement, which showed a balance of £1,372 14s. 8d. against the society.

Mr. R. BLACKMORE then moved—

“That the Report now read be adopted and published under the direction of the Committee, and that the cordial thanks of this meeting be presented to the contributors and collectors, through whose liberality and zeal the funds of the Society had been so well sustained.”

Among other remarks Mr. Blackmore said, he wished them to adopt the Report because he believed it to be truthful, and he showed how the audience might and should adopt it as their own.

He would also urge the printing of the Report; he would do so as an encouragement to the missionaries in their toil, who were labouring amid many discouragements at home and abroad, and as a testimony to the glory and grace of that God who had done so much for them. He then urged upon all present to support the Society to the best of their ability, and to do it systematically, that being the best and the scriptural way.

Mr. S. POLLARD seconded the Resolution in a very able speech, which produced much enthusiasm. He spoke of the teaching of the missionaries being free from the nonsense of Ritualism. They did not go forth with lighted candles, but with the lamp of Divine truth; they carried no crucifix, but an almighty Saviour. He proceeded to show that it was not possible to fix the limit of the good done by the agents of the Society, giving some striking illustrations. As it regarded the debt, he would much rather have the balance where it is than on the other side, for it showed that the Committee had a work in hand upon which they could wisely spend as much money as the public would contribute. He was quite sure if they would supply the means the Committee would employ them to the best advantage.

The Resolution was then put, and carried unanimously.

The next Resolution was moved by the President of the Methodist New Connexion, and reads as follows:—

"That this meeting acknowledges with thankfulness the mercy and faithfulness of God, as manifested in the success which has attended the preaching of the Gospel by the agents of this and kindred Societies."

Mr. SMITH spoke of the Missionary work as an unselfish one, undertaken for the benefit of others. It was for the good of others that the contributors gave of their means, that the missionary collector laboured with so much devotion, that the missionary left his home and kindred for foreign shores. All who were engaged in the work did so in the spirit in which Jesus undertook His original missionary work of universal salvation. He was glad that they did not merely rejoice in the success of their own Society, but that they rejoiced also over the success which had attended kindred institutions. The Christian Church is one church, and they ought to feel as members of one church. He knew of no better way of bringing the different sections of the one church

into accord, than by getting the missionary spirit more widely diffused.

Mr. S. L. THORNE, in seconding the Resolution, observed that the missionary work was of vast magnitude, and of changeless magnificence. Its grand object was to propagate a pure Gospel, to plant the flowers of Eden where the aridity of heathenism and the blasting productions of Romanism now prevail. He dwelt at some length on the influence of our beloved country amongst the nations of the earth, and maintained that with a view of upholding that influence, it was the duty of England to engage in missionary work. He showed, with great force, that the position which Palestine formerly occupied was now occupied by England, with her vast intellectual advantages. And it was therefore England's duty to prove herself worthy of so exalted a position.

Mr. H. W. LILLINGTON supported the Resolution, which, on being put, was carried unanimously.

The meeting then adjourned for tea, which was held in the school-rooms of George Street and Zion Chapels. The evening meeting, which was a very crowded one, was presided over by A. ROOKER, Esq., who observed that the occasion was one which he considered to be deeply interesting. They were met together, not only to recognize the existence of a large, important, and growing body of Christian people, but to consider the work which God had enabled them to do, to express the satisfaction they felt at what had already been done, and the earnest desire they had that the work might be carried on with growing prosperity. He knew nothing more becoming at the Annual Conference of the Bible Christians than that there should be a gathering of their fathers and Christian brethren recognizing the duty that rests on the Christian Church for aggressive work; that whether at home or abroad, no true Christian can ever be at rest while so much work remains to be done. He ventured to say that, through many years of pleasant and friendly intercourse with the Bible Christians, he had learnt to value the work which they had accomplished—a work which had grown with their growth and strengthened with their strength; and if at present there was spiritual power and prosperity in the body, he thought they must attribute it to the fact that even when they (the Bible Christians) were comparatively few and feeble they felt that the work which God had

called them to do was one at which they should not sit still and grow, but one in the accomplishment of which they should go through the waste places of the land sowing the seeds of light. It was fitting that on such an occasion they should, with uplifted hands and grateful hearts, recognize that God had called them to their work, and had crowned their efforts with success.

Mr. B. ROUNSEFELL was then called upon to move the following Resolution—

“That this meeting recognizes with joy the working of Divine Providence in various lands, indicating that the whole world shall be gradually opened up to Christian enterprise, and that the promises and predictions of Scripture shall be fulfilled in the subjugation of all nations to Christ.”

Dr. STACEY, (Methodist New Connexion) in an eloquent speech, seconded this Resolution. He dwelt on the necessity of mission work and its glories. He showed that if Christian union was to be anything but a name, the missionary platform was the best and grandest on which such a union might be established and cemented, for there was no atmosphere so genial to the Christian heart, as the atmosphere of a Missionary Meeting. He farther showed that Missionary effort was wanted, because the gospel did not belong specifically or exclusively to any one, but to the whole world, and it was the duty of all, according to their opportunities, to make the glad tidings known to those who knew them not. Missionary effort should not be tacked on to any church, but be the natural out-growth of true life animating the church.

Mr. F. W. BOURNE briefly supported

the Resolution, which was carried unanimously.

Mr. W. GILBERT, without making a speech, then moved the following Resolution—

“That believing a richer baptism of the Holy Spirit to be the special requirement of the Church at the present time, we resolve with increased humility and earnestness to pray for His sanctifying and renewing influences.”

Mr. J. ALDIS, Baptist, in seconding the Resolution, spoke of the pleasure he had experienced in attending, for the first time, a Bible Christian Meeting. He was rejoiced at finding another body of people engaged in the work of Christ. Looking at the great wants and woes of the world, he was glad to find that he was not alone, but that there was a body of disciples ready to face any foe, with an arm to strike, and a heart of love consecrated to the service of God, and this being so the more Bible Christians there were the happier he should be.

The Resolution was supported by Mr. W. BRAY, and carried.

Mr. J. THORNE moved :—

“That the sincere and cordial thanks of the meeting be accorded to J. Horswell, Esq., and A. Rooker, Esq., for the kind manner in which they have presided over the meetings this afternoon and evening.”

He stated that next year would bring the Jubilee of the Society; and it would be a subject for rejoicing if by that time the debt on the Society could be discharged.

Mr. W. DENNESS seconded and Mr. A. TRENGOVE supported this Resolution, which was carried with acclamation, and duly responded to by the chairman.

The collections amounted to about £60.

THE JUBILEE MEMORIAL CHAPEL.

Amount already advertised £1,944 2s. 8½d.

£ s. d.			£ s. d.		
Through James Thorne.			Mr. James White		
Mr. Harry Jewell	5	0	0	5	0
Connexional School	2	4	3	0	5
Collection at Ashwater	2	6	6	0	5
Mr. Hawkins	1	10	0	0	2
Mr. Wm. Clarke	1	0	0	0	2
A Friend, (2nd donation)... ..	1	0	0	0	2
M. Dunhill, Esq.	0	10	0	0	1
Miss Ashley	0	10	0	0	1
Mr. Kivell	0	10	0	0	1
Mr. J. Bennett	0	10	0	0	1
Mr. J. Payne	0	10	0	0	1
Mrs. Jane Reed... ..	0	10	0	0	1
			Through F. W. Bourne		
			Mr. Bragg, Canada	5	0
			Mr. R. Henley, do	5	0
			Mr. Broad, St. Austell		
			Circuit, through W. Bray	0	10
			Mr. J. H. Mills, Bristol ...	0	10

	£	s.	d.		£	s.	d.
Mrs. Reed, through Mr.				A. Palmer	0	2	6
Kenner	1	0	0	S. Francis	0	2	6
Mr. J. Perkins	1	10	0	R. Scott	0	2	6
Mr. R. Vaughan	5	0	0	C. Allen	0	2	6
Mr. W. Bray	1	0	0	Small sums	0	4	6
Mr. O. Jolliffe, Devonport...	2	2	0	Mrs. Cordell	0	2	6
Bodmin District.—Balance				Mrs. ———	0	2	6
through Mr. Balkwill ...	2	0	8	Mrs. Gray	0	3	6
Mr. J. Snell, through Mr.				Boys—F. Hinton	0	2	6
Kenner	1	0	0	G. Crutchfield	0	2	6
Mr. J. S. Carey, Halifax ...	5	0	0	J. McLarand	0	2	6
Mr. J. Osborne, Plymouth ...	0	5	0	T. Strickland	0	2	6
Through Mr. I. B. Vanstone.				Small sums	0	4	4
London:—Mrs. Lee's Book	0	11	4	Mr. Wittey's class	0	6	10
Mrs. R. Maund's do... ..	0	13	0	Mr. Jones, Waterloo Road,			
Mr. Yeoman's do	0	6	6	second donation	1	0	0
Miss Short's do.... ..	0	4	0	Mrs. Cameron, do., do. ...	0	2	6
Mr. Stevens's do	1	3	6	Mr. Kite, Rodmersham ...	0	6	6
Miss Barland's do	2	9	8	Mr. R. Ayre, Rackenford...	0	5	0
Mrs. Lucas's do... ..	0	14	6	Mrs. Moody, I.O.W., through			
Miss Rackham's do	0	13	6	Mr. R. N. Bailey	0	10	0
Mr. Brewer, don., through				Two Friends, Tavistock,			
Mrs. Fegan	1	1	0	through Mr. T. Braund	0	2	6
Ebenezer Barrow, Esq.,				Mrs. Cummins, Cornwall	1	0	0
third donation	2	10	0	Mr. Brock, through Mr. Hinks	0	2	6
Mrs. Hocken, donation ...	1	0	0	Miss Mitchell, do	0	2	6
Mr. Powell, do	0	10	0				
Mr. W. Cornwall	2	10	0				
By Sunday Scholars.							
Girls—R. Hinton	0	5	0				
Maria Symes... ..	0	5	0				
L. Bevan	0	2	6				
A. Wittey	0	2	6				
C. Moore	0	2	6				
E. Crutchfield	0	2	6				
H. Davey	0	2	6				

Further donations will be thankfully received by JAMES THORNE, 2, Manadon Villas, Headland Park, Plymouth; JAMES HINKS, 31, Perry St., Stapleton Road, Bristol; F. W. BOURNE, 26, Herbert St., New North Road, London N.; I. B. VANSTONE, 57, Fairbank St., East Road, London, N.; or any of the preachers.

MISS THORNE IN ADELAIDE.

A letter from Adelaide, dated June 20th, states that the Town Hall, which will hold 1500 persons, has been taken for thirteen weeks for special services on Sunday evenings. These services are conducted by Miss Thorne: the fifth of the series has been held, and the interest continues unabated. On every occasion hundreds are unable to obtain admission. The audience is composed of all classes—merchants, bankers, lawyers, shopkeepers, and working people—who hang upon her lips with breathless attention.

Miss Thorne has also held some mid-night meetings with very marked results. Ten or a dozen abandoned women at the close of the first two services went into the Female Refuge which is now for the first time full.

"On Sunday, May 22nd, Miss Thorne,

who recently arrived from Victoria, preached two sermons in connection with the Bible Christians, with which body she is identified. In the afternoon the service was conducted at the Town Hall, and the building was crowded to the doors. Miss Thorne selected as the basis of her sermon the third verse of the 6th chapter of Hosea, as follows:—'Then shall we know, if we follow on, to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' She explained, in commencing, the circumstances under which the words were written, and stated that they were applicable to all persons in the room, even though their separate conditions might be as wide as the poles asunder. She referred to the term 'knowledge' as implying the acquisition of something that was not inherent

in man, and so the knowledge of God came from without. In the splendours of the noon-day sun, the beauties of earth, and the glories of the sky, the nature and goodness of the Supreme Being were manifested, but these only gave a tithe of His character, for "who by searching could find out God?" They required to go back to the Cross to obtain the best glimpses of His attributes, and what nature and science had failed to teach them Christ had taught them. The Bible was the only key that could unlock the mysteries around them. A simple and childlike spirit were necessary to an attainment of the wisdom that related to God. Men often began at the wrong end with respect to this; they strove to exercise their own reason and thought. It was when man's knowledge of evil was mixed with his knowledge of good that the world's darkest hour commenced. She combated the idea that there was any degradation in going to the Cross, and spoke of the glory and dignity with which humanity was invested when brought into harmony with the will of God. The knowledge which came of God gave freedom. Some people spoke of their religious life as if it contracted every noble aspiration of their nature; put how false this was! When the soul freed itself from the tortuous windings of sin, and with the simplicity of a child went to the Cross, it immediately gained its liberty—a liberty far surpassing the conceptions of the worldling. Then they might be sure of this knowledge. In the world they were constantly reminded of the fact that they could not be sure of anything. The systems current a hundred years ago were effete to-day, and a century hence would it be with the things of to-day, but this sublime knowledge of God through Christ would never change or pass away. Notice next the means of security of which the prophet speaks. People came to the Bible with different aims, and some seemed to read it for the purpose of arguing for or against, as opportunity suited. A light might be the means of casting a ship upon the breakers or of saving it from them, just as it was true or false; and so with the Bible; it might be made 'a lamp unto their feet,' or it might be turned into a false and misleading light. But there must be perseverance as well as sincerity in order to gain this knowledge of God. And it was one of the most delightful experiences of the Christian that the blessings which flowed from

this knowledge followed him every step of his life. They must not, however, expect to gain a full knowledge of the Almighty, this was impossible, for their highest achievements would not take them beyond the A B C of the wisdom of the Infinite. It was interesting and profitable to observe the way in which God manifested Himself to those who sincerely and perseveringly got to know Him. He came with freshness—the freshness of the early morn, so indicative of joy and gladness. He came with glory—a glory exceeding the brightness of the morning sun, which as it rose tinged with beauty every passing cloudlet. He came as the morning sun with the promise of another day. Miss Thorne concluded with an earnest appeal to those who had not yielded to the claims of the Sun of Righteousness to open their hearts so that the Divine light might enter them, and beautify and ennoble their lives. Miss Thorne's preaching was appreciated by those who heard her; but unfortunately her voice did not fill the room, and many went away disappointed.* Her manner is calm and self-possessed; her enunciation clear and distinct; her language flowing and correct; and her illustrations natural and forcible. She preached in the evening at the Bible Christian Chapel, Young Street, to a large congregation, and on Tuesday next some further services are to take place."—*South Australian Register*, May 23rd, 1870.

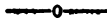
CHAPELS.

PETERS MARLAND, SHEBBEAR CIRCUIT. —The foundation stone of a new chapel was laid at Peters Marland, June 1st, 1870 by Mrs. John Passmore, of Eastwood, who crowned her effort by placing five sovereigns on the stone; others came forward liberally. A bottle was laid on the stone containing the Minutes of Conference, plan of the Circuit, names of the trustees, donors of the land and stone, and the lady who laid it. A very appropriate and encouraging sermon was preached on the occasion by Mr. James Thorne, from Nehemiah ii. 20. The evening's meeting was addressed by Messrs. J. Thorne, B. Rounsefell, of Torrington, P. Rounsefell, R. Hawkey, and W. Pett. The latter speaker thought £100 might be easily raised by donations; two plans were submitted by him showing its practicability. Votes of thanks were given to J. Passmore,

* Our friends have made such alterations that she can now be heard.

Esq., and Mrs. S. Passmore, who gave the land, and for the accommodation they rendered to the friends who came to the ceremony; to T. Fisher, Esq., of Buckland Filleigh, who gave the stone; and the ladies who got up a free tea and superintended it with so much ability. The chapel and school-room are to be separated by a folding partition, by which the latter can be made available

on any special occasion for the congregation. The whole building is to be 45 feet by 25 from end to end. The work is let to Mr. W. Halls, of Dolton, for £280, stone and sand not included. The receipts on the day of the laying the stone were £20, and promises were given for about £30 more. It is hoped when the chapel is opened the treasurer will be able to pay off £200.



MONTHLY RETROSPECT.

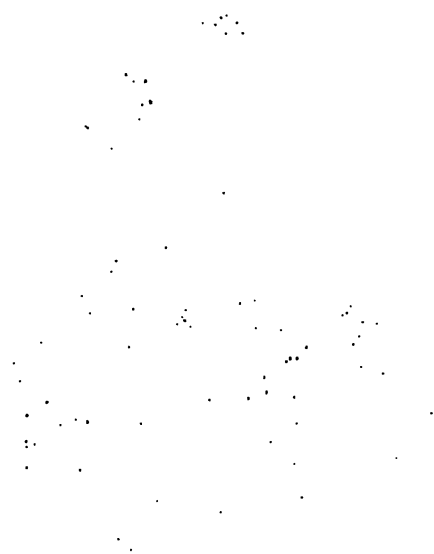
IN THE FEARFUL WAR BETWEEN FRANCE AND PRUSSIA, victory hitherto has been almost exclusively with the latter Power. France has lost on every battle-field, has only succeeded in inflicting tremendous losses upon her foe. The slaughter has been terrific. But notwithstanding the valour of her troops, the tide of invasion is sweeping over France with irresistible force. In a few days, we may hear of the Prussians being at the gates of Paris. The Emperor entered upon this war without sufficient provocation, and the overthrow of his dynasty is not only remotely probable, but possibly near. How swift and terrible the retribution! Well if only he and his counsellors had to pay the dreadful price! One of the greatest dangers in our opinion now is, that Prussia, intoxicated by success, may insist upon unreasonable and unrighteous terms as the conditions of peace, terms which a powerful nation like France would not for a moment listen to, and which the public opinion of Europe would not ratify.

We hope our own nation will keep out of the fray, though the new engagements into which the Government have entered respecting Belgium are, in our opinion, fraught with danger. As one of the results of the war, we may mention that

THE PROTESTANT CONFERENCE that was to have been held in New York this month has been postponed.

IF THE EDUCATIONAL BILL is not to remain a dead letter, it is time that our friends bestirred themselves and began to make their preparations in anticipation of the election of the School Boards, with the view of being directly represented where practicable, and fairly represented, where it is not. The cumulative vote makes this, in all cases, comparatively easy, if only ordinary precautions be observed. Whatever steps are necessary to be adopted, should be taken with promptitude. It is a subject well worthy of the serious considerations of the Pastors' Meetings throughout the Denomination. It is a crisis in the Education of the people.

So far as our information goes, a strong feeling is prevailing, not only in the Methodist sections of the church, but more generally among the various sections of it, that the present urgent duty of all is, to seek more of that Divine power which will ensure more general and more glorious success. We hope, our friends will make the necessary preparation for fully carrying into effect the Resolution of the Conference to observe the first week in October as a season of special prayer. Earnest, united, believing, and persevering prayer, will surely prevail to secure a gracious revival of religion—an object dear to the heart of our Divine Redeemer. "Pray without ceasing."



THE
BIBLE CHRISTIAN MAGAZINE,

OCTOBER, 1870.

THE GRACE THAT BRINGETH SALVATION.

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”—TITUS ii. 11—14.

ON every word of this text we might pause to meditate with intense spiritual delight and immense spiritual profit. Within its ample folds there is an almost infinite variety of subjects for adoring wonder and blissful contemplation. The canvas is crowded with figures, and every one of them is worthy our reverent attention; the landscape is studded with the most beautiful objects, and every separate flower, and tree, and hill, and valley, and stream, yea, every tint of the flowers of this landscape, and every bud and blossom of its trees, and every fissure of its hills, and every sheltered nook in its valleys, and every curve and winding of its streams, allures us by its beauty, rewards us by its smile, instructs us by its wisdom, and enriches us by its wealth. Such minute examination is however wholly impossible; we must content ourselves with a hasty glance at some of the more prominent figures of our picture, or at some of the more beautiful objects and distinguishing features of our landscape. But unto these things, the same which the angels desire to look into, we shall be able to return again and again, with fresh profit and delight, when we enjoy that leisure which the unnumbered ages of eternity will confer upon us.

“The grace of God that bringeth salvation!” “The *grace* of God.” But how presumptuous in ignorant and short-sighted mortals to begin to speak of the sublime generosity, the merciful kindness “of the great God and our Saviour,” of His infinite wealth of goodness and love! Presumptuous! yes, indeed, for to speak of His grace is to speak of Himself; for He is love, and “who by searching can find out God, who can find out the Almighty to perfection?” To say that the grace of God has appeared is to say that God Himself has appeared. It is reported of Dr. Blair that he once told his hearers that if Truth were to become incarnate, men would be so impressed with her charms, that they would with one consent fall down and worship at her feet. We all know that that experiment has been tried and failed, yea, that when Divine love became incarnate, men despised and hated the blessed and merciful Saviour, the sent of God, the embodiment of perfect Purity, perfect Wisdom, and perfect Love.

The grace of God is like a sun which first appeared when deep darkness fell upon man in the very moment of his fall; it did not, however, burst upon man suddenly, blinding him by its excess of light, but it gradually, for the space of four thousand years, mounted higher in the heavens, and increased, moment by moment, in brightness, till it reached its meridian splendour in the sacrifice of Calvary, filling at the same instant the whole world with light and hope. God's grace is like a river, which began to flow when the whole earth, in consequence of sin, became a wilderness, the very ground being cursed for man's sake, and which has flowed on in quiet beauty during all the succeeding ages, constantly increasing in bulk and volume by innumerable tributary streams, and which has continued to flow further and faster, so that it now forms a feature in every landscape, and is to be seen in every valley, and even on the tops of the mountains,* producing everywhere abundant fertility, and creating everywhere the purest blessedness. God's grace is like a tree planted, so to speak, in the ruins that sin and Satan had made, which has grown, with the lapse of centuries, into magnificent proportions, with healing properties in its leaves, with richest beauty in its blossoms, and with sweetest lusciousness in its many fruits, at one and the same moment healing men's diseases, charming men's imaginations, and imparting life and vigour to men's souls. The grace of God! why it is the source, the inspiration, the strength, the life, the beauty, the essence of all goodness and hope.

But if we may not speak, or are not competent to speak of what grace *is*, many tongues can gladly tell at least something of what it *does*.—

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear!"

Why? because it bringeth salvation! The sun bringeth light, the spring bringeth the sweet music of the birds, and all beautiful buds and blossoms, the summer bringeth flowers, the autumn bringeth fruit, the winter bringeth cold, harvest bringeth joy, peace bringeth plenty, freedom bringeth security, but, oh! the grace of God bringeth salvation. The grace of God, and not human learning nor merit, not good works, not charities, and tears, and prayers, and devotions, not Church ordinances and privileges, not the intercession of saints and angels, not the mediation of Mary, the mother of God, as she is sometimes blasphemously termed, but the grace of God bringeth salvation. The grace of God is therefore the loveliest of all flowers, the sweetest of all sounds, the most precious of all gems, the brightest of all suns, the most fruitful of all trees, the mightiest of all rivers, the loftiest of all thrones, the grandest of all facts, the divinest of all truths, because it bringeth salvation.

"Salvation! O the joyful sound!
What pleasure to our ears!
A sovereign balm for every wound,
A cordial for our fears."

* Isaiah xli. 18.

Grace bringeth salvation to man because it cures him of the deadliest of all diseases, and delivers him from the most terrible of all dangers, from inconceivable and unutterable woes. The world without the Gospel would be like a world without the sun, where men could only grope their way in the dark, with minds distracted by anguish even to madness. The deepest gloom rests upon their prospects who reject the Gospel, and the shadows are thickening into the darkness and despair of an everlasting night. Not a solitary fountain of pure happiness is left, and what remains to man in his misery may be choked and sealed at any moment. Perhaps you may have read a touching sentence or two which went the round of the papers when the City of Boston was written off at Lloyd's as *lost*. What a crowd of dangers, what an accumulation of horrors, does that single word suggest! Imagination at once busies itself with the probable fate of the unfortunate vessel, and her more unfortunate crew and passengers. Swift destruction may have overtaken them. Or, after the first presage of danger, they might have been suspended between hope and fear, and suffered a world of agony during the long weary days and nights that preceded the final catastrophe, watching, hoping, praying for deliverance, which did not come. They perished, we know not *when* or *how*. No friendly sail hove in sight, or, after it had kindled hopes which it is more cruel than death to destroy, passed by utterly ignorant of the piercing misery near them. No helping hand was stretched out to save them. No life-boat ploughed its way through the boiling surge to their rescue. No secure harbour opened its friendly arms to receive them. Interest amounting to anxiety, concern which soon became painful in its intensity was felt by the general public; but who can enter into the feelings of surviving relatives and personal friends! What a void has been created in many formerly happy homes! What a blank desolation has fallen upon their inmates! We occasionally meet with persons who, under the influence of some great sorrow, can never look up more, or take heart again! But could we conceive of a storm that should sweep all seas, and at the same moment all vessels become a prey to its fury, by being sucked into the whirlpool, or dashed upon the rocks! or, of all lives being imperilled, or of all hopes being destroyed, what language should we then use, what grief feel! But is not the wreck of humanity something more fearful still? Is not the race launched, as it were, upon a sea of danger! plunged into an abyss of misery! sinking, sinking down to the lowest depths of woe! The ruin that sin has caused, oh, who can describe! "God hath concluded all in unbelief." "The whole world is guilty before Him." "There is none that doeth good; no, not one." But in the darkest moment of the night, God's grace kindled the brightest light; in the midst of this utter ruin and desolation, salvation to the uttermost is to be loudly proclaimed; beauty instead of deformity, light instead of darkness, order instead of confusion, safety instead of destruction, joy instead of sorrow, life instead of death, heaven instead of hell, for the grace of God bringeth salvation.

The *characteristics* of this salvation might at another time receive much attention; but they must be lightly touched upon now. From

its very nature it might be argued that salvation is of *great* and transcendent importance. It is from great danger to great safety; from unutterable misery to unutterable joy; from the lowest depths of humiliation and weakness to the loftiest heights of glory and blessedness. It is a *present* salvation. All the centuries of the Christian era are the acceptable year of the Lord. The Gospel dispensation is the long bright day of God's power and mercy. The sun of salvation never sets, it is never obscured by clouds. It is a day without night, a summer without winter, not to individuals because their opportunities may be closed, and their summer come to an end, but to the race. It is a *free* salvation. It is without money or price. It is as free as the air you breathe, or the water you drink.

But it is time to speak of the characteristics of this salvation enumerated in the text. It is a *universal* salvation. "The grace of God that bringeth salvation hath appeared to all men," or as it reads in the margin, and which is evidently the correct rendering, "The grace of God that bringeth salvation to all men hath appeared." All have not seen this light, the light of heavenly truth; all have not heard this sound, the sound of mercy through the Lamb. Millions and millions have never been taught to lisp the Saviour's name, or to put their trust in His atoning work. Some of these may be saved by a power they have never known, find Him whom they have never sought, receive a blessing of which they have never truly felt their need. But the dogma of the actual salvation of all men receives no warrant from this text. All men will not be saved, the Scripture teaches; all men might have been saved, it teaches also. The Gospel is the glorious inheritance of the race, and not the special privilege of any favoured number of individuals. The salvation of all men is the great purpose of Jehovah. "He will have all men to be saved, and come to a knowledge of the truth." The Saviour has redeemed all. The Saviour's work for sinners is "an expiation for all, but an acquittal for none." "The Lord laid on Him the iniquities of us all." "He gave Himself a ransom for all." The Spirit strives with all men. "When He, the Spirit of Truth is come," says our Saviour, "He shall convince the world of sin, of righteousness, and of judgment." "The manifestation of the Spirit is given to every man to profit withal." Are there religions suited to only one race or country? then they are false religions, for the religion that is true is for all nations, and kindreds, and peoples and tongues; are there lights that illumine only a part of the world? then they are false lights, for "the true light lighteth every man that cometh into the world." The Gospel is adapted to all men. Men of all colours, of all climes, and of all conditions. The modern missionary efforts of the Church prove this to demonstration. The Gospel calls upon all men to believe its promises, to obey its commands, to accept its blessings, to fulfil its duties, and to bear its responsibilities.

It is a salvation from sin. It teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Blessed teaching, which produces such blessed results! We can only refer, parenthetically, to the negative

side of this question. Men are taught by the gospel to deny all ungodliness, in theory and in practice, neither of which can be contemplated without a shudder. The ravings of a low, coarse infidelity, and the cold, heartless refinements and speculations of modern philosophy offend almost equally good taste and pure reason. There are some who deny the existence of God; others who, denying His personality, confound Him with the universe He has made; and others again who deny that a supernatural revelation of His character and will is either possible or necessary; besides that practical and profound indifference characteristic of multitudes, who live in open rebellion and disobedience as if there were no God to obey or reverence, and they had no soul to save.

The grace of God teaches us to deny "ungodliness and *worldly lusts*." An old divine saith that "his pleasure, his profit, and his honour is the natural man's trinity, and his carnal self that is these in unity." Sensuality, in all its forms; avarice, in all its manifestations; pride, in all its ostentatious garbs; war against the soul. Every sinful thing which appeals to our senses, or which appeals to our imagination, or which appeals to our reason, or which appeals to our affections, may ensnare and ruin us. We must not parley with our enemies; we must fight them, or they will dishonour us, and trample our souls in the dust. We are to live soberly, righteously, and godly. God's people ought to be distinguished by sobriety, righteousness, and godliness; sobriety mainly refers to themselves; righteousness to their fellow-men; godliness to their Creator, Preserver, Benefactor, and Redeemer.

Temperance is a Gospel virtue; the proper regulation of our passions, the guarding against all intemperateness of speech and behaviour, the cultivation of a gentleness of disposition and a simplicity of manners, the avoidance of all kinds of excess likely to injure our health, our temper, or our reputation, with the many other things these imply, must be regarded as important Christian duties.

Honesty, charity, in all our dealings with others is not an inferior duty to the one just named. No undue advantage must be taken of the ignorance, or the necessities of others; yea, more, we must deal kindly, charitably, with our fellow-men; do unto them as we would have them do unto us, and so fulfil the law of Christ.

Especially must we live devoutly, having reference to God at all times and in all matters, cultivating a spirit of devotion, of obedience, and of love, living only to trust in His goodness and to show forth His praise who has redeemed us by His blood.

Grace is not inimical to holiness. The antinomian heresy will prove fatal to its willing victims. There can be no salvation without grace as its source, and, thank God, there can be none without holiness as its evidence and result. Holiness is an essential element, it is the crowning excellence of the salvation of the Gospel. When the Father predestinates men, it is that they "should be holy and without blame before Him in love;" when He chooses them to salvation, "it is through sanctification of the Spirit and belief of the truth;" their sanctification is in accordance with His revealed will; when he issues his commands, it is that they should be holy "even as

He is holy ;" the condition of fellowship with himself is, that they should "walk in the light even as He is in the light;" when he exerts his saving power, it is that they may be made a new creation in Christ Jesus; when he sprinkles clean water upon them, it is that they may be cleansed from all their idols; when he provides a sacrifice, it is that their sin may be taken away; when he opens a fountain, it is that he may purge away their stains; when he would intensify and increase his own joy, he presents them faultless before the presence of his glory; when he permits them to take a glance of the glories of heaven, it is that they may know that nothing unholy can enter therein. He inspires hope, that every one who possesses that hope may purify himself; sheds abroad his love, that they may dwell in him, who is perfect Light and perfect Love; inspires faith, that their hearts may be purified.

But, salvation has not only a relation to the present, but also to the future. It teaches men to deny "ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world," and also "to look for that blessed hope and the glorious appearing," or the manifestation of the glory "of the great God and our Saviour Jesus Christ." This is near, for, as it has been well said, "what is transcendently important is constantly near." There has been one manifestation of Christ. He gave himself for us, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He humbled himself, and became obedient unto death, even the death of the cross. When He made His entrance among men it was not as monarchs do. Our salvation is all of grace, through the suffering and death of the Son of God, perhaps I might say, of the great God, even our Saviour, Jesus Christ. Love triumphs, but not at the expense of law. Grace reigns, it is a conqueror, but it is *through* righteousness. God can be just, and this is his noblest distinction, and yet the justifier of him who believeth in Jesus.

An argument for the divinity of Christ does this thirteenth verse supply. The great God is our Saviour; our Saviour is the great God. He is perfect God, and perfect man; not either one or the other in some modified form, or something between the two.

It is an *everlasting* salvation. The life to come never ends. The glory of heaven is never dimmed. It is an immortal life that is hid with Christ in God. Doubts have often been cast upon the soul's natural immortality, but if that element be excluded from our calculations the great atoning work of Jesus is dwarfed into insignificance, and the intensest splendour of His Gospel shorn of a part of its brightness. Truly has it been said, "The grand method for being sure of the immortality of the soul is to be sure that *we* have a soul, and this assurance is gained by having a share of God's life in it. It is no wonder that some doubt the soul's immortality when they make so little of their soul, and neglect its true life, till not a pulse stroke of it can be felt. Let us not be tormented so much seeking proofs and repelling objections outside of us. Men need not say—'Lo here, or lo there! for behold the kingdom of God is within you.' All arguments will never prove the future life to a man in whom its hidden life is not already stirring; but let a

man have this, and his soul may come to such a state that he shall feel there can be no place for it but the bosom of God, and that he is as sure of reaching heaven as if he were already within the gate." That may be our attitude, our blessed experience. Christ is coming to end the fight, to complete the victory, to gather his people, and our hope is that when he shall appear, we shall also appear with him in glory.

CHRIST MADE SIN FOR MEN.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

In this text we have the doctrine of atonement, and in entering upon its consideration it will be well to remember its profound importance as an article of faith, notwithstanding those inexplicable problems and mysteries which have ever been associated with it. Mysteries, however, are in no way inconsistent with the exercise of an intelligent faith. On the contrary, faith in the mysterious is an inevitable condition of our present state of being. For example, we believe in the existence of mind as distinct from matter, that unlike matter it is known to itself, is conscious, can think about itself, can abstract and combine ideas, understand, reason, imagine, exercise choice and volition. But what the essence of mind is, what that "nameless something" in which those properties inhere, we cannot possibly tell, we have not the most remote conception, it is a perfect mystery. The same may be said of matter; we know of no property of which we can affirm that it is essential to the existence of matter. And then there is also the phenomenon of life, which is perhaps as great a mystery as either.

But then, we know of these things as FACTS, although totally ignorant of their essential nature or essence. The point, therefore, to be remembered is, that in Theology, as in Nature and Science, the mind *apprehends* much that it cannot *comprehend*; it is one thing to have an intelligent conception of a truth, but quite another thing to have a completely perfect knowledge thereof, and hence the same truth may be both an object of faith and a subject of mystery.

Recognizing this principle, let us distinguish between the *fact* of the atonement and the various, often conflicting, theories concerning its *nature*; for we can conceive it possible that generally-received expositions of the atonement may prove to be erroneous, and give place to more perfect conceptions of truth, while the great fact itself that Christ is our sin-offering, that He died, not for His own sins, but for ours, will ever remain as the foundation of our faith and hope in the mercy and favour of God, inspiring with comfort and joy the heart of every true believer, throwing its hallowed light across the dark valley of death itself, and guiding our spirits to the bosom of the Eternal Father. And though a cloud of mystery may hang about it, and hide from mortal vision much of its grandeur and beauty; yet, from the midst of that cloud, even in its darkest hour, light appeared, the patriarchs and prophets "saw it and were glad," while at the same time "they inquired and searched diligently" to

know more of its deep significance and veiled glory. Cherishing this same spirit of earnest and devout inquiry, and humbly seeking to be guided by the same light of revelation, let us endeavour

I. TO GET SOME DEFINITE CONCEPTION OF WHAT SIN IS, ITS GUILT, AND THE CURSE WHICH IT ENTAILS. We are told that the primary idea of the word sin "probably is to depart, to wander," exceedingly suggestive of its nature. Man being created in the image of God was destined to reflect that image, to find his supreme happiness and enjoyment in loving obedience and conscious communion with the Infinite Spirit; but when, through the suggestion of the Evil One, he threw off his allegiance to God, when love to his Maker was no longer the dominant principle in his heart, he disregarded the Divine will, and soon violated the Divine command. Then, instead of desiring communion with God, he is afraid and vainly strives to hide himself.

The seat of sin, therefore, is in the affections, the heart, and consists in the absence of love to God as the attractive and governing power of the individual life. When the affections are alienated obedience is no longer possible. "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Rom. viii. 7. The sinner does not like to retain the knowledge of God in his mind, (Rom. iii. 28); but naturally and perpetually wanders farther and farther away from Him. Thus sin separates from the only source of spiritual life, and the Divine warning pronounced in Eden—"In the day that thou eatest thereof thou shalt surely die"—whatever else it means, it was certainly a revelation of the natural and inevitable curse of sin.

But observe, further, sin involves the idea of guilt. It is "the transgression of the law," the violation of duty, a rebellious disregard to God's authority, and a perversion of that order which is the fundamental idea of law. It is alike hostile to goodness and authority, and is, in itself, so wicked that the human heart, or rather the moral consciousness of man himself, instinctively reprobates it, and brands it with the utmost guilt; yea, sin is confusion in the elements of man's own being, a moral rupture in the universe, and a blot upon the fair creation of God. Sin is the prolific source of all the wretchedness, degradation, and woe, that afflicts our race; it is a festering sore which vents itself in all kinds of social discord and revenge, of merciless oppression and bloody war, filling the earth with desolation, with ruin, and with death. For God to connive at it is, in the nature of things, impossible. Infinite goodness and moral evil are essentially antagonistic. God cannot look upon sin with any degree of allowance, and has declared that "the soul that sinneth shall die."

Here we reach the problem, viz., If sin includes depravity and guilt, and is an offence both against goodness and authority, and as such is inevitably condemned, how can the sinner escape the retributive justice of God? And how is it possible for him to be restored to the Divine image and favour? Both these questions are involved in the idea of atonement. The sinner requires both absolution and regeneration. He needs not only to be pardoned but restored to spiritual life. To neither of these questions does philosophy give

any answer, nor do the myriad voices of nature utter any response to the momentous and solemn inquiry, but leave us with dread apprehensions of the Divine Judgment, hopelessly to bewail our utter misery and ruin. We turn to the word of God and even here we find that the Divine prerogative of mercy can only be exercised toward us through sacrifice, since it is the invincible necessity of supreme righteousness that sin must be condemned. "Without shedding of blood there is no remission;" but, blessed be God, we read, That God who is rich in mercy, according to the great love wherewith He loved us, gave His Son to be the propitiation for our sins; that He sent Him "in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "He made Him to be a sin-offering for us, who knew no sin, that we might be made the righteousness of God in Him." "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." The condemnation of sin and the condemnation of the sinner, whatever their mutual relations, are in themselves distinct things, and to note this distinction is of the utmost importance in the consideration of this question.

We have an illustration of this in our individual experience. Whenever there is the consciousness of moral wrong, there is always something within which not merely disapproves, but instinctively and utterly reprobates and condemns it, and yet with this feeling of utter reprobation there is another, viz., one of compassionate sympathy and regard prompting us (if consistent with the general good) to pardon and forgive. In the condemnation of sin extenuating circumstances enter not into our calculation, our judgment against it is at once most unqualified and spontaneous; but in the condemnation of the sinner we take conditions and circumstances into the account, and we estimate his guilt and pronounce sentence accordingly. And punishment is inflicted, not from any feeling of personal anger or resentment at all analogous to that inward repugnance felt toward his sin, but simply considered as the *desert* of his sin, and as the only means of adequately and effectively condemning it and preventing future crime.

This distinction, so true to our individual experience, we take to be a representation, though feeble, of that truer distinction which exists in the Divine mind, without the least possibility of confusion or error, in all the completeness of absolute perfection. By thus attending to this fact we learn that the condemnation of sin is an absolute necessity, resulting from moral goodness, and in exact proportion thereto, while the condemnation and punishment of the sinner has no such inherent necessity, simply because there is no inherent relatedness or analogy between punishment and crime. Punishment is the demand of justice, which always supposes law, it is a means to an end; in other words, punishment is an expedient to meet a governmental exigency, a necessity for the enforcement of law, and can only be righteously inflicted according to the protective and disciplinary requirements of society. It is in the application of these principles that we seek,

II. TO UNDERSTAND CHRIST'S ATONEMENT. And, first, we observe, *that the humiliation, sufferings, and death of Christ, were not required*

as an equivalent or as a literal compensation for sin. In the nature of things that is impossible, as no amount of suffering can compensate for actual guilt, because, as we have already remarked, there is no common property or ground of comparison between the one and the other, nothing by which to determine what *amount of suffering* would be *equal* to any given degree of sin.

Secondly, *Neither can we possibly suppose the sacrifice of Christ needed to gratify on the part of God any arbitrary desire to punish, any vindictive or revengeful feeling.* That cannot be, and, indeed, the very fact of Christ's death being substitutional is itself a sufficient answer to any such insinuation. Nothing can be more false, nothing more absurd, than to speak of the atonement as presenting to us an implacable Deity. On the contrary, it presents to us the highest conceivable manifestation of love, its object being to save the offender from the terrible consequences of *his* own folly and sin. The necessity for atonement, as taught in the word of God, and as witnessed by our individual consciousness, grows out of the fact that sin must be condemned, it is the demand of supreme righteousness, it must be branded as the abominable thing which God hateth. This is supremely and blessedly accomplished by the life, suffering and death of our Lord Jesus Christ.

(1). *By His life.* O what an unveiling of human depravity and guilt was that Divine-human life of His! Just as the light when admitted to a dungeon, reveals the loathsome creatures which are gendered of its filth, and fed on its corruption, so the resplendent glory of that life revealed the hideous deformity and heinousness of man's sin. The silent but potent influence of His unerring goodness, brought in contact with sin and sinners, was itself such a rebuke, such a condemnation, as the world had never before known. Now, for the first time since the fall, the world has a perfect embodiment of goodness, and now its native hostility to goodness is fully seen. The Holy One is assailed by it in every form in which it is possible to assail a human being. The unrestrained powers of darkness are let loose upon Him, and His soul so tenderly sensitive to evil is beset with temptation, the most insidious and alluring, (and remember, however mysterious the fact, they were genuine human experiences), for "He was in all points tempted like as we are;" yea he even felt its force more keenly than man ever felt it, realized more fully its incentives to evil, and His pure spirit suffered more acutely its painfulness. However, He vanquished and overcame all, and though clothed in the likeness of sinfulness, surrounded by sin, and living in the midst of it, brought into contact with it in every possible form, yet "He knew no sin." He exemplified a *perfect* righteousness, triumphed over the tempter and drove him hence, and with the calm, the sublime consciousness of victory and of innocence, He could say, "Satan cometh and hath nothing in me."

(2). Christ not only unveiled and triumphed over sin, and thus condemned it with all the force of His own Divine-human character, *but He also suffered, bled, and died as its intrinsic desert.* We do not suppose that Christ suffered all that the whole human family may or will have deserved, because such a supposition would set aside the necessity of obedience and faith, and make the future punishment

of even the most obdurate and impenitent absolutely unjust. Besides, the thing seems impossible, as in every instance "the wages of sin is death." The sufferings of Christ were not of the *precise nature* of those which the sinner must have endured, had He not died, for since "He knew no sin," He could not have experienced the bitter remorse of conscious guilt, and indeed we can have nothing like an adequate conception of either the nature or terrible magnitude of his sufferings. The very holiest of mortals can know but little of the intense horror, the absolute disgust, with which *He* beheld sin. We know that to a pure-minded-man—

"Vice is a monster of hideous mien,
As to be hated, needs only to be seen."

If, then, the moral sensibilities of erring, sinful men, are thus shocked and pained in proportion to the strength of their virtues and the clearness of their moral perceptions, how inconceivably great must have been the loathing, how intense the pain of His holy soul as He saw, not only the outward manifestations of guilt, not only men's vile deeds, but also those inner workings of depravity in the heart, as His eye penetrated its inmost recesses, and saw brooding there all those wicked designs, those malicious and revengeful feelings, which, like a nest of vipers, cherished by the warmth of their own depravity, were ever and anon sending forth their hateful venom in all kinds of persecution, treachery, and revenge, and would ultimately culminate in His own death upon the cross! Surely such conscious contact with evil must have been to His pure spirit a perpetual inward crucifixion. But more than all beside, was the weight of that curse under which sinners lived, viz., the retributive sentence of death, with all its terrible associations, not of physical suffering alone, though that were unutterable, but the stern crushing sense of the Divine indignation at sin rested upon Him, and in this respect no other Being ever suffered like Him. In its nature it was perfectly unique, and in intensity without a parallel. It is possible that the physical torture inflicted by the cruel hands of His persecutors and enemies was not more excruciating and severe than were the sufferings of the holy martyrs, and others that have died of violent hands; but we must remember that this, terrible as it was, was but a drop in that ocean of anguish which bathed His soul. It was not from the hands of His enemies alone, or mainly, that He suffered. "He was stricken, smitten of God, and afflicted." "It pleased the Father to bruise Him, and put Him to grief." The very thought of this filled His righteous and loving soul with inexpressible dread. Here Him exclaim, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" And again, "Now is my soul troubled, and what shall I say, Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name," "that thy Son also may glorify thee." In the garden He suffers, but it is from mental anguish the most intense and awful, and even on Calvary's cross, where His sufferings reached their culminating point, it was anguish of soul rather than bodily pain to which He gave expression, arising from the fact of the consolations He was wont to realize from communion with the Father being withheld,

the unfoldings of Divinity to His human consciousness obscured. O it was this mysterious, this terrible sense of loneliness and isolation from the Father's smile which extorted from Him those words of bitterest agony, "My God, my God, why hast thou forsaken me!" Who then, remembering the dignity of Christ's person, and the unutterable agony of His soul, can possibly doubt that sin has been adequately condemned, received its just desert in the sufferings of the Son of Man.

Now let us observe that Christ's holy bearing of the Divine judgment against sin *was purely voluntary and self-imposed*. True it is that He was the gift of the Father, that He came forth to do the Father's will, and that in this sense He is the highest conceivable manifestation of Divine love; yet it is equally true that of His own will He undertook to suffer the penalty which God had affixed to human guilt. In his essential nature, he ever was and is necessarily free, infinitely exalted above all external influence or control, and could not possibly be subject to any constraint save that which originated within His own nature. And hence while the Scriptures tell us that He was the gift of the Father, they also inform us, that He gave Himself. And Christ plainly asserted that "He had power to lay down His life, and power to take it again." That His object in coming to earth was to "give Himself a ransom for many." While, therefore, Christ's death was the culminating point of human guilt, the dire effect of Jewish priestly fury and revenge, it was also His own *choice*, and of Divine appointment, it could not have occurred otherwise. There can be no greater mistake, in my view, than to suppose that Christ died simply as a martyr, because of His fidelity to God and truth. The Apostle Peter tells us, that "He suffered death according to the determinate counsel and foreknowledge of God," (Acts ii, 23), and though slain "by wicked hands" He was the Prince of Life, (Acts iii. 15). The same sentiment, and nearly the same form of expression is used by the Apostle Paul, 1 Cor. ii. 8, "they crucified," he says, "the Lord of glory;" and in Philippians ii. we read that "Christ made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross." Now it would be supremely ridiculous to say this of any human being under any circumstances. Our manhood is our highest dignity, and death is a natural necessity. The fact that Christ humbled Himself to take our nature, and that His death was obedience, obviously teaches us that His death was not from any necessity of nature or circumstance, but of choice, and in obedience to the will of the Father. It is then in the vital unity of these several aspects of Christ's sacrificial death, that we are to behold its peculiar glory and atoning merit.

Lastly, we are to consider that Christ's death was *substitutional in its character*. He was made sin (or a sin-offering) for us. Passing by the argument drawn from the history and nature of sacrifice, we remark that the suffering of Christ from Divine appointment appears altogether inexplicable on any other ground except that of substitution, for it is evident that He could not have suffered for the con-

demnation of His own sin, nor to discipline or purify His nature. "He knew no sin." He was guileless, pure. He was altogether "separate from sinners," not in His official relation to the race merely, but in nature, "holy, harmless, and undefiled." He was justly entitled to freedom, to exemption from suffering and death as the reward of His perfect obedience, and yet He is visited with both, and by a special Divine appointment; a fact most strangely anomalous and contradictory on any other ground than that of substitution. And this will appear all the more remarkable as we remember the peculiar nature and circumstances of the case. He is God's only begotten Son, and He says, "His Father always heareth Him," and "He delighteth to do His Father's will," and a voice from heaven repeatedly testifies that God is well pleased. And yet, notwithstanding all this, He not only suffers and dies, but is even denied the privilege of ordinary mortals. Many of the heathens were permitted to die with philosophic calmness and quiet, and Christian martyrs have been so Divinely sustained that they have even triumphed with shouts of praise, while He writhes and languishes under a sense of judicial displeasure, without a single ray of joy from the Father's presence. This fact, I repeat, is altogether unaccountable except on the ground of substitution.

Beside this, we have the plain and direct statement of Christ and His apostles. Christ, when speaking of His death told His disciples that His blood was the blood of the new covenant, shed for the remission of sins, and in its sacrificial and substitutional sense the apostles evidently understood it. Paul, in Romans iv. 5, tells us, that Christ "was delivered for our offences, and raised for our justification." Peter, in like manner says, (1 Peter, iii. 8), "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God!" while the Apostle John, with equal distinctness asserts, that "Christ became a propitiation for our sins, and not for ours only, but for the sins of the whole world;" and indeed this same truth appears in every passage which refers to the object of Christ's death.

In conclusion, it remains for us briefly to state how this substitutional death of the Lord Jesus atones for our individual and personal guilt, how it secures to us the blessing of pardon, and becomes the means of restoring spiritual sympathy and oneness with God. This, after all that may be said about its general character, is *the* question that most concerns us. Important though it be to have an intelligent conception of it as a doctrine, still it is possible to realize the blessedness of trusting in the mercy of God through Jesus Christ, and at the same time be quite ignorant of the great principles that are involved in it. But however much we may know about it, it can avail us nothing without the personal appropriation of its gracious and atoning merit. The condemnation of sin for which Christ suffered as our substitute must be realized and felt as the just desert of our *individual*, personal guilt, and that through Him, as the expression or embodiment of Divine mercy and goodness, we are forgiven, justified, saved. This is at once the work and object of faith, and is the effect of the Spirit's power in connection with revealed truth. It first makes manifest to the conscience and heart

the heinous guilt of our sin, constraining us to acknowledge that the Divine judgment might justly have fallen upon our heads, and withered us with its curse. Under the influence we renounce every plea of extenuation, or excuse, and are ready to say,—

“I, I alone, have done the deed!
 ’Tis I Thy sacred flesh have torn;
 My sins have caused thee, Lord, to bleed,
 Pointed the nail, and fixed the thorn.”

Thus the end of punishment, viz., the condemnation of sin is personally, though voluntarily accomplished.

Secondly, Faith realizes in Christ the Divine plan of mercy, and we appropriate to ourselves the virtue and merit of His atoning work. We trust in Him as a *personal* Saviour, feeling assured that He has fulfilled the Divine law, and honoured the Divine name for us; and now our hearts bless Him. We love Him from the consciousness that He has loved us. We give ourselves to Him, and “He is made to us, wisdom, righteousness, sanctification, and redemption.”

And now observe further, that this appropriating or saving faith is our individual act in accepting and submitting to the truth of the Gospel, “for with the heart man believeth unto righteousness, and with the tongue confession is made unto salvation.” This faith (though somewhat complex in its objective character), is in itself one of the easiest acts of the human mind, so easy indeed that even little children exercise it, and wayfaring men though fools need not err. If the power be not inherent, *it is* accessible, and “every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh the door is opened;” “and whosoever will” come may come, and take of “the water of life freely.”

May God grant that none of us may be so basely ungrateful, so wickedly perverse, as to treat the love of our Saviour and God with neglect; rather let our hearts open to receive Him, as the parched ground drinks in the rain, and as the flowers open to kiss the morning sun.

A. STEPHENS.

MINISTERIAL QUALIFICATIONS.

THERE are special supernatural virtues and graces, as well as special supernatural powers, which are indispensable to the Christian minister. It is not clear that every Christian heart is necessarily inspired by God with an ardent passion for the rescue of men from the pains of eternal death, or for the development of the spiritual perfection of the Church. “There are diversities of operation, but it is the same God which worketh all in all.” To one is given by the Spirit a tender sympathy for the physical sufferings of mankind, to another, a noble abhorrence of social injustice and mischievous laws and political tyranny; to another, an unquenchable thirst for a more perfect knowledge of the mysteries of God’s material universe; to another, an ineffable delight in poetry and art. Who will venture to say that John Milton would have shown himself a better Christian if he had written the “Call to the Unconverted,”

or the preface to the "Reformed Pastor," instead of "Areopogetica," or "Paradise Lost?" Or That Sir Isaac Newton should have tried to write a treatise on the "Rise and Progress of Religion in the Soul" instead of the "Principia?" Or that Wilberforce should have left the House of Commons and employed his enchanting eloquence in preaching the Gospel? The indignation which glowed and burned in the heart of Wilberforce against the slave trade—was it not a Divine fire? And yet how different it was from that fervent zeal which consumed the soul of Whitfield for the conversion of the human race! The moral qualities which were necessary to the intellectual triumphs of Sir Isaac Newton—the patience, the humility, the passion for scientific truth, and the devout reverence with which he bowed at last before the majesty and wisdom and power of the Creator of all things—were they not of God, as truly as that deep sympathy with the fear, and trouble, and suffering of the soul, struggling to find its way to Christ, which dwelt in Philip Doddridge? Milton's patriotism and the rapture of his spirit when he heard the symphony and song of angels, and saw "the sanctities of heaven" stand thick as stars around the throne of the Eternal—were not these Divine gifts? And yet Milton could not have done Baxter's work at Kidderminster. Both the men had genius and eloquence; they were both the servants of Christ; but, apart from the purely intellectual differences which made one a poet and the other a preacher, there was given to the one and not to the other a vehement solicitude for the spiritual welfare of mankind. You will not imagine that I mean that any Christian man can be indifferent to the salvation of the human race. If the Spirit of Christ dwell in us—and without His Spirit we are "none of His"—we must be touched with that Divine compassion for sinful men which moved Him to "seek and save that which was lost." We must all bear His image, and we can have no trace of it, if the brightest glory of His character is not reflected in ours, and if we know nothing of His mighty passion for the redemption of the world from sin and from eternal destruction. Anticipating the hour when we shall have to give account to Him of the deeds done in the body, and shall have to listen to His sentence on our earthly history, it appears to me that, with whatever humiliation and sorrow we may have to acknowledge other forms of sin, the most awful fears will shake the soul of that Christian man—if there be one—who will have to confess that when he himself, through the infinite mercy of God, had escaped from all fear of the indignation and wrath, tribulation and anguish, which threaten the impenitent, he cared nothing for the rescue of those who were still exposed to the same intolerable doom; and for that man, "saved though as by fire," will be reserved, in the hour of judgment, the keenest agony, and the deepest shame. God forbid that I should ever write or utter a solitary syllable that might lessen the force and pathos of any appeal to the Christian heart to have pity on those who are in danger of eternal perdition! Sooner than that "let my right hand forget its cunning, and my tongue cleave to the roof of my mouth."

And yet it is surely true, with whatever qualifications, that with equal saintliness the depth and fervour of evangelistic zeal may

vary. It was not so intense in St. John as in St. Paul. Nor is it less true that with equal saintliness, the strength of those spiritual sympathies may vary which are necessary to a man entrusted with the culture and discipline of the holiness of the Church. For a minister, therefore, to be a very spiritual man is not enough; his spiritual life must receive a special development corresponding to his special work.

According, then, to our theory, every true minister of Christ must have received a Divine call, revelations of Divine truth, not necessary to his own personal consolation and sanctity, a supernatural faculty for speaking to the nobler powers of the human soul, and spiritual affections and sympathies of a special order, originated and sustained by the special inspiration of the Holy Ghost.—*R. W. Dale, M.A.*

WEEK OF PRAYER.

THE resolution of our last Conference on this matter is, we think, both necessary and appropriate. After an earnest inquiry into the spiritual state of our Connexion, and the decrease in the number of members, after many had spoken and much strong feeling and deep sorrow had been expressed, the following resolution was passed:—

"That under a painful sense of our need of more spiritual power, we earnestly recommend to our several societies throughout the Connexion that at least the first week in October next be observed as a week of special, united prayer, that God may graciously pour out His Spirit upon us, that pure and undefiled religion may be revived in our various societies, and that Jehovah's blessing may more manifestly rest upon our efforts to bless and save our fellow-men."

The Resolution embraces three things especially. First, an acknowledgment of the "need of more spiritual power." The secret of all success is spiritual power, and, possessing it, we are sure to prosper, while without it we cannot. Spiritual life, like all other kinds of life, is self-revealing. "By their fruits ye shall know them." What evidence do many members furnish that they have any spiritual life whatever. If persons love God they will love and attend the Sacrament, the preaching of God's word, the prayer meeting, the class meeting, and all the means of grace. And if spiritual life be low, but little delight will be felt in the services of God's house. Some members are not often seen in the "house of the Lord," except Sunday evenings. What spiritual power can they have! What evidence of spiritual life do they give! Let us turn from others to ourselves. Let our thoughts be fully and impartially turned upon the state of our own souls. Have *we* spiritual power? Do *we* retain the "life and power of God" in our souls? Do *we* "keep ourselves in the love of God?" Do we give evidence of genuine piety, and "bear the fruits of holiness." The Resolution speaks of the "*need of, a sense of the need of, a painful sense of the need of more spiritual power.*" This was felt in the Conference. Do you who read this feel it? In what state is your soul now found? The conduct of some of our members was deplored, the state of some of our societies mourned over. O that those who compose those societies felt it also! for then there would be room to hope. Happily, some of our members and societies are living to God, and for Him. Some circuits are in a prosperous condition. For this we heartily bless and praise the Lord.

But if *you* feel your "need of more spiritual power," then follow the Resolution in the second point it embraces, which shows how the evil can be

removed, and the want supplied by "Prayer." What a mercy that we can pray! Is not this privilege among the greatest that Heaven has bestowed upon us? In prayer a man lifts up his hand and knocks at the gates of heaven for those blessings that God only can give. It is the human searching for the Divine. It is the finite "following hard after" the Infinite, or, in other words, it is the Christian presenting his desire to his God, the child coming to his Father. And the Father hath said, "For all these things I will be enquired" of by you.

If there is a need of more spiritual power among us, what is the cause? Is there any limit "with the Holy One of Israel?" or have men become straitened in their own desires? "Backsliding begins at the closet door." If there is spiritual barrenness among us, or partially so, it is because we have not sought in prayer the blessings we required.

"Jesus, thou Sovereign Lord of all,
The same through one eternal day,
Attend thy feeblest followers' call,
And O instruct us how to pray;
Pour out the supplicating grace,
And stir us up to seek thy face."

The Resolution speaks of *special* prayer, and is there not a need? Are there not times and circumstances in every one's life that call for special prayer? And does not the fact that, after another year's privileges, labours, and responsibilities, we have a decrease of members call for special prayer throughout the Denomination? Abraham prayed specially when he knew what was likely to come upon the cities of the plain. Moses prayed specially when he knew that God was displeased with the people. Elijah prayed the more earnestly in trying and difficult times. Daniel prayed the more persistently when "by books" he understood the will of God concerning the captives. The pious Jews cried to God the more fervently when they felt He was not among them as He had been, when they said, "We see not our signs." In the days of Malachi, when the love of many had waxed cold, "they that feared the Lord spake often one to another." When Peter was in prison, "prayer was made without ceasing of the church unto God for him." The Apostles and primitive Christians had their seasons of special prayer. "Never," a pious friend once said to me who has since gone to the place where prayer is lost in praise, "Never in my life have I given myself specially to prayer, but I have had a special blessing as the result, and yet I am surprised how few have been the times in which I have done it." Is not *that* the experience of all of us? A Week of Special Prayer! but it is not intended to end there. "Continue in prayer," "continue instant in prayer," "praying always."

"Pray we, every moment pray,
And never, never faint."

"Let every breath be prayer."

Next the Resolution speaks of *united* prayer. We cannot live as Christians without closet prayer, and united prayer is also necessary. Some of God's richest promises are for His people when met in His house, in His name. "The Lord loves the gates of Zion more than all the dwellings of Jacob." "In all places where my name is recorded, I will come unto thee, and bless thee." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Like Christ, we may say when we pray, "I know that Thou hearest me always." With such encouragements and promises, shall not we have special, united prayer?

OCTOBER, 1870. 2 H

Further, the Resolution speaks of the blessings we should pray for: First, that God may "pour out His Spirit upon us." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." What a rich promise! How full of encouragement! Everything depends upon the Holy Spirit, and the Holy Spirit is promised. Without the Spirit one might as well shout to the winds, or expect a vital response from a graveyard, as to expect that souls dead in trespasses and in sins will be "quickened into newness of life" by any efforts of his. "Paul planteth, Apollos watereth, but God giveth the increase." Still we believe, as we heard a minister say sometime ago, "That Paul never did plant, and Apollos water, but God did give the increase." This is a remark that ought to cause inquiry with those ministers who get no increase. Certainly a man who preaches the Gospel of Christ without seeing an increase, ought to conclude that he has never been called of God to preach, or that he is not preaching in the right way, or else that he is not in his right place, for every one who is sent of God, and is living near to Him, and preaches faithfully, must get some increase. God will be with His faithful servants, and bless their labours. There is no need now for us to enter particularly into the praying of the disciples, and the outpouring of the Spirit on the day of Pentecost. But we know that as they prayed, God heard and answered. There is a close, divine, and indissoluble connection between asking and receiving from God in this day, as in that. J. A. James has said, that if the churches continued in prayer as the first church did, the world would have been converted before now.

Secondly, that pure and undefiled religion may be revived in our Societies. What a blessed view of religion! It is *pure* and *undefiled*. May it ever be kept so in our hearts and lives! We thank the Lord that we have religion in our Societies, but it wants to be revived. Life is there, but it needs quickening. Fire is there, but it requires to be stirred up. "Stir up the gift that is in thee," says Paul to Timothy. The same idea, says Dr. A. Clarke, as when a person stirs up a fire, and adds fuel that it may burn more brightly. "Stir up the gift." A glorious invaluable gift! "Stir it up," until your piety shall reach what has been most aptly called the white heat point, for then shall we be happier in ourselves, more useful to others, and bring and give more glory to God.

Thirdly, "that Jehovah's blessing may more manifestly rest upon our labours to bless and save our fellow-men." What motives these words suggest! Motives that are deep and high, pure and glorious. "Bless and save our fellow-men." Some have been engaged in cursing and destroying their fellow-men; but we are to be employed in blessing and saving them. These, if saved at all, must be saved by human instrumentality! And if saved, Christ will be satisfied, and God glorified.

We are invited to pray "that Jehovah's blessing may manifestly rest upon our labours." As it is His will that all men should be saved, we may with the utmost confidence ask Him to pour His blessing abundantly upon us, so that our labours may be useful in "blessing and saving our fellow-men."

Shall we, during the first week in October more especially, unite to pray? Shall prayers day after day ascend to heaven from 25,000 hearts, from our closets, and from our different places of worship? Let us unite to seek God's grace. Let us plead the promises. And as Jehovah has commanded, let us "put Him in remembrance" of the word He has spoken. There is no unwillingness on the part of God to save, "He delighteth in mercy." The blessings are hovering over us, and nothing is wanting but for us to arise and bring them down, by humble, earnest, believing prayer. Let us arise. Let all arise, and say with the Psalmist, "As for me I will give myself unto prayer." If we work and pray, God will work and bless. Let us honour Him, and He will honour us, and make the future of our

Connexion brighter than the past. "Let us bring the tithes into His house," and send our prayers up to heaven, and see if He will not "pour out such a blessing that there shall not be room to receive it." Oh, for a glorious revival! S. H.

PRAYER ANSWERED IN CONVERSION.

A few days ago I listened to a remarkable address from one of our best temperance advocates. The story of his conversion was very touching. Previously, he had fallen into some of the lowest depths of sin and woe. He had been no common transgressor; but the terror of the neighbourhood. Having a prize-fighter in training, he went, with others, on a Sunday morning to Streatham Common. In the calm silence and beauty of that hour, as he saw the people returning from the early morning prayer-meeting, strange thoughts were aroused in his mind, and strange feelings took possession of his heart. He was convinced that he was a sinner, without conversation with his fellow-men on the subject, without any appeals to his understanding or his heart, without any intermediate agency whatever, directly by the Spirit of God. But had men nothing to do with the result. Oh, yes, much, as the sequel will show. In coming home, a person whom he well knew, addressed him thus, "*Friend B—*, (the *first* time any person had so addressed him) at the prayer-meeting this morning, we have been praying specially for you." How wonderful that at the very time the prayers of these godly people were ascending to heaven for the conversion of this man the Spirit of God should be working in such a wonderful manner upon his mind miles away! And yet not wonderful to the man who devoutly believes all that his God and Father hath caused to be written in His word, for He loves to anticipate His children's wants. "Before they call," is His own gracious assurance, "I will answer; and while they are yet speaking I will hear." After having directed our prayer to God, we must *look up*. There are many ways of *looking up*! Was not this good Christian man *looking up* when speaking to the wanderer that Sabbath morning? He gained courage, confidence to do so in prayer. A good-humoured attempt was made to laugh the subject away, (and this must always be expected) but the arrow had pierced the heart, and the wound could only be healed by Gilead's balm. A touching saying of his little daughter deepened the impression, and the result in a little time was, salvation, free and full salvation, through our Lord Jesus Christ! It was the turning-point in the man's life; his home has been ever since one of the blessed abodes of peace and love; he has been gradually rising in the social scale; and, best of all, through his sermons and addresses, multitudes have become sober, temperate, Christian! May God multiply such Sunday morning prayer-meetings till they are co-extensive with the churches, and so manifestly bless them that their influence shall be felt in the hearts of all.

MYSTERY, REASON, AND FAITH.

NIGHT comes down over a ship at sea, and a passenger lingers hour after hour alone on deck. The waters plunge and welter, and glide away beneath the keel. Above, the sails tower up in the darkness, almost to the sky, and their shadow falls as it were a burden on the deck below. In the clouded night no star is to be seen, and as the ship changes her course, the passenger knows not which way is east or west, or north or south. What islands, what sunken rocks may be on her course—or what that course is, or where they are, he knows not. All around to him is *mystery*. He bows down in the submission of utter ignorance. But men of science

have read the laws of the sky, and the next day this passenger beholds the captain looking at a clock, and taking note of the place of the sun, and with the aid of a couple of books, composed of rules and mathematical tables, making calculations. And when he has completed them, he is able to point almost within a hand's breadth to the place at which, after unnumbered windings, he has arrived in the midst of the seas. Storms may have beat and currents drifted, but he knows where they are, and the precise point where, a hundred leagues over the water, lies his native shore. Here is *reason* appreciating and making use of the revelations (if we may so call them) of science. Night again shuts down over the waste of waves, and the passenger beholds a single seaman stand at the wheel, and watch hour after hour, as it vibrates beneath a lamp, a little needle which points ever as if it were a living finger to the steady pole. This man knows nothing of the rules of navigation, nothing of the courses of the sky. But reason and experience have given him *faith* in the commanding officer of the ship—faith in the laws that control her course—faith in the unerring integrity of the little guide before him. And so without a single doubt, he steers his ship on according to a prescribed direction, through night and the waves. And that faith is not disappointed. With the morning sun, he beholds far away the summits of the gray and misty highlands, rising like a cloud on the horizon; and as he nears them, the hills appear, and the lighthouse at the entrance of the harbour, and, sight of joy! the spires of the churches and the shining roofs, among which, he strives to detect his own.—*Rev. Mr. Peabody, Philadelphia.*

A MERCIFUL NIGHT.

It was in the year 1831, in one of the western counties of England,—during the stillness of the night, when all life was hushed as in the silence of death, that a young man awoke from his sleep, and heard an unearthly voice distinctly calling to him from above, "*Thy soul is required of thee this night.*"

The alarm with which he was seized may never be told. He had at different times felt serious impressions, but always did his best to banish all thoughts of God and heaven, and hell and eternity, from his mind. But now he expected every moment to wake up in hell. He gave up all as lost, and made no attempt to pray. Within himself only, he cried out, "Oh, that I had repented! Oh, that I could live till to-morrow! Oh, that I could live till to-morrow, then I would repent!"

The fire and brimstone on Sodom, the alarm of the jailor at Philippi, or the death of an infidel fully awake to his condition, may not be more terrible than the alarm of that night. Minute after minute passed in awful suspense. At length, as the clock told of time going on, hope began to relieve the anguish, and he thought, "I may not die to-night!" Another long and hopeful pause, and the morning light dawned. What a night!—he would not experience another such for a thousand worlds! What a morning! the most welcome of all the mornings in his life. All this alarm on account of sin; and all this gladness on account of God's mercy to the sinner.

Reader, were you to hear the voice of God speaking to you, "*Thy soul is required of thee this night,*" would you be alarmed? and would you dread the death that never dies?

"God speaketh once, yea twice, yet man perceiveth it not." Did the young man repent and turn from his evil ways according to his purpose? Alas! how soon does man forget his vows to do better when the peril is past. So did this young man.

Not long after he heard another voice, but this was the quiet whisper in the heart saying, "Read the Bible, and see what that book contains." He

quietly withdrew from society, and in a lonely corner of the house began to read, to his astonishment and gradual delight, that wonderful book.

Then came another alarm lest his day of grace should soon be past.

Again it was night, the stillness of death pervaded the world, and his soul was in great fear. He lingered, he struggled,—“companions, sports, customs, must I give them all up?” What a future for a guilty sinner! Then he opened his mouth for the first time in prayer, and prayed from his heart, “God be merciful to me a sinner.”

Glorious prayer! what relief it brings to the guilty conscience! What two nights were those in his history! *One*, of alarm and terror, with no disposition to repent. The other of fear and dread, followed by true repentance, never to be repented of.

“Christ Jesus came into the world to save sinners,” was now the one truth welcome to his heart.

That morning of hope preceded by a night of terror, was a beautiful illustration of the soul’s joy arising from “repentance towards God, and faith in the Lord Jesus Christ.”

Now the joyful utterance of the author of the hundred and third Psalm was delightfully understood, “Bless the Lord, O my soul, and forget not all his benefits.”

Reader, did you ever experience this great change? Did ever such a morning of joy, after such a night of distress, spring up in your heart? Believe in Jesus Christ as your Saviour, and you shall see this salvation.

From this second night commenced a new life, with new companions, and new books, and new employments. One of the first employments was to go from door to door in the village where he lived, and give out tracts, and pray with many families.

Dear reader, in this fact we have one of ten thousand instances of the greatness of God’s mercy. He meets man in his sins, speaks to him with a voice which creates an alarm, when for a moment there is a purpose to amend; but, alas! how soon that voice of mercy is forgotten. Have you been in danger and dread? Have you trembled from any awful visitation, and purposed to do better? Have you done better, or soon forgotten all again? There is another night coming. Death, with all its terrors, and judgment, with all its wonders, are coming.

Listen to the voice, and imitate the purpose of the Saviour of sinners, who said “I must work the works of Him that sent me while it is day, for the night cometh when no man can work.” Should the night of death really come and find you unprepared, how sad your condition! how awful your end! Pray at once the publican’s prayer, “God be merciful to me a sinner!” and try to say “Jesus died for me,” so may you experience pardon, and peace, and hope of eternal life.

STEPHANAS.

AN UNCHANGING SAVIOUR FOR AN UNCHANGING WORLD.

SPRING comes to us still, as when the world was young, with the music of birds and the brightness of flowers; and Autumn with her golden harvests. The running streams sing their old songs, and the mountain sides are still rich with the purple heather. God still “maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.” “Fire and hail, snow and vapours,” and “the stormy wind” still “fulfil His word.” And the life of man is still brightened with the old joys, saddened with the old sorrows, ennobled with the old virtues, stained with the old sins. We listen still to the silver laughter of childhood. Love kindles in the hearts, and shines from the eyes of youth and maiden still. Manhood is still vexed with care, and weary with toil. Old age sinks into weakness and decay. The men of our own time must descend into the grave like their fathers; they must stand before the same judgment seat; and the

same awful alternative lies before them, of eternal death or eternal glory. "They have all erred and strayed like lost sheep," and the sacrifice for the sins of past ages is the sacrifice for the sins of men to-day. They must be renewed by the same Spirit. If they are saved they will rise to the same heaven. If they are lost they will sink into the same hell. The world may seem new and strange to us; but we are of yesterday and know nothing. To Christ it is the same world which for so many centuries He has been pitying, loving, and trying to save. The new perplexities of the age do not baffle His wisdom; its new troubles do not appal His heart; its new sins do not exhaust His mercy. He is not weary yet of the great attempt to rescue our race from all its sins and all its sorrows. He is still mighty to save. His eye is not dim, nor His natural force abated. Christ does not despair of mankind, for He does not despair of Himself. Let us trust in Him, and look forward with unfaltering hope to the world's better future. The earth has grown old in misery and sin; but in His presence its youth shall be renewed like the eagle's. The words are truer, nobler, than they seem,—“The thing that hath been it is that which shall be;” for the golden age of the race shall return once more, and, in a fairer Paradise than Adam knew, coming generations shall see the face and hear the voice of God.

Brethren, let us preach Christ, under the inspiration of the Spirit of Christ, with vehement love, with perfect faith, with exulting hope, and soon He “shall have dominion from sea to sea, and from the river to the ends of the earth.” He will make all things new. The Holy City—the new Jerusalem—shall descend out of heaven from God, having the glory of God, with its walls of jasper, its gates of pearl, its streets of gold, its foundations of precious stones; the nations of the saved,—with their wealth, their splendour, and their power, their genius and their learning, their wit, their beauty, and their gladness,—shall walk in the light of it; and the kings of the earth,—their throne established in righteousness, their laws and policy inspired and controlled by Him who is King of kings and Lord of lords,—shall bring their glory and honour into it. Hunger and nakedness, sorrow and shame, doubt, ignorance, and sin, shall be no more, but—

“Earth be changed to heaven, and heaven to earth,
One Kingdom, joy and union without end.”

R. W. Dale, M.A.

THE CURSE OF DRUNKENNESS.

ENGLAND is the most drunken nation in the world! must be dinged into the ears of our countrymen till they are thoroughly aroused and in earnest to wipe away the reproach. Six hundred thousand habitual drunkards in England, sixty thousand of whom die every year, is said to fall short of the terrible reality! The fearful ravages of war are less fearful than the ravages of drink; its painful burdens and costly sacrifices less powerful and costly; and even its horrible sufferings are perhaps less horrible than the sufferings of drunkards. If any are incredulous, let them read the “Autobiography of J. B. Gough.”* We select two or three incidents as specimens of a large number that are to be found in the volume, omitting altogether any reference to Mr. Gough’s remarkable experience. Under the cursed influence of drink, husbands, who are, when sober, kind and affectionate, murder their wives; and children, who would be otherwise

* Autobiography and Personal Recollections of John B. Gough, with twenty-six years’ experience as a Public Speaker. Illustrated by George Cruikshank and others. London, Sampson Low, Son, and Marston, 1870. Price 10s. 6d. The book is handsomely got up, and is very readable. Some of Mr. Gough’s experiences are most ludicrous and amusing.

loving and obedient, murder their parents. O what domestic tragedies are being enacted every day! Here is just one case of matricide. Mr. Gough writes :

"A lady told me : 'I am the daughter of a Doctor of Divinity. My mother has been afflicted with heart disease; my brother George is a drunkard. When he goes off on what they call a spree, my mother is sick. About three months since, when my brother came home, my father asked him to look at his mother, and then come to him in the library. When there, he said to him : "George, my son, your mother lies sick. She loves you in the core of her heart; many a night's vigil has she kept by your bedside. When you were suffering, you made no motion she did not notice, uttered no sound she did not hear, and she was prompt to minister to you. She lies there now, and my son, it is not rhetoric, but fact, if your mother dies, *you have killed her.*"' The lady then, standing up, with her hands clasped, her face working with agony, said : 'Oh! Mr. Gough, my mother now lies at the point of death, and my brother George has been drunk for ten days.'"

But our object mainly is to induce our readers to strenuously exert themselves in the holy cause of Temperance, and not to regard any poor drunkard, though plunged in the lowest depths of wretchedness and shame, as irrecoverably lost. The three incidents which follow all teach more or less impressively that precious lesson, which we need ever to be learning again and again, so that we may not grow weary and despair.

"A young lady called on me in London—one of the most beautiful women I ever saw—dying of consumption. She said : 'I have come to see you on behalf of my brother. Since my poor father and mother died, I have been his principal support.'

"I asked, 'Is he disabled?'

"'Oh! sir,' she said, 'do not judge him harshly. He is naturally noble-hearted and generous; but he has gone into dissipation. I am a governess. I am not fit to be teaching. I procure him a situation, and he loses it through drink, and comes to me. I cannot turn him away, and I support him. What can I do? We are orphans, and he has no friend but me.'

"She became very much agitated, and pressed her hands on her chest, as if to stay the cough, that was killing her, and said :

"'I am in great distress; my cough troubles me much at night; but I have a worse trouble than my illness. I have lain awake many nights, thinking of him. He has lately been in possession of considerable money, and I have feared for some developments that might disgrace us; for though we are reduced, our name is without a stain. I have dreaded to ask him where he obtained it; but I know now.'

"The tears were flowing fast as she sobbed out : 'He has broken open a desk of mine, and robbed me of every penny I have been saving for years, for my sickness, my death, and my burial,—for I cannot live long,—and he has left me destitute—and oh! it is too bad.'

"Too bad! for a brother to rob a sick and dying sister—yes, too bad; but just what drink will do. There is no meanness under heaven, no crime however dastardly, that the love of drink will not drive a man to.

"But you say 'That young man was a brute.' No! no! not a brute: I received a letter from a lady who, when she gave it to me, holding my hand in hers, said : 'Read it, Mr. Gough, and may it encourage you!' I give an extract :—'You may remember the young man whose sister, a governess, called on you more than two years ago. From the day you saw him, to his death, he tasted no drink. A course of dissipation, acting on a highly sensitive organization, induced disease; but during a long illness, he gave his heart to the Saviour, and died with a blessed hope of a glorious immortality. *He was very dear to me*' (these words were underscored). 'I was with him during his illness, and on the night before he died, he turned to me and said : "Tell Mr. Gough that the blessing of one ready to perish shall come upon him." His sister is just alive. I saw her last night, and her message to you was : "Inasmuch as ye have done it to one of the least of these ye have done it unto me."'"

"A man at whose house I was a guest told me that he had been a hard drinker and a cruel husband; had beaten his poor wife till she had almost become used to

it; but, said he: 'The very moment I signed the pledge, I thought of my wife,—what will my wife say to this? Strange, that I should think of my wife the first thing; but I did; and as I was going home, I said to myself: "Now, if I go home and tell her all of a sudden that I have signed the pledge, she'll faint away, or she'll up and do something; and I must break it to her by degrees." Only think of it!—why, the night before, I should have knocked her down, just as like as not, if she had not *looked* to please me; and now I am planning to break good news to her, for fear it will upset her.'

"As near as I could gather from what he told me, he found his wife sitting over the embers, waiting for him. As he came into the house, he said: 'Nancy, I think that—I think that'—"

"Well, Ned, what is it?"

"Why, I think I shall—that is—I mean to—to—Nancy, I mean to'—"

"What's the matter, Ned?—anything the matter?"

"Yes," said he, "the matter is just this,—I have signed the temperance pledge, and so help me God, I'll keep it." She started to her feet, and she *did* shut away. I was just in time to catch her, and as she lay in my arms, her eyes shunt, and her face so pale, think's I, she's dead, and I've done it now. But she wasn't dead; she opened her eyes, and then she put her arms round my neck, and I did not know she was so strong, as she pulled, and pulled till she got me down, where I had not been before for thirty years,—on my knees; and then she said, "Oh! God, help him;" and I said, "Amen;" and she said, "Oh! God, help my poor Ned, and strengthen him to keep his pledge;" and I hollered "Amen!" just as loud as I could holler; and she kept praying, and I kept hollering—you never heard a Methodist, in the biggest revival you ever saw, holler as loud as I did;—I had like to split my throat I hollered "Amen" so loud. That was the first time we ever knelt together;—but it was not the last."

The most remarkable case we reserve until the last.

"I have more than once spoken to an audience of what are termed outcasts; and a pitiful sight it is. On one occasion I addressed eight hundred, and on another, —in Glasgow,—over three thousand. The city missionaries had, by their influence, induced the poor creatures to come. There were rags, and filth, and degradation, beyond description. It seemed as if the last lingering trace of human beauty had been dashed out by the hoof of debauchery, and the die of the devil stamped on the defaced image of God, and all of them human beings, with hearts, and souls, with a love for the pure and beautiful,—men and women,—yes, and children,—with such human histories of want and suffering, privation and misery, as might well be traced in tears and written in blood.

"On one occasion, as I entered the audience room, where some hundreds of this class had assembled, with the provost of the borough and a minister of the town, who accompanied me, the former said, as we came in: 'Mr. Gough, you have "Fire" in the house to-night.'

"I asked, 'What do you mean?'

"He said, 'Do you see that tall woman, near the platform.'

"Yes."

"Her nickname is "Hell-fire;" she is known by no other name in the vicinity of her wretched residence. When she appears in the street, the boys cry "Fire! Fire!" She is the most incorrigible woman in the borough. She has been brought before me scores of times, and sentenced to imprisonment from four days to six months. She is ripe for mischief, and if she makes a disturbance, you will see such a row as you never saw before. The power of the woman's tongue in blasphemy is horrible.

"When I rose to address the audience I expected a row, and confess to a nervous feeling of apprehension. I spoke to them as men and women, not as outcasts, or things. I told them poverty was hard to bear; but there might be comfort, light, and peace with poverty; told them I had been poor, very poor; spoke to them of my mother, and her struggles; then of her faith, and love, and hope; that there was no degradation in poverty;—only *sin* caused that. In proportion to wrong doing was the degradation,—and so on. I saw a naked arm and hand lifted in the crowd, and heard a voice cry out: 'That's true.'

"The woman ('Fire') rose to her feet, and facing me, said: "That's a true, mon,—ye're telling the truth;" and stretching her arms to the audience, said: 'The mon kens what he's talking about.'

"When I concluded, she came on the platform, and I almost thought she might tackle me. She was a large woman, and looked like a hard bitter, and I never desired to come in contact with 'strong-minded' or big-fisted women; but after looking at me a moment, she said: 'Tak' a gude look at me, mon. I'm a bit of a beauty, ain't I?' Then coming close to me, 'Would you gi'e a body like me the pledge?'

"I answered at once, 'Yes, ma'am.'

"A gentleman said: 'She cannot keep it; she will be drunk before she goes to bed to-night;—better not give her the pledge.'

"I turned to her: 'Madam, here is a gentleman who says you cannot keep it if you sign it.'

"Clenching her fist, she said, 'Show me the mon.'

"I asked, 'Can you keep it?'

"'Can I?—if I say I wull, I can.'

"'Then say you will.'

"'I wull.'

"'Give me your hand on that,'—and I shook hands with her. She signed it, and I said: 'I know you will keep it; and before I go to America I will come and see you.'

"'Come and see me when you wull,' she answered, 'and you'll find I ha'e keepit it.'

"It must have been two years from that time, I was speaking there again, and after the lecture, a gentleman said to me: 'I wish to introduce to you an old friend, whom perhaps you have forgotten,—"Mrs. Archer." no longer "Fire."'

"I was introduced, and shook hands heartily with her and her daughter, who sat by her. I had noticed the woman during my speech, for she hardly took her eyes off me, from the time I rose till I sat down. I went to her house, and part of what she said to me was this:—

"'Ah! Mr. Gough, I'm a puir body: I dinna ken much, and what little I ha'e kenned has been knocked out of me by the staffs of the policemen; for they beat me aboot the head a good deal, and knocked prutty much a' the sense out of me; but sometimes I ha'e a dream—I dream I'm drunk, and fichting, and the police ha'e got me again, and then I get out of my bed, and I go down on my knees, and I don't go back to my bed till the daylight comes, and I keep saying: "God keep me—for I canna get drunk any mair."'

"Her daughter said: 'Aye, mon; I've heered my mither in the dead of night, on the bare floor, crying "God keep me;" and I've said,—"Come to yer bed, mither, ye'll be cauld;" and she'll tell me; "No, no,—I canna get drunk any mair."'

"I received a letter from the provost of the borough, dated February, 1869, telling me that Mrs. Archer ('Fire') had been faithful to her promise, was keeping a small provision store or shop; had taken a little orphan boy out of the streets, and was bringing him up well, and sending me her photograph. I had heard from various sources she was doing well, and doing good. Soon after she had signed the pledge, she obtained employment in sewing coarse sacks, and earned about ten cents per day. Some one gave her a Bible, and wet or dry, rain or shine, she would go every Sabbath to the mission chapel. There she became a Christian; and I was told that she employed her spare time in endeavouring to reform others. I gave her a pound note when I saw her at the meeting, and when I called her daughter asked me to see what her mother had bought with it. On the bed was a pair of warm woollen blankets and she said: 'Mither took the pound and bought the blankets for saxteen shillings, and brought back the four to me. I am never afraid to trust my mither now.'

"What a rebuke to those who, when asked to give up some indulgence, tell you—"I can't, I can't." This woman, in the midst of poverty, surrounded by every temptation, and a whole life-association with evil influences, determining, 'I will' and conquering her appetite, came out into a new life, and became respected, reliable, and useful. I know some young men, with every home influence to aid them, and every inducement offered them, crying, 'I can't.'"

We involuntarily exclaimed, as we finished reading this narrative, O that every Christian were a teetotaler! We ask those who think they have a perfect right, which none dare not challenge, to drink in moderation, to ponder deeply and prayerfully the following utterance of the Rev.

WILLIAM TAYLOR, of California, whose preaching in every part of the globe has been such a blessing to multitudes: "As matters now stand, I might be led to think that a glass of wine occasionally might do me good, and might claim the natural right to take it, and might take my glass daily for forty years without becoming a drunkard; but then I am responsible for my influence upon society. Perhaps, during those years of my taking a little, a hundred young persons might be led to imitate my example, who otherwise might not have commenced a work so hazardous. Suppose of the hundred, only one of them should slip, and go down into a drunkard's grave, then when God 'maketh inquisition for blood,' as He will, I am afraid I should not be able to stand."

THE MISERIES OF WAR.*

"In detailing its miseries and crimes, there is no temptation to recur to unreal or exaggerated horrors. No depth of colouring can approach reality. It is lamentable that we need a delineation of the calamities of war to rouse us to exertion. The mere idea of human beings employing every power and faculty in the work of mutual destruction ought to send a shuddering through the frame. But on this subject our sensibilities are dreadfully sluggish and dead. Our ordinary sympathies seem to forsake us when war is named. The sufferings and death of a single fellow-being often excite a tender and active compassion; but we hear without emotion of thousands enduring every variety of woe in war. A single murder in peace thrills through our frames. The countless murders of war are heard as an amusing tale. The execution of a criminal depresses the mind, and philanthropy is labouring to substitute milder punishments for death. But benevolence has hardly made an effort to snatch from sudden and untimely death the innumerable victims immolated on the altar of war. This insensibility demands that the miseries and crimes of war should be placed before us with minuteness, with energy, with strong and indignant feeling.

"The miseries of war may be easily conceived from its very nature. By war, we understand the resort of nations to force, violence, and the most dreaded methods of destruction and devastation. In war, the strength, skill, courage, energy, and resources of a whole people are concentrated for the infliction of pain and death. The bowels of the earth are explored, the most active elements combined, the resources of art and nature exhausted, to increase the power of man in destroying his fellow creatures.

"Would you learn what destruction man, when thus aided, can spread around him? Look, then, at that extensive region, desolate and overspread with ruins; its forests rent, as if blasted by lightning; its villages prostrated, as by an earthquake; its fields barren, as if swept by storms. Not long ago, the sun shone on no happier spot. But ravaging armies prowled over it, war frowned on it, and its fruitfulness and happiness are fled. Here thousands and tens of thousands were gathered from distant provinces, not to embrace as brethren, but to renounce the tie of brotherhood; and thousands in the vigour of life, when least prepared for death, were hewn down, and scattered like chaff before the whirlwind.

"Repair, my friends, in thought, to a field of recent battle. Here are heaps of slain, weltering in their own blood, their bodies mangled, their limbs shattered, and almost every vestige of the human form and countenance destroyed. Here are multitudes trodden under foot, and the war horse has left the trace of his hoof in many a crushed and mutilated

* From the collected Works of Dr. Channing, a very cheap edition of which has been lately published.

frame. Here are severer sufferers; they live, but live without hope or consolation. Justice despatches the criminal with a single stroke; but the victims of war, falling by casual, undirected blows, often expire in lingering agony, their deep groans moving no compassion, their limbs writhing on the earth with pain, their lips parched with a burning thirst, their wounds open to the chilling air, the memory of home rushing on their minds, but not a voice of friendship or comfort reaching their ears. Amidst this scene of horrors you see the bird and beast of prey gorging themselves with the dead or dying, and human plunderers rifling the warm and almost palpitating remains of the slain. If you extend your eye beyond the immediate field of battle, and follow the track of the victorious and pursuing army, you see the roads strewed with the dead; you see scattered flocks and harvests trampled under foot, the smoking ruins of cottages, and the miserable inhabitants flying in want and despair, and even yet, the horrors of a single battle are not exhausted. Some of the deepest pangs which it inflicts are silent, retired, enduring, to be read in the widow's countenance, in the unprotected orphan, in the aged parent, in affection cherishing the memory of the slain, and weeping that it could not minister to their last pangs. I have asked you to traverse, in thought, a field of battle. There is another scene often presented in war, perhaps more terrible. I refer to a besieged city. The most horrible pages in history are those which record the reduction of strongly fortified places. In a besieged city are collected all descriptions and ages of mankind, women, children, the old, the infirm. Day and night the weapons of death and conflagration fly around them. They see the approaches of the foe, the trembling bulwark, and the fainting strength of their defenders. They are worn with famine, and on famine presses pestilence. At length the assault is made, every barrier is broken down, and a lawless soldiery, exasperated by resistance, and burning with lust and cruelty, are scattered through the streets. The domestic retreat is violated; and even the house of God is no longer a sanctuary. Venerable age is no protection, female purity no defence. Is woman spared, amidst the slaughter of father, brother, husband, and son? She is spared for a fate which makes death in comparison a merciful doom. With such heart-rending scenes history abounds, and what better fruits can you expect from war?

"These views are the most obvious and striking which war presents. There are more secret influences, appealing less powerfully to the senses and imagination, but deeply affecting to a reflecting and benevolent mind. Consider, first, the condition of those who are immediately engaged in war. The sufferings of soldiers from battle we have seen, but their sufferings are not limited to the period of conflict. The whole of war is a succession of exposures too severe for human nature. Death employs other weapons than the sword. It is computed that in ordinary wars greater numbers perish by sickness than in battle. Exhausted by long and rapid marches, by unwholesome food, by exposure to storms, by excessive labour under a burning sky through the day, and by interrupted and restless sleep on the damp ground and in the chilling atmosphere of night, thousands after thousands of the young pine away and die. They anticipated that they should fall, if to fall should be their lot, in what they called the field of honour; but they perish in the inglorious and crowded hospital, surrounded with sights and sounds of woe, far from home and every friend, and denied those tender offices which sickness and expiring nature require."

What a commentary on this text is the actual description of the battle-fields around Sedan after the late engagements between the French and Prussians. Mr. Russell, the correspondent of the *Times*, says:

"I will not dwell on the topic, but ask your readers to be content with the assurance, that no human eye ever rested on such revolting objects as were presented by the battle-fields around Sedan. Let them fancy masses

of coloured rags glued together with blood and brains, and pinned into strange shapes by fragments of bones. Let them conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disembowelled corpses in uniform, bodies lying about in all attitudes, with skulls shattered, faces blown off, hips smashed, bones, flesh, and gay clothing all pounded together as if brayed in a mortar, extending for miles, not very thick in any one place, but recurring perpetually for weary hours, and then they cannot, with the most vivid imagination, come up to the sickening reality of that butchery. No nightmare could be so frightful. Several times I came on spots where there were two horses lying dead together in harness, killed by the same fragment. Several times I saw four, five, and six men, four, five, and six horses, all killed by the explosion of one projectile, and in one place there lay no less than eight French soldiers, who must have been struck down by the bursting of a shell over a company, for they lay all around in a circle with their feet inwards, each shattered in the head or chest by a piece of shell, and no other dead being within a hundred yards of them. A curious and to me unaccountable phenomenon was the blackness of most of the faces of the dead. Decomposition had not set in, for they were killed only the day before. Another circumstance which struck me was the expression of agony on many faces. Death by the bayonet is agonizing, and those who die by steel, open-eyed, and open-mouthed have an expression of pain on the features, with protruding tongue. A musket ball, which is at once fatal, does not seem to cause much pain, and the features are composed and quiet, sometimes with a sweet smile on the lips. But the prevailing expression on this field of the faces which were not mutilated was one of terror and of agony unutterable. There must have been a hell of torture raging within that semi-circle in which the earth was torn asunder from all sides with a real tempest of iron hissing and screeching, and bursting into the heavy masses at the hands of an unseen enemy."

NATIONAL SUFFERINGS AND NATIONAL MORALITY.

No remark is commoner just now in the English Press than that the French nation will probably emerge from its present sufferings with a higher and purer tone of character. And yet nothing is more uncertain than that this will be the result of any specified period of national suffering. There is a general impression abroad that it is the teaching of the Bible that nations are purified in that way. But, as a matter of fact, we doubt very much that this is the teaching of the Bible. It is quite certain that the generation which left Egypt was, according to all tradition, extinct, before a generation worthy of the national history and development intended for the religious teachers of the world, could be found to undertake the conquest of Canaan. It was not the sufferings of the fathers which reformed the people, but the harder and manlier life of the children which disciplined them for the life of war and the labours of founders. Again, there is very little sign that the repeated national calamities of later times did much for the real elevation and purification of the race. One of the greatest of the prophets clearly despaired of this beneficial result. "Why should ye be stricken any more?" he said; "ye will revolt more and more, for the whole head is sick and the whole heart is faint." Stronger language it is hardly possible to use. And it is quite certain that the unparalleled sufferings of the Jews between the time of *our Lord* and the siege of Jerusalem by Titus, brutalized far more than they elevated the character of the people. The testimony of ancient and modern history is pretty nearly the same. Athens certainly gained no moral strength by the sufferings of the Peloponnesian war. When the

genius of her poets and historians reached its highest point, the political genius of Athens was also at its highest; and from the moment when the decline of prosperity began, there seems every reason to think a moral decline also began; which never ceased till 'Athenian' was a name of as little moral dignity as it is at the present moment. Shall we say that the Romans gained anything in moral tone by adversity,—say by the conquests of the Goths? or that the Thirty Years' War left Germany refined as gold is refined in the furnace? or that the Wars of the Roses imbued England with any new national heroism? or even that our national character gained ground by that one of all her wars which educed the deepest religious feeling,—the civil war between Cromwell and Charles I., between the Puritans and Cavaliers? Did the political tone of England rise after the comparatively light sufferings of the Crimean War, as was at the time confidently hoped? As far as we know anything for certain, can we not say that the noble war made by the North against the slaveholders of the South in America has left the average morality of the North laxer, and, on the whole, less refined and lofty than before? To all these questions we believe that the only impartial answer must be that there is no clear evidence of any necessary connection between national sufferings,—sufferings at least of this kind,—and national purification. Wars and the calamities that come with them are often the *results* of profound selfishness and corruption, without proving immediately purgatorial or in any degree elevating.

And the reason seems to be very obvious. There can be no doubt at all that severe suffering is one of the most exalting of all the influences that act upon human character, *if the suffering is borne with the patience and fortitude of men who see in it a spiritual purpose to which they humbly submit*,—nay, that it may even be so, though this is less frequent, if it be borne with patience and fortitude solely from the manly conviction that it is kinder to others and nobler in itself to bear suffering thus, than to whimper and wail over the inevitable. But suffering that strikes men down without finding either the spiritual motive or the social motive for willing submission or disinterested endurance, constantly fails of any ennobling result at all. Just as a heavy weight indurates the muscles of a man who has the strength and will to bear it, but only crushes the man who has neither,—just as physical exercise trains and disciplines the physical powers of the healthy, but only exhausts the physical powers of the invalid, so suffering is not salutary for the moral constitution that does not in some shape grapple with it, and, so to say, adapt itself to understand and overcome it. And there is this peculiarity about the special calamities which accompany war,—they are apt to strike most heavily on those who are already the noblest in the nation, and least heavily on those who are the ignoblest. This is, we suspect, the true rationale of the failure of the civil war in America to give a higher tone to the political world. It did give an indefinitely higher tone to the many thousands of pure patriots who were incorruptible and high-minded, but perhaps a little exclusive and a little too much disposed to stand aloof from common life, before. But, on the other hand, it opened out innumerable sources of fresh temptation to those who were before the least wholesome elements of the political community. In other words, the war raised the highest level of character to one more hopeful, ardent, and unselfish; but it depressed the lower levels of character to levels lower still, because still more familiar with positive evil. And as the average tone of the political world is apt to depend far more on the low levels of character than on the highest, the political morale of the whole community seemed, on the whole, worse after the war than before it..... We see no moral, no historical, no common-sense reason for supposing that national calamities, as such, raise the tone of a nation. The national heroism which sometimes—*though rarely*—animates even a whole people to struggle nobly as one unit

against the pressure of such calamities, *does* raise the tone of a people. But the very gist of the question lies in the doubt whether national calamities will be grappled with by the mass of a nation in this spirit. If not,—and assuredly there are but too many historical instances to show how often it is not so,—national calamities are just as likely to make a nation sour and sullen as individual calamities are likely to make an individual sour and sullen. You can no more say of a particular nation than of a particular man that it will be purified by passing through the fire of adversity. It may be that it will be hardened, and not purified. It may be that prosperity would bring out a nobler type of character than adversity. Why, then, it will be said, should adversity come? One might as well ask why men should suffer for their sins, if suffering happens not to improve them,—or why men should enjoy wealth and happiness which only makes their selfishness narrower than before? These are questions which go far too deep into the principles of the Divine government for us to answer them. But it is at least as well to know that the common talk about the purifying fire of adversity has very little basis of truth. Adversity purifies those who are taught from within how to meet adversity; but then prosperity also purifies those who are taught from within how to use prosperity. Beyond this, we know no more how either the one influence or the other will affect the masses of a great nation, than we know how the next Atlantic storm or calm will affect the fortunes of the various travellers whom it finds sailing upon the ocean.—*Spectator*.

GOD'S JUDGMENTS ON PERSECUTORS.

DEAR SIR,—Being anxious to see if the present war, with all its horrors, in the realms of Popery, was anticipated by the speculations of Fleming, or Dissertations of Newton, or Notes of Campbell, or any other commentators on the Revelations, I came across, in my search, this passage in Foxe's Book of Martyrs, respecting the end of the great persecutors of the people of God, during the Christian era.

"And though the vengeance of God thus was shown upon both Jews and Romans, for their contempt of Christ, whom God so punished by their own Emperors; yet neither the Emperors themselves, for persecuting Christ in his members, escaped without their just reward. For during the space of these first three hundred years, few or none of them escaped some miserable end.

"First we record the poisoning of Tiberius and the slaughter of the three Neros after him. Then Domitius Galba within seven months was slain by Otho. And Otho afterwards killed himself, being overcome by Vitellius. Vitellius shortly after was drawn through the city of Rome, and after being tormented was thrown into the Tiber. Titus was thought to be poisoned by Domitian his brother; and Domitian was slain in his chamber by the consent of his wife. Commodus was murdered by Narcissus. Pertinax and Julianus met a similar fate. Severus was slain in England; his son Bassianus killed his brother Geta, and he was murdered by Martialis. Macrinus with his son Diadumenus were both slain by their own soldiers. Heliogabulus was killed by his people, drawn through the city, and cast into the Tiber. Alexander Severus met with a like end. Maximinus also, three years after, was slain by his soldiers. Maximus and Balbinus, in like manner, were both massacred in Rome. Gordon was slain by Philip. Decius was drowned, and his son slain at the same time in battle. Gallus and Volusianus, his sons, were both slain by a conspiracy of Emilianus, who rose against them in war, and within three months was slain himself. Next to Emilianus succeeded Valerian and Gallienus his son. Valerian was taken prisoner by the Persians, and there

condemned by Saporess their king, who used him for a stool to leap upon his horse; while his son Gallienus sleeping at Rome either would not or could not revenge his father's ignominy. At length Gallienus was killed by Aureolus, who warred against him. Aureolus was slain by his secretary. Carus was slain by lightning. Maximinus being tormented with pain, died in misery. Maxentius was vanquished by Constantine and drowned in the Tiber. Licinius, being overcome by Constantine the Great, was deposed from his empire, and afterwards slain by his soldiers. All these things under the six seals!!

"On the other hand, after the time of Constantine, when the faith of Christ was received into the Imperial seat, we read of scarcely an Emperor destroyed or molested."*

Had Napoleon III. embraced the religion of Jesus Christ, instead of supporting the Pope, he might not now have been in exile. I have been expecting judgments to overtake him these twenty years past; and although judgment lingers, it comes at last.

Nor can France escape those terrible convulsions, until she throws off the Popish yoke, discards the man of sin, and takes the word of God as the standard of appeal for right and wrong.

So says the inspired prophet, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

T. W. GARLAND.

A SCEPTIC SILENCED.

WE have heard how a good man—we believe the late Legh Richmond—silenced a sceptic in his village. He was a shrewd labouring man, fancying himself much wiser than in reality he was. He believed in his senses, he never reflected. Mr. Richmond saw him at work in his garden on a very hot summer's day.

"This is a hot day, my friend."

"Aye, it is sir, I never knew such a day in all my life. Why, if it was decent, I could pull off every rag I have about me."

"Well, never mind, we shall have it cold enough when the sun gets nearer to us."

The fellow leaned on his spade, and looked up with an arch and knowing smile, and said, "You know a good many things, and you tell us a many queer things; but, sir, you'll never get me to believe that."

"Why, what cannot you believe?"

"Why, that the sun's nearer to us in winter than it is in summer. Here I am now, and he be a regularly blistering me here; sure enough he be a good way further off when I stand shivering in frost and snow."

A day or two after the man tapped at the clergymen's study door; he came to say he could not believe that staggering statement about our being nearer to the sun in winter than in summer. The clergyman lit a lamp, and he took the finger of his labourer, and held it by the side of the flame. "Do you feel that?" "No, of course not." "Now then, give me your hand again." He took it, and held it not close over, but some distance above the flame. "Do you feel—?" but it was not necessary to finish the question. A loud expostulatory cry was a sufficient answer.—*Self Formation*, by E. P. HOOD.

* Foxe's Book of Martyrs, Cobbin's edition, 1863.

TRUSTING MAN AND CHRIST.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ, as the sinner's only refuge, by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind, and bringing him to see the sincerity of the Gospel, by writing a note asking him to come to see him at six o'clock, after he left "the work."

He came promptly—with the letter in his hand. When ushered into his room, his master exclaimed, "Do you wish to see me, James?"

James was confounded, and, holding up the note, requesting him to come, said—

"The letter! *The letter!*"

"Oh," said the master, "I see you believed I wanted to see you, and when I sent you the message, you came at once."

"Surely, sir! *surely, sir!*" replied James.

"Well, see, here is another letter sending for you, by One equally in earnest," said the master, holding up a slip of paper, with some texts of Scripture written on it.

James took the paper, and began to read slowly:—"Come—unto—me—~~all—ye—that—labour,~~" &c. His lips quivered; his eyes filled with tears; and, like to choke with emotion, he thrust his hand into his jacket-pocket, grasping his large red handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired:

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way. Reader, if anxious about your salvation, be persuaded to believe God when he speaks to you in His word, in the same way you would credit the word of an honourable man, and you will obtain peace through the precious blood of Christ. "*He cannot deny Himself.*"

FIT PUNISHMENTS OF HYPOCRISY.

As to your question, what punishment would be appropriate to hypocrisy, —it is hard to say; I only know that as few can be too severe for it, so few can be more so than that which its eternal arts against detection, its shifts and self-constraint, must inflict on itself. I only know of one thing that could make it much worse; and that would be (if we had the power to manage it) to compel hypocrisy to act the hypocrite *perfectly*; that is, not only to give smiles, gestures, words, or tears, in homage to religion and virtue; but *acts*—though still reluctant *acts*; *practical* hypocrisy, in short, in which virtue should be exactly simulated, and have nothing wanting in the world, except that trifling thing—its essence. Only think of the rueful acquiescence with which a *benevolent* hypocrite would back his bland sympathy with distress and misfortune—by a constrained donation of a guinea;—the too sincere groans and grimaces with which a hypocrite in religion would perform the secret devotion to which he felt himself internally driven by an irresistible impulse, without meaning a word of the long prayers he uttered; the vexation with which he would find that sleep fled his eyelids till he had punctually performed his two hours of evening meditation and devotion—(a genuine penance surely) for which he was taking credit of the world! How pleasant for the sentimental philanthropist to find himself,

perforce, whispering consolation at the bedside of the sick and dying, and adored as a Howard without a particle of claim to it! The "gay Lothario," sore against his will, compelled to make good that "promise of marriage" under which he intended to betray! the concealed toper always finding his flagon filled with delightfully transparent and insipid water! the disguised rake, playing airs of chastity so well, as to frighten every lady of his acquaintance at his austerity, and the masked wanton enacting the prude so inimitably as to prevent every eye from regarding her in any other light, than as an angel who had mistaken her way, and stepped into a body by mistake! Here, you see, we should have every virtue under heaven and not one particle of it; all its good effects, though itself not existent! You will agree with me, I think, that it would be an intolerable punishment thus to "do the works of God" and be the "servants of the devil,"—to take more pains to go to hell, than other people to go to heaven. No doubt; but then the prescribed actions are precisely what such people pretend to be doing, and I would merely turn the pretence into reality.

But how, by the way, shall we deal with that curious class of hypocrites who affect failings which they have not; who acknowledge "sins" of which they were never guilty, for the sake of being reputed saints among those who make a merit of voluntary humility;" or who parade vices for the sake of being thought men of *ton* and *spirit*. To punish *these* by compelling them to act the vices they dissemble, would, I fear, be no punishment at all: the "saint" would soon *qualify* himself thus to be a "sinner;" and the rake do his best, at all events, to justify his boast of profligacy. It is hard to say how these are to be treated on any such plan. Perhaps the best way would be to get the world to resolve, that when the things hypocritically assumed are considered discreditable in themselves, those who assumed them for the enhancement of humility, shall always find themselves *believed*, and pass for true-spoken, not self-traducers; those who do so to gain credit among "the men about town" shall be accounted liars; thus will the "saint" get credit for his "sins," and the rake no credit for his "spirit."

How little men would like, in the former case, to be supposed to speak the truth, we have a notable example in that old story of the monk who heard the confessions of a certain cardinal. "I am the chief of sinners," said the cardinal. "It is too true," said the monk. "I have been guilty of every kind of sin," sighed the cardinal. "It is a solemn fact, my son," said the monk. "I have indulged in pride, ambition, malice, and revenge," pursued his Eminence. The provoking confessor assented without one pitying word, or doubt or protest. "Why, you fool!" at last said the exasperated cardinal, "you do not imagine I mean all this to the letter." "Ho, ho!" said the monk, "so you have been a *liar* too, have you?"—*Greyson's Letters*.

THE CAR FESTIVAL OF SERAMPORE.

THE *Doorga Poojah* and the *Jagganath Melas* are the most important events of the Bengalee year. Both festivals take a firmer hold of the mass of the people than any other prescribed by the Hindoo religion. Both generally occur at the change of a season, at times when the peasantry have comparative leisure to relinquish their occupations and lay in their small annual stock of religious merit. The *Doorga Poojah* is the great family reunion throughout Lower Bengal. The members of a family dispersed all over the country assemble together before the ancestral idol, and engage in rites which become associated in their minds with acts of fraternal and filial affection. Unless we are fully prepared to estimate the depth of tenderness in Bengalee nature, we cannot form an idea of the difficulty that lies in the way of undermining an institution round which

the better feelings of the people are thus closely entwined. If the holiday season could be observed without idolatrous ceremonials, or even if these ceremonials had as little meaning as the fires of Beltane or the mistletoe at Christmas which still linger in Britain, we should feel that society would lose by the abolition of the Doorga Poojah. Now that the young Bengalee is launched forth into a world of which his fathers knew nothing, in which influences are at work sapping every thing like faith or natural affection, he will benefit in no small degree from being again brought within the family circle and even from being exposed to the conservative admonitions of his seniors,—both of which the Doorga Poojah annually brings about.

The Jagganath gatherings have no such extenuating points about them. The best that can be said of them is that a certain amount of picturesqueness and imposing barbarism, along with the varied multitude of people, creates an excitement which the Bengalee worshipper mistakes for religious fervour or divine inspiration caused by the sacredness of the locality and the presence of the idol. The season, too, is well chosen for congregating a crowd of devotees. The festival generally marks the change from the hot to the rainy months, when the country people are delighted to forget the lassitude and fatigues of the broiling heat, in religious dissipation. Like all religions of Oriental development, Hinduism fully recognizes the advantage of mingling both business and pleasure with devotion. While sufficient means of dissipation are not wanting to those for whom the worship of the idol does not hold out sufficient allurements, the thrifty Hindoo can employ the intervals not required by his spiritual concerns, in laying in his stock of necessities for the coming rainy season and cold weather. The Serampore festival has always been held in high repute among orthodox Hindoos, so much so as to induce a schismatic Brahmin to build another car, which, however, only enjoys a secondary share of the popular enthusiasm. The average number of devotees from beginning to end of the festival is set down at a hundred thousand, and on some recent occasions the pilgrims have been far in advance of this number. The numbers who formed the gathering last Sunday were considerably below this estimate. The ceremonies begin with a festival called the Snanu-yatra. The god is carried in solemn procession from his temple to an adjacent platform of raised masonry. Some Brahmins pour water upon his head and others read the sacred *muntas* while the people bow themselves in adoration. The god is then carefully dried, and taken back to the temple, and the devotees depart assured of a happy entrance into heaven without any further transmigration. Seventeen days after the god is again taken out with the same ceremonies, and raised to his throne in the top of a huge turreted car, in the presence of an even greater number of worshippers than on the former occasion. The undignified treatment which the idol has to undergo while being hoisted up with strong ropes, the utter absence of any attempt at concealment and imposition, and the barefacedness with which the priests perform the investiture of the block in the full sight of all the people, would drive a Jesuitical vendor of weeping pictures and bleeding relics distracted. The god during his ascent is tucked up in a red cloth which the priests undo when he reaches the top. His brother Balu-rama and sister Soobhudra, who are to be the companions of his journey to the temple of the god Radhaballubh, are lifted up beside him. Some delay then generally occurs until the arms of the god have been brought from the temple, his charioteers mounted and his horses fixed in the car. All this time some twenty half-nude and half-intoxicated Brahmins, with garlands round their necks and red fillets on their temples, are chanting in front of the car, marking each fresh step in the preparations by an appropriate burst of choral song. Their discordant voices, hideous contortions and ungainly *gestures hardly rouse the stolidity of the people, who quietly watch the*

preparations and wish that "the new moon and the solemn fast" were gone that they might again betake themselves to the proper business of the fair with its tempting booths, its dancers, ballad singers, merry-go-rounds and every enticement that can delight the Bengalee peasant. When every thing is prepared the screen which has hardly concealed the robing of the god is dropped, a shout is raised and the Brahmins give the signal to proceed. With some alacrity, but little enthusiasm, the thick cables are grasped by thousands of hands. At last the ponderous mass moves on with a sullen rumbling noise, the people warming to their work quicken their speed and fresh hands press forward to grasp the ropes. Women and children crowd round the spot where the car has stood for the last twelve months and carry away the fresh earth—to them a sovereign panacea. After some hundred yards have been traversed the car is stopped, envoys are sent to a neighbouring temple, and the Lover of Radha himself comes out to meet the Lord of the World, preceded by a band of priests dancing and shouting "Hurree bol." When the two have met, the car is again set in motion and another advance is made. At the next halt the gods are divested of all their pageantry, taken down from the car and hurried off to the temple of Radha-bullubb, there to remain for other eight days, when Jagganath will again return to his temple with greater pomp than he had left it. The Ruthu is now over and the people may either go to their homes or saunter about the fair, unless indeed an unlikely superfluity of piety may induce any of them to lend a helping hand to the dissenting Brahmins who, perched upon their car, which has all this while been at a stand-still, sigh for lack of worshippers and muse over the awful disregard of the gods which characterizes this depraved *Kaliyuga*.

The spectator is struck with the utter want of enthusiasm in the people. The worshippers are there, it is true, and they join in the shouts of the priests at certain stages in the ceremony, but their shouts fall cold upon the ear and there is no evidence that any keen religious feelings are at work. Even women, who are for once allowed to escape from the seclusion of the Zenana, show more symptoms of wonder at the crowd than of reverence for the gods, and are to be found oftener in the neighbourhood of the booths than at the doors of the temple. It is at the fair that the Bengalee is to be seen in his true character. The listless apathy with which he took part in the idolatrous ceremonies has vanished as he applauds the dancer or ballad singer, or chaffers with the clothes merchant or paun seller. The amount of business done during the festival is considerable, traders thronging to it from all parts of Lower Bengal. The gorgeous display which some of the booths present is too much for the Bengalee ryot, and still more for his wife, who may be seen standing in an agony of deliberation as to how she may best lay out her small stock of money. Trinkets are as irresistible to the Bengalee as to the English peasant, and cheap looking-glasses, pocket combs and gilt boxes, cups and other trifles find a ready market. Everybody seems thoroughly to enjoy himself and to keep his temper, to which the comparative absence of stimulants greatly contributes. Divested of all idolatrous significance no more pleasing sight could be wished, but at present graver considerations intervene. It is one of the greatest problems in the work of Indian civilization, and one that this generation is not likely to solve—what recompense is to be given under a more enlightened creed to the people for these great national gatherings, and for amusements and pastimes so identified with idolatry that both must die out together.—*Friend of India*.

Memoirs and Obituaries.

ANDREW ATTRILL,

THE subject of this brief memoir, lived at Lambsleaze Farm, Porchfield, in the Isle of Wight. Like many others, he was steady, sober, upright, and industrious; a good neighbour, a loving father, and a kind and affectionate husband; yet, notwithstanding all these good traits in his character, he lived for many years "having no hope, and without God in the world." But God, who is rich in mercy, and has said, "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," called him by His blessed Spirit, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" Seeing himself to be a lost sinner in the sight of God, exposed to wrath, with his sins weighing heavily on his awakened conscience, he went, for several days, like the Psalmist, "Mourning without the sun." But a blessed Sabbath in his experience at length arrived. On leaving home for the house of God on that memorable day, his heart still heavy within him, his wife, who two days before had found peace with God, spoke encouragingly to him, saying (in her homely way), "Look up, father, there's a crown of bright glory waiting for you." Though unable to accompany him, while he was at the house of God, she at home lifted her heart to heaven, asking God, for the sake of Jesus, to bless her dear husband with peace and pardon. At the same time Satan, who is ever "seeking whom he may devour," was telling him it was no use his going to chapel, it was all in vain for him to seek mercy at the hands of God, but heeding not these suggestions, he resolved by Divine help to try. He went to the Bible Christian chapel; the pulpit that evening was occupied by a female, and the Lord, who works by whom He will, saw fit to make her a messenger of mercy to this broken-hearted sinner. The text was, "The Master is come and calleth for thee." John xi. 28. After the subject had been introduced, the preacher spoke of the various ways, the time when, and the reason why the Lord called poor sinners to Himself; and then looking our dear brother in the face, (then a stranger to her) said in an earnest and encouraging manner, "My brother, the Master is come and calleth for you. He is calling you by His blessed Spirit; He has given you to see and feel yourself a sinner in His sight; and you fear that there is no mercy for such as you; but the Master is calling you by His word which saith, 'There is mercy with the Lord that He may be feared, and plenteous redemption that He may be sought unto,' and Jesus declares that he 'that cometh unto Him, He will in no wise cast out.' Do you, my brother, feel your sins to be many? Christ came to save sinners, and His precious blood cleanseth from all sin. Do you ask, when will He come and save me? The answer is, *now*, just now. It is not said the Master will come, or that He is coming, but 'The Master is come, and calleth for thee.' Do you ask *why* He calleth? Perhaps you think, and Satan says, He calleth that He may enter into judgment with thy soul; but Jesus, 'The Master,' saith, I am come that you may have *life*, and that you may have it *now*. Behold, now is the accepted time; behold, now is the day of salvation!"

He felt somewhat encouraged, but his awakened soul was not yet satisfied. At the close of the preaching service a prayer meeting was held, and Mr. Attrill stayed and bowed before the Lord. This meeting closed, our brother was comforted, but not fully satisfied as to his state. He still lingered, and while prayer was again offered for him, he wept and struggled till the big tears and drops of perspiration mingled and rolled over his face. It often makes others weep to see a man shed tears; hence it is no wonder that almost every one present wept. In a little time our brother *arose from his knees and gave out the hymn beginning—*

"Father of Jesus Christ, my Lord."

While singing, his faith was strengthened, he ventured his all on Jesus, and was made happy in His love. It may truly be said of him that "as he prayed," or rather when he believed, "the fashion of his face was changed." His sorrow was now turned into joy, and his tumult of soul was changed for that peace which the world cannot give. He went to his house justified, and being made free, he was not again brought into bondage.

No doubt our dear brother had his failings and imperfections, but I have often heard it remarked by the church and by the world that he was a Christian indeed. He was, however, in no danger of woe coming upon him through all men speaking well of him.

He joined the Bible Christians in church-fellowship, and no doubt would have continued with us to the end, but for some unpleasantness which arose, in consequence of which he joined the Independent Church, and remained a consistent member till the Lord said, "It is enough, come up higher." In his death, the Sabbath school has lost a friend and supporter, the Church a valued member, his wife a loving husband, his children a kind father, and all of us a dear brother in Christ; yet he is "not lost, only gone before," while we are left behind to mourn, not, however, as those without hope. Our friend is doubtless before the throne of God, having "washed his robes, and made them white in the blood of the Lamb;" he is now singing "unto Him that loved him, and washed him from his sin in His own blood, to whom be glory and dominion for ever and ever."

His illness was short: a fortnight before his death he first complained, but nothing serious was apprehended till some days after, when he sought medical advice. It soon became apparent that his days on earth were numbered; nevertheless a second doctor was consulted, and a third; but their united skill was in vain. Some still hoped that a favourable change would take place, but our dear brother strove to undeceive us. From the first, he felt his illness to be a message from God to call him into the spirit world, and spoke of death with perfect calmness and composure. Having settled his business affairs, he resigned himself into God's hand, often expressing a desire, if the Lord's will, "to depart, and to be with Christ." He felt himself to be an imperfect creature, yet realized the blessed truth, that he was complete in Christ. He grieved most of all that he had ever yielded to shame. He once said to me, "I have no particular wish to live, but should the Lord see fit, in the order of His Divine Providence, to restore me, I have promised to confess Him more than I have hitherto done; I see it was my duty, as well as privilege, to take up my cross in the sanctuary, to help out in the prayer and other meetings; but what is left undone, is undone for ever, as I believe I am about to pass away from this world. I am willing to go; my only trust is in the finished work of Christ, whose precious 'blood cleanseth from all sin.' I leave those behind who are dear to me, and it hurts me to see them weep and mourn so much, as I am only leaving them for a little while. If faithful, we shall soon meet again in that happy land, where 'God himself shall wipe all tears from our eyes.' I leave them in His hands, I know it will be a great trial for them, and I pray God to bless them. He is calling me, and will soon call them. O what a blessing to have the hope of meeting again in heaven."

When in health, he was very fond of reading his Bible, and especially John xi. And now on entering his room, it was no wonder to see among his selection of books, the Bible and Hymn-Book open at the eleventh chapter of St. John, and the four-hundred-and-ninth hymn. These had been a rich blessing to him some eight years before, and when laid aside, he still realized their comfort. How truly did the word of God prove to be a "light unto his feet, and a lamp unto his path!" When nearing the Jordan, like the Psalmist, he could say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me." His last intelligible words were, "absent from the body, and present with the Lord." So died Andrew Attrill, Sep. 22nd, 1869; aged fifty-six years. He has left a wife and two children to mourn their loss below, while he is gone to sing hymns of joy and triumph above. How truly it is said, "Blessed are the dead which die in the Lord."

"They shine in the light of God,
His likeness stamps their brow;
Through the river of death their feet have trod,
And they reign in glory now.

Then why should our tears run down
And our hearts be sorely riven?
For another gem's in the Saviour's crown
And another soul's in heaven."

C. PRINCE.

RICHARD JENKYN was born at Leeds Town, Crowan, Cornwall, August 7th, 1847. His parents were quiet persons, and his mother was a follower of Christ, for many years praying earnestly for the conversion of her husband and children. Richard was a most affectionate and dutiful son, affable, gentle and kind, scarcely ever out of temper. The writer distinctly remembers a sermon by Mr. Tregrove, in Leeds Town Bible Christian Chapel, on the wicked being turned into hell; a revival followed the delivery of the sermon, many were brought to God, and among the rest was Richard Jenkyn. In February, 1862, he was admitted on trial by Mr. Kenner; the good seed sown then did not fall in a stony place; (hence he did not resemble those who having "no root in themselves," and so endure but for a time), but into good ground, bearing fruit unto the end. Firm was his first step in the road to heaven, and he walked surely to the end of his journey. He was never absent from his class-meeting when he could attend; for his delight was in the house of prayer, and in the means of grace. He often sang—

"There is a better day,
There is a crowning day coming on,"

not knowing that he would be crowned so soon! He loved his leader, class-mates, and friends; but his Saviour above all. As a Sabbath School teacher he was loved by his class; as a member of *the Band of Hope* he was true to

his pledge for many years; in a word, he was anxious in all things to glorify God and benefit his fellow-men.

Our dear brother was delicate for many years, and at length consumption fastened on his vitals. When friends were weeping around him he said, "Weep not for me. I am resigned to the will of the Lord." On being asked if he should like to recover, he answered, "No, heaven is my home," and, with a smile on his countenance, he passed away to be for ever with the Lord, on February 25th, 1870, aged twenty-two years. His death was improved to a crowded congregation by Mr. Dennis, from Rev. vii. 16, 17, "They shall hunger no more," &c. J. T. D.

DIED, April 8th, 1870, aged seventy-one years, at the residence of her son-in-law and daughter, Mr. and Mrs. T. Pellew, Magill, South Australia, Mrs. MARY ROWE, formerly of Rose Sladden, Breage, Cornwall. There was preaching in the house of the deceased in the early days of the Connexion, and her house was a home to many of the ministers of that time. I saw her a few days before her death—she was in a blessed state of mind—she had a blooming hope of heaven—and I have no doubt but that she is now with the Lord.

J. ASHTON.

DIED at Little Britain, in the Mariposa Circuit, Canada, Mr. JOHN

BUTLER, aged fifty-one years. Br. Butler was born in the year 1819, in the parish of Week St. Mary, Cornwall, England. He attended the means of grace among the Bible Christians, and, when a youth, gave his heart to God, and united with the society, of which he remained a consistent member until he and his wife left England for Canada. On their arrival they settled for a time at Bowmanville, and our brother at once joined the society, becoming one of its most active and consistent members. His house was a home for the preachers, who were always welcome. He still lives in the affections of his old class-mates who survive him. He finally settled with his wife and family at Little Britain, where he was a use-

ful member, and, until his death, an efficient superintendent of the Sabbath School. During his last illness, which was of only a few weeks' duration, he often lamented that he had not fully improved his privileges, but he praised God for his affliction, it having been a great blessing to him. At times he was very happy in the love of Christ. As his end approached, he had a great desire "to depart, and be with Christ." After taking an affectionate farewell of his wife and children, and a number of friends, he died in the full assurance of eternal life through Jesus Christ. May the Lord sustain his widow and children, and prepare us all to meet in heaven. Amen.

J. W.

The Gleaner.

DANGER OF NEGLIGENCE.—Some by procrastination, others by stolid indifference, refuse to come face to face with such questions as "What must I do to be saved?" They live on and on, day succeeding day, Sabbath, Sabbath, year, year, and yet never give one earnest hour to the momentous problems of their own soul's safety, their duty to God, their preparedness for eternity. And that neglect hardens their heart. The capacity for religion diminishes, and almost dies out through disuse. Is it not thus with every power we possess? Does not the non-employment of any, enervate, enfeeble, and at last destroy. The arm that might have hurled the hammer, or wielded the axe, would, if year after year it were wrapped in bandage and carried in a splint, become a useless bundle of dry flesh, attenuated nerve, and relaxed sinew, so that instead of discharging the brave toil of the artizan, it could not exceed the tiny effort of the child. In illustration of this very point we are told that there is a race of fish that inhabit an underground

river in a great western cave of the American continent, that have the remarkable distinction of possessing no eyes. In form and species they are similar to the fish that swim in neighbouring rivers which are on the surface; but those tenants of underground waters are eyeless. The explanation is that the eye would never be used. And so the organic animal matter that would go to make eyes is employed to some other purpose. The eye, in utterly dark depths never used, is not needed. So the species of fish has changed type. Thus let your soul live on and on and on in the darkness of neglect of religion, never looking at the light of duty, and it will become eyeless. Multitudes of men may find a fit emblem of their spirits in those eyeless fish of an underground river. There are many methods of, and degrees in, this neglect. Some like the Israelites, to whom David referred, harden their hearts, by neglecting every voice of God. God spoke to them in blessing and in trouble, in prosperity and adversity, in failure and success, at Massah and Meribah,

and being deaf to all these various Divine voices, they did yet stubbornly harden their hearts. God said, "Forty years long was I grieved with this generation." That forty years of ever-recurring revelations, of such varied treatment, and always of such signal blessing was nevertheless forty years in which they hardened their hearts. So now, to not a few whom He has been richly blessing as He did those pilgrims in their journeyings does God have to say, "Forty years long have I been grieved with" you. I came to you in the charms, and sweetnesses, and delights of life, like manna, in refreshing invigoration, like the waters of Horeb, or signal deliverance like those of the Red Sea, in the daily revelation of both the pillar of fire and the cloud, and yet "forty years long" have you been hardening your hearts,—nay, some of you sixty or eighty years long.—*Notes of a Year's Ministry.*

WATCHFULNESS.—Not only to avoid trifling, and to keep wide of all hypocrisy, but because of the insidious influence of familiarity of holy things, there is need in every one for watchfulness. Often introspect yourself, to see if you are getting less tender-hearted; and if you are, use every means that can soften and quicken you again. There is a story of a blind girl whose hard work had so blunted her finger ends that she could no longer read her embossed Bible. That book was her chief treasure—the message of God—the voice of Jesus to her soul. How could she lay aside her Bible? She took a penknife, pared away the hardened skin, and though the blood besmeared the page, read again. Has she no lesson to us? Does she not suggest how eagerly we should keep our spiritual faculties keen and quick, to read what God has written—to feel what God is doing.—*Ibid.*

A GREAT SCHOLAR is not one who depends simply on an infinite memory, but also on an infinite and electrical power of combination;

bringing together from the four winds, like the angel of the resurrection, what else were dust from dead men's bones into the unity of breathing life.—*De Quincey.*

THE GOD-MAN.—"The God of the first chapter of Genesis is the babe Immanuel of the first chapter of Matthew. He whom Isaiah depicts as the Lord God, the Creator of the ends of the earth, who hath measured the waters in the hollow of his hand, and meted out heaven with the span, is the Christ crucified of evangelical story and apostolic preaching. He who in the pages of Jeremiah, is the true God, the living God, and an everlasting King, is, in the pages of John, the Word made flesh, the weeping Jesus, the Master girded with a towel and washing his disciples' feet, the sufferer crowned with thorns and nailed in humiliation to the cross."

INDUSTRY.—Industry implies something more than occupation—it supposes a useful pursuit. *Æropus*, king of Macedonia, was, in a certain sense, an industrious man, but he spent his life in making lanterns, to the neglect of the duties of his station. Prince Bonbennon, in Goldsmith's "Citizen of the World," was a most assiduous traveller, but travelled in search of "a white mouse with green eyes." Now it should be distinctly understood, that to be busy with trifles is idling—not industry.—*Forward.*

FASHIONS—A WORD IN SEASON.—An anecdote says, I know not with what truth, that a certain gentleman was requested by his wife to buy a bonnet for her, and that having made the purchase, he was requested to call at a friend's house, but begged to be excused, saying, "I have bought a bonnet for my wife, and I'm afraid the fashion will change before I get home." Whether or not this story be true, it comments well on the absurdities of fashion. The best method, perhaps, of dealing with fashion while we live in a state of society which fashion more than anything else

seems to govern, is to dress in such a manner as to elude observation, to avoid singularity, and not hastily adopt new changes.—*Ibid.*

THEORY AND PRACTICE. — *Piety before Theology.* Right living will produce right thinking. What would you think of a man when taken with the cholera, instead of at once sending for a physician, would send to a book store, and get all the books that treated on the subject, and while the disease was working in his vitals, to say, I shall probe this thing to the bottom? Would it not be wiser and better first to get cured of the cholera?—*Forward.*

THE LETTER H.—Five of the sweetest words in the English language begin with H. Heart, Home, Hope, Happiness, Heaven. Heart is a hope-place, and home is a heart-place, and that man sadly mistaketh, who would exchange the happiness of home, for any less than heaven.—*Ibid.*

SOCIAL EFFECTS OF THE REFORMATION.—1. The deliverance of our country from papal supremacy. 2. The country cannot now be placed under a papal "interdict." 3. The deliverance from the fear of excommunication. 4. Freedom from the

liability to engage in foreign wars, to support the pretensions or further the ambitious designs of the Roman Pontiff. 5. The Pope cannot claim the right of presenting to vacant benefices in this country.—*Ibid.*

CHURCH EXTENSION NECESSARY.—The Church should always remember that expansion is the law of its life. Old hives should swarm. Too large concentration of membership binds its minister over to keep peace with the devil. Pastoral requirements swallow everything. No time is left to carry war into hostile territory. A tendency to repose, much to be guarded against, strongly affects well circumstanced congregations. They easily adopt, "Rest, and be thankful," as their motto. The chariot gets into ruts. All things run into old grooves.—*S. Coley.*

LIEING, says Josh Billings, is like trying to hide in a fog; if you move about yure in danger uv bumping yure head agin the truth, and as soon as the fog blows oph you are gone anyhow.

CHANCE is but the *pseudonyme* of God for those particular cases which he does not choose to subscribe openly with his own sign manual.—*Quoted by De Quincey.*

Brief Notices of Books.

Fiji, and the Fijians. By THOMAS WILLIAMS: and *Missionary Labours among the Cannibals.* By JAMES CALVERT. Edited by G. S. ROWE. Crown 8vo., cl. London: Hodder and Stoughton.

IN no part of the world can such glorious triumphs of the gospel be shewn in so short a space of time as are shewn in Fiji. Thirty years ago the inhabitants were a vast horde of savages, cannibals, the very embodiment of all that was vile and vicious. As the result of the blessing of God on the labours of the Wesleyan missionaries there, thousands have been converted, who

have lived godly lives and died happy deaths. Marriage is now sacred, the Sabbath is regarded, family worship regularly conducted, schools established, slavery abolished, the foundations of law and government laid, and many spiritual churches formed. A native ministry has been raised up, the language has been reduced to writing, a grammar and dictionary has been printed, 22,000 copies of the New Testament have been printed in the native language, and 5,000 complete Bibles have been supplied for use in the country. Many other books have been supplied. 472 Wesleyan

chapels have been erected, and 391 other preaching places opened. 13 missionaries are at work there, with 44 assistant missionaries, 839 catechists, 2,266 day school teachers, 494 local preachers, 2,260 class-leaders, and 20,348 full members of the Methodist Society, with 5,000 on trial, where, thirty years ago, all the people were living cannibals, feeding on human flesh! Every page of this work, the carefully prepared record of two of the missionaries, is full of interest; it is, in fact, a chapter of the Acts of the Apostles in Fiji. Such intensely interesting, and even exciting, records of moral transformations it has never before been our lot to read. The work abounds with stirring incidents, historic facts, marvellous providential deliverances, and, in fact, every kind of reliable and useful information about one of the most interesting people on the face of the earth. The account of the Islands and the People was written by Mr. Williams; the record of Missionary Labour and Reward is from the pen of Mr. Calvert; both these writers missionaries long resident amongst the people, and possessing the fullest confidence of all in authority residing on the Islands. The work is handsomely printed, profusely illustrated with more than forty engravings; elegantly bound, and it is offered at a very low price. It should have a place in the library of every Christian minister, and of every Sunday and day school.

G. J. S.

Living to Purpose. By JOSEPH JOHNSON. Crown 8vo., cl. gilt. London: T. Nelson and Sons.

FROM a conviction that the men and women of the present day are scrambling their way through life rather than living, the author, believing that the tendency of this mode of living is perilous to happiness, and dangerous in its issues, has, in the pages before us, in some plain, earnest, and practical chapters given to those who are disposed to understand the way they are *taking in the world*, advice, counsel,

and direction on the following topics: Not without purpose, not in the clouds, not in sloth, not in muddle, not wasting time, not in poverty, in ignorance, in disease, in anger, grumbling, without enjoyment, not alone, without friends, without love, without hope, in doubt, without faith, and without thought of the end. The author writes as one who feels the deep responsibility resting upon him to speak freely and expose with just severity, some of the evils which are so seriously marring individual and social happiness. It is a book worthy of a careful perusal by every thoughtful person in this Empire. G. J. S.

The Angel Guest. By ANNA SHIPTON.

Faith's First Conflict. By ANNA SHIPTON.

Alice: or the Early Crown. By REV. HENRY BURTON, M.A.: London: Morgan and Chase.

THREE very neatly got up little books, admirably suited to lend to the poor, and to give as presents to children. The wide distribution of such books must do good.

The Women of the Gospels: The Three Warnings, and other Verses. By the AUTHOR of "Chronicles of the Schönberg-Cotta Family." Crown 8vo., cl. gilt. London: T. Nelson and Son.

THE accomplished and pious lady whose poems are collected in this elegant volume, is well-known by several publications of merit, and which have become decided favourites with an appreciative public. Her short poems have at times appeared in several publications, and in the volume before us they have been collected so as to make a work suitable for Sunday reading, a birthday gift book, and as expository of several Scripture characters. The Women of the Gospels, those who receive honourable mention in that record, are sketched with a breadth, sincerity, and accuracy which indicate how thoroughly the writer has drunk in the spirit of the Gospel narrative. It is, as far as we know, the first time in which

these excellent women have been presented to English readers in a complete form in English verse. The *Three Wakings* is a poem of considerable extent, embodying the notions of the Laplanders as taught by the spirits to childhood, youth, and manhood. About half the volume is occupied with songs, hymns, and memorial verses, all of which indicate the richly gifted mind of the accomplished authoress. It is a book which will recommend itself to any reader who can appreciate true piety, true genius, simplicity of language and elegance of thought. G. J. S.

The Soul's Inquiries Answered in the Words of Scripture. Arranged by G. WASHINGTON MOON. Sq. antique. London: Hatchards.

THE design of this book is excellent; it is described as a Year Book of Scripture Texts. Each page is divided into three daily portions, marked off by rules, in each portion is a Scripture question and two Scripture replies. The corresponding page is blank for the autographs of friends, or for any additional memoranda to mark the dealings of God with His people. It is a finely printed book, elegantly got up, and will be sure to command a large circulation, amongst the gentler sex especially. G. J. S.

The Giant-Killer; or the Battle which all must Fight. By A. L. O. E. Crown 8vo. cl. gilt. London: Nelson and Son.

A Good Allegory is sure to win the attention of the young, and in these beautifully printed and elegantly illustrated pages, the pen of that captivating writer, A. L. O. E., has produced a series of allegories to illustrate, and to help the young to conquer giants sloth, selfishness, untruth, trials and troubles, hate, and pride. Two or three other chapters present other phases of

life of an every day character in which lessons are taught which will greatly help a thoughtful teacher and a kind mother to implant in the minds of the children great truths and great principles. For a school present or a birth-day gift it will suit both sexes and all classes.

G. J. S.

The Methodist Quarterly. June and September, 1870. London: Elliot Stock.

THE contents of the June number are Dr. Hanna's Life of our Lord, On the Canon of Inspiration, Methodist Union, Christian Holiness, The Story and Lessons of Dr. Kitto's Life, besides seventeen pages of Notices of Books.

In the September number, the leading article, and much the longest, is devoted to a report of the discussion on "Union" at the late Methodist New Connexion Conference, which may prove exceedingly valuable for reference at some future time. The other articles are on Charles Dickens, The Witness of the Holy Spirit, Ecclesia, The Life of the Rev. W. O. Burns, The Franco-Prussian War, and The Methodist Demosthenes.

The Evangelical Repository. June and September. Glasgow: T. D. Morison. London: Hodder and Stoughton.

As vigorous, and able, and uncompromising as ever. The well-written history of the formation of the "Evangelical Union" will be found deeply interesting.

How to Succeed in Business. By JOHN MAYNARD. Bible Christian Book Room.

CONTAINS many useful hints, and its simplicity, what some even might designate its "common-places," many inexperienced persons will find very serviceable.

Connexional Intelligence.

CHAPELS, AND OTHER PROPERTY, FALMOUTH DISTRICT.

DISTRICT MEETING REPORT.

We believe, plain, substantial, and commodious chapels, situated in convenient and commanding positions, to be a real acquisition to our work, and the worship of Almighty God. In this district, in this department, there has been considerable improvement during the last eight or nine years—Redruth, Penryn, Falmouth, Porthleven, Highlanes, and other places to wit. The spirit in which our people have addressed themselves to this work, and the liberality displayed, on the whole, are commendable; still we are more than ever convinced that even greater attention, earnestness, and liberality are imperative to the saving of some, and the ultimate freedom from debt of all our places of worship.

£7,519 15s. 2d. is, for the time being, the aggregate debt on the Trust property in this district. This is an increase on the last year of £704 4s. 3½d. and which is accounted for in the return, for the first time, of a debt of £700 on Falmouth new chapel, in the Hicks Mill circuit, and also £450 on a new chapel at Highlanes, in the Breage circuit; at which places we had chapels before, but both were free from debt. The total income for the year, from all sources, is £1,298 1s. 0½d., of this sum £1,104 1s. 3½d. has been paid for interest, repairs, and other working expenses, and £105 14s. 5½d. for the reduction of debt. There are deficiencies on some estates, amounting in the aggregate to £87 16s. 10½d. and surpluses on others to the amount of £155 1s. 5½d., leaving a balance in the hands of the several treasurers of £87 18s. 7d. in favour of the property as a whole. £101 4s. 9d. has been contributed to quarter board in support of the ministry, and general circuit working—the highest sum ever contributed in one year, and which is, certainly, a step in the right direction. If our societies are to be somewhat relieved, the income to the circuit fund more regularly and increasingly sustained, this is an inevitable necessity in our working; and assured we are that chapels, such as Herland Cross, in the Breage circuit, with no debt; Camborne and Brea, in the Redruth circuit;

Kerley Downs, and others, in the Hicks Mill circuit; Drift, in the Penzance circuit; Sennen, in the St. Just circuit; and several others with small debts, £50 or less, *ought*, and *must* contribute to the object above stated if the end of their erection is to be fully realized. In this respect, the example of our friends in Scilly is worthy of imitation. The entire receipts of their three small chapels, amounting in the aggregate to £59 19s. 9d., are wholly given to the support of the ministry.

One new chapel has been opened during the year, viz., at Highlanes, in the Breage circuit; the total cost being £598 12s. 6d., and of which sum there has been raised (including a balance in hand on old chapel account of £6 12s. 6d.) £128 13s. 6d. The present debt on security is £450, and there are out-standing bills yet to be paid, to the amount of £13 6s. 6d. A new chapel at Morvah, in the St. Just circuit, is ready for opening; the particulars of which will appear in next year's returns. Considerable improvements have been made during the year, in Leedstown, Breage, Porthleven, and Rosudian chapels, in the Breage circuit, and the expense incurred all met. Tregidden chapel, in the Helston circuit, has been considerably improved, and over £20 of the outlay raised. At St. Ives steps have been taken to purchase the freehold, and the chapel is ~~not~~ under alteration and repair. At Falmouth, notwithstanding the efforts already made by the friends in aid of their new chapel, they are now zealously at work in the building of a new school-room, the cost of which they have determined to meet without adding another farthing to the present debt.

There are a few cases in the district somewhat difficult, but the most difficult of all is Redruth. Twelve months ago the debt on this estate was £1530, now £1150, or less by £380. Besides this, £100 has been expended in repairs, the whole of which (aided by a Conference grant of £150) has been raised, and the accounts balanced up to January, 1870. Notwithstanding this great effort the case is one of great difficulty still. £350 more *must* by some means be obtained, ere the ministers, the society, or the circuit can know anything like reasonable quiet, or freedom from undue anxiety. This done, the place

would be a support to the circuit, and a credit to the denomination.

Still, looking at the state of our chapels as a whole, and that too in the face of such unprecedented depression in the mining interest of the district, we are far from being discouraged; the reverse of that, hence, we cherish a hope that a united effort, increasingly

vigorous, and sufficiently universal will be made among us equal to the removal, and that soon, of, at least, the care-creating, mind-disturbing portion of the heavy liabilities existing on some of our estates, and ultimately the release of all, that the connexion may be, not only consolidated, but more widely and usefully extended.

Poetry.

THE HORRID DIN OF WAR.

War! war! war! blood, blood is the cry,
 Demons from hell are let loose, and men must die,
 Must die in the fiendish strife—
 While they can't tell for what or for why!
 Whole nations now muster their strength to prepare,
 Their friends and their neighbours to torture and tear.
 Blood! blood! blood! war, war is the cry,
 Hark! the dogs of hell are let loose, and men must die,
 But God hath a boundary set,
 And none can pass over it, let them try—
 'Tis sin beats sin—the devil and spite
 Contend for the wrong, but God for the right.

And the right shall ever, yes, ever prevail,
 Though the wrong feeds death and the widows' wail;
 Hark! hark! hark!—a crash is heard from afar,
 Satan outstrips himself—his pow'r is lost in the war.
 Though the pope and the devil may urge on the strife,
 They cannot prevail 'gainst the Author of life.

A CORNISHMAN.

MONTHLY RETROSPECT.

THE WAR BETWEEN FRANCE AND PRUSSIA is still the all-absorbing topic. Its gigantic dimensions and its tremendous evils become more apparent as it proceeds. The horrible details are painful, even sickening, in the highest degree, and the half has not been told. Religion, virtue, humanity, are ruthlessly and, may we not add, necessarily trampled under foot. The struggles, sacrifices, and sufferings in the open field, even at Sedan, bear probably no comparison with those inside the walls of Metz and Strasburg. War is literally insatiable. The torrents of blood that have been shed, the almost innumerable brave men maimed and wounded, the immense sacrifice of human life, the agony and despair of widows and orphans in their desolated homes, the fearful, incalculable destruction of property in the last five or six weeks, what an offering at the shrine of national vanity and ambition! Since the decisive victory of the Prussians at Sedan on the 1st of September, the surrender of the Emperor, and MacMahon's troops, amounting to eighty or a hundred thousand men, France has had no army in the field. Her fine armies, the most magnificent in the world, have been trampled in the dust. Scattered almost like the hosts of Sennacherib were scattered, or like chaff before the wind. She is now making stupendous exertions for the defence of Paris, the pressure of which can be only less intolerable than a state of siege. Prussia's great armies are near the walls, and in a few days the "most

beautiful city in the world" will be formally invested, unless Peace should in the meantime be made, which we fear is not likely. The passions of both nations have been inflamed, and we hardly expect either Prussia, in the hour of her great victory, or France, in the hour of her bitter defeat, to listen to the appeals of Reason, Humanity, and Religion! Our only hope is in the magnanimity of Prussia to a beaten and crushed foe, but of this there are no indications. If she would only be content with a war indemnity, the dismantling of the French fortresses on or near the Rhine, and a large reduction of the standing army of France, she would possess surer guarantees of peace, besides becoming strong in the admiration and even the affection of the public opinion of Europe, than any annexation of territory, any rectification of frontiers, could possibly be. But Bismark has made no sign, and so all speculations are useless. The final decision must rest with Germany herself. She must be the sole judge, if not the best, of what terms she may safely accept, the sole arbiter, if not the wisest, of what terms she may righteously impose, for who shall say that France, the war being undertaken by Napoleon, with the almost unqualified approval of the French nation, in order to get possession of both banks of the Rhine, ought not to pay the penalty in the loss of territory if the conqueror should so determine?

As far as the Emperor is personally concerned we have no desire to heap contempt upon the fallen, but he has reaped as he has sown. His throne was established in bloodshed, and it has been maintained by corruption, and its overthrow therefore was only a question of time. The only things surprising about it are that it should have lasted so long, and crumbled away at last so suddenly, without a struggle, and almost without a friend.

The Republic which has been proclaimed possesses not at present any legitimate authority, and when it has served its immediate purpose will doubtless share the fate of all preceding Governments in France for the last seventy or eighty years. The excitable French character almost constantly demands a new Form of Government. It seems wholly deficient of self-control and steady perseverance. It must overcome its own weaknesses before it can set an example of stability and true grandeur to others. The Republic is the necessity of the moment, but its very existence makes negotiations for peace both delicate and difficult.

The final results of the war cannot be yet safely predicted, but Europe must be the gainer by a strong and united Germany. In the constitution of its army and the character of its people we discover more than gleams of hope, almost all the elements and conditions that the peace of Europe shall not again be lightly broken. We must not forget our obligations to Germany. It was for Protestantism that Germany waged the thirty years' war with all the Catholic powers of Europe leagued against her, and came out of that protracted and terrible struggle victorious! Germany weakened, Germany overthrown, and free thought, the highest education, the right of private judgment, mental independence, moral greatness, intolerance of priestly rule and authority, in a word, all that is most precious, most sacred, and most distinctive in Protestantism, is enfeebled and dishonoured. France, in her humiliation, has sought, or would gladly avail herself of the good offices of England, but the only active intervention that is possible at present is ministering to the relief of the sick and wounded of both armies. The tide of benevolence has begun to flow, but not with that mighty sweep and force that we hope yet to witness. The claims of our common humanity and the dictates of a holy and benevolent Christianity none will surely disregard. If it be the "mission of great sufferings" to unlock the hearts of all, and evoke some of the higher qualities of human nature, even in the worst, perhaps the war, its intensity and terribleness, will not have been in vain.

FRANCE'S EXTREMITY HAS PROVED ITALY'S OPPORTUNITY, and the new kingdom is likely to gain possession of her long coveted capital, without

shedding the blood of her citizens, or encountering the opposition of any of the great Powers. The Government of Victor Emmanuel appears to have had no choice but to order the march of the Italian army upon Rome, or allow a Republic to be proclaimed in the "seven-hilled" city, and a Republic in Rome would be the signal for a general rising against "the powers that be" throughout Italy. But how wonderful that this event should come so soon after the proclamation of the dogma of Infallibility, which, be it remembered, was the very day that France declared war against Prussia, a war, too, more enthusiastically supported by multitudes, because it was believed to be a war against Protestantism, so enthusiastically indeed supported by many on this ground that it seems we have only been just saved from a general massacre of the Protestants of France, because the natural allies of Prussia!

We shall soon know how much the Pope's belief that he is clothed "with infallible wisdom and inviolable sanctity" is worth. We are informed that "Italy is prepared to concede in absolute possession to Pius IX. that part of modern Rome which lies on the right bank of the Tiber, separated by the yellow stream from the ancient city of the Seven Hills. This district, known as the Borgo, or the Leonine city, contains not only the Castle of St. Angelo and the Vatican Palace, but also the world-renowned Basilica of St. Peter, and the Great Hospital of Santo Spirito. Within this narrow but splendid domain the Pope would be allowed to keep all the ecclesiastical and temporal splendour of his sovereignty, and without doubt the amplest provision would be made for the maintenance in fitting dignity of his spiritual court," rather too favourable treatment our Protestant wisdom and charity, or our ignorance and prejudice says, even for the Pope, just as the treatment by the King of Prussia of his distinguished captive strikes both the French and German peoples, and all peoples we will venture to say, as too considerate and liberal.

THE LOSS OF THE CAPTAIN, the finest ship in the English navy, in a gale of wind, with nearly the whole of her officers and crew, including sons and brothers of many distinguished persons and Captain Cowper Coles, under whose immediate superintendence the vessel was built from his own plans, is one of those great almost overwhelming disasters, which strike, because happily so rare, every one by surprise when they occur. The behaviour of the Captain, so calm, so unmindful of himself, so concerned for others, increases our regret at his untimely fate. The affliction that has fallen so heavily upon so many families a generous, Christian public will surely do all that it can to mitigate and lessen.

TEETOTALISM WILL WIN THE DAY, was the burden of the speeches at the annual fete of the National Temperance League at the Crystal Palace, inspired partly by the infinite faith that the Teetotalers have in their principles, and partly doubtless by the magnificent gathering on that occasion. Mr. George Cruikshank made the declaration, which has provoked much adverse and some favourable criticism, that Teetotalers could not be justly chargeable with any breaches of the laws of their country. A prison governor has written in confirmation of Mr. Cruikshank's position. *Nine-tenths* of the crime of the country, it has long been asserted, is traceable either directly or indirectly to the use of intoxicating liquors, and if *nine-tenths* of it were only abolished England would be almost a perfect Paradise of peace and comfort when compared with what it has been for generations.

ON THE EVE OF THE DEPARTURE OF THE INDIAN REFORMER, the Baboo Keshub Chunder Sen, we are bound to say that, though we differ widely from him in religious sentiment, the addresses we have heard from him (one especially,) have made a deep impression upon our hearts, and we cannot but regard it as an augury of good that a man of such distinguished parts and high character, should have been led out of the *darkness of heathenism*, as he believes, and as we believe after listening to

him, by the direct teaching of God Himself. He spoke about prayer with all the simplicity and fervour of a little child, carrying conviction to the understandings and hearts of his hearers. Of his services to temperance and morality, we can only speak gratefully, and pray most earnestly that he may be guided into *all* truth, and especially into the knowledge and acceptance of Jesus Christ as his divine and perfect Saviour. May we not learn a lesson, too, of faith in that God who is the confidence of all the ends of the earth, who is not far from any one, not even the most desolate, the most degraded, of His children, and who will assuredly, by the workings of His Providence, by the illuminations of His Spirit, and by the preaching of His glorious gospel, fill the whole world with the knowledge of Himself.

NATIONAL EDUCATION.—In but few instances we fear can Bible Christian Day Schools be established with advantage under the provisions of the late Act of Parliament, even if our friends could overcome their reluctance to receive Government aid for denominational education. If anything however be done in any place in this direction there is no time to be lost, as the time for making building grants by the Government for denominational schools will shortly expire. Our friends will be able in future more successfully to assert their rights in rural parishes where they have no schools of their own, "as all schools receiving Government Grants, or sustained by local rates, will henceforth be required to accept and observe the Conscience Clause." But where schools, in any parish or school-district, declining Government or rate aid, refuse to adopt the Conscience Clause, and it is officially declared, after inquiry, that no deficiency of school accommodation exists, "advantage should be taken of the power of appeal against any such declaration, under section 9 of the new Act, and a claim for the establishment of at least one public elementary school within the meaning of the Act should be at once advanced. The appeal may be made by any ten rate-payers of the district." It will, we believe, be generally wisdom on the part of our friends "to combine with others in order to secure the immediate establishment of School Boards;" and "where such Boards are in due course established by the Education Department," prudent steps should "be taken, in concert with others, to secure the election of suitable members." We have quoted largely from a Circular issued by the Wesleyan Methodist Education Committee, as the recommendations it contains are, in our view, judicious and practicable. Now the crisis is come, we must do what we can, prudently and promptly, for the prosperity, if not the very existence, of the denomination in some places, largely depends upon our conduct in this matter.

DISSENTERS IN CHURCH PULPITS.—*John Bull*, a High Church Tory organ, believes "preliminary negotiations have taken place between certain authorities in the Church and leading Dissenting Ministers, which may ultimately result in the latter, *with the Bishops' license*, being allowed to preach..... in Church pulpits." The Rector of Whitechapel, as an indication we suppose of what he believes to be right, and an earnest of better things to come, has allowed a "Dissenting Minister to preach in his Churchyard," to the great scandal of certain reverend ecclesiastics. These are the straws which show plainly enough the direction ecclesiastical currents are taking. But we can never suppose that Dissenting Ministers will consent to occupy Church pulpits, if the license of a Bishop is first required. We do not expect that the Nonconformity of these "leading Dissenting Ministers" with whom negotiations have been opened is of a very decided type; but a free interchange of pulpit services we should hail with much pleasure, and is certainly among the possibilities of a *not very remote future*.

DEPARTURE OF A MISSIONARY.

Mr. and Mrs. Medland left Liverpool, on Thursday, September 15th, in the "*Peruvian*," for Quebec, en route to Prince Edward Island.

THE
BIBLE CHRISTIAN MAGAZINE,
NOVEMBER, 1870.

GOD'S TERRIBLE THINGS.

"By terrible things in righteousness wilt thou answer us, O God of our salvation."—PSA. lxxv. 5.

SURELY it is not possible for men who do not believe in the Infinite Power, Wisdom, and Goodness of God to help exclaiming, Of terrible things the world has had lately more than enough! But for those to say so who do believe that their God and Father possesses these Perfections would be to be guilty of irreverence, profanity, blasphemy. God only seemeth to be weak, He is Omnipotent in Power; God only seemeth to be ignorant, He is Infinite in Wisdom; God only seemeth to be unkind, He is boundless in Goodness.

"His every act pure blessing is,
His path unsullied light."

But men ought to be prepared for the failure of many of their plans, the destruction of many of their hopes, the thwarting of many of their purposes. Job was even prepared for his own annihilation. "Though Thou slay me," is his dauntless language, "yet will I trust in Thee." His faith at that moment reached its culminating point, and henceforth became a resistless, conquering power. It laid hold of God's sovereign purpose, and made it yield its illimitable wealth of comfort and blessing. Calmly may we wait for God's "terrible things," if we permit nothing to shake our confidence in Him, and

"Leave to His sovereign sway,
To choose and to command."

Every one has some personal experience of God's "terrible things." Some even can say, with the Psalmist, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves." What the heart deeply feels, the mind easily understands. Sorrow is the teacher of all, the painful and constant teacher of many. "Man is born to trouble, as the sparks fly upwards." But afflictions from the good hand of God are only blessings in disguise. Terrible things are the harbingers of the God of salvation!

But what a fruitful subject for meditation! How many sermons might be preached from this text, and yet its deep meaning be not exhausted. Who can count the stars that shine so clearly in this dark night; who can map, with anything like accuracy, this vast tract of country; who can hope to reach the end of what appears to be an interminable journey? Terrible things! oh! how terrible! But God's terrible things are righteous notwithstanding! But O how *dark and dreadful* the mystery that they come sometimes in answer

to prayer, and even from the God of salvation, who does not cease thereby to be "the confidence of all the ends of the earth, and of them that are afar off upon the sea."

God's "*terrible things*," of which the world is full, is our theme. It might be said with as much truth that the world is full of *beautiful* things, for has not God made everything beautiful in its time; or of *wonderful* things, for how manifold are the works of the Lord! in wisdom has He made them all: the earth is full of His riches: and so is the great and wide sea; or of *useful* things, for all are made to work together for good. But it is not less true that the world is full of "*terrible things*." Loudest thunders frequently rend the air. The fiercest lightnings glare around. The deadliest pestilences walk in darkness. The fiercest temptations assail our purity and virtue. The craftiest, cruellest foes dog our steps. The subtlest dangers lurk even in our homes. The world is like a vast panorama of misery. The sighs and sobs, and groans of multitudes of sufferers is earth's melancholy music. There is no charmed circle, no charmed person, no charmed home. The arrows of death are flying thickly in all directions. The most fruitful countries are sometimes visited by famine; the smoothest seas are sometimes swept by storms; the happiest homes are sometimes overtaken by grief. The moon is turned into darkness, and our brighter lights into blood. We may travel by the best conducted line of railway in the world, and meet with an accident as fearful as that at Abergele; take a passage in the strongest built and swiftest ship, and only find it a shorter way to a watery grave, as did the passengers by the ill-fated London; be pursuing our daily toil, and find a living grave, as did so many at Hartley; be the most peaceable of citizens, and yet the victims of a conspiracy, as were the inhabitants of Clerkenwell; go to bed not dreaming of danger, and a fire, which breaks out in our neighbour's house, shall reduce our own to ashes; a neighbour's speculations, or a friend's mistake, may ruin both our health and fortune.

It may be said that these and ten thousand other things that might be named, and which would form a long catalogue of horrors, are directly traceable to the wickedness of men, and therefore it is not correct to identify God with them in any way whatever. But His Providence rules all this world's affairs. Nothing happens without His permission. He permits much which He does not approve.

And then it must not be forgotten that there are things as terrible with which man has no more to do than with an eclipse of the sun, or an occultation of the stars. Have buried cities no stories to tell, no evidence to convince? Are earthquakes or famine of human origin? Can man command the clouds of heaven, or bind the sweet influences of Pleiades? When thousands of our countrymen, in India perished, for want of food in their homes and in their fields, could human sagacity have foreseen, or human power averted the disaster?

Terrible things seem often to be purposeless. If they have a mission we do not always know what it is. We have a memento of the European wars at the end of the last and the beginning of the

present century in the shape of a huge millstone of debt hung around the neck of the country, draining its resources and paralyzing its industry; but the purposes of statesmen, our own among the number, have been laughed to scorn by the course of events. The States of the Church have been incorporated into the new Kingdom of Italy, with Rome as her capital. Austria has been stripped of some of her fairest possessions, and her magnificent armies trampled again and again in the dust. The last of the Bourbons has fled in disgrace from Spain. A Bonaparte for many years sat on the throne of France.

The Crimean war, notwithstanding all its cost, and suffering, and sacrifice, can only be regarded as a huge mistake.

And when the issue seems tolerably clear, how immense the price that has to be paid for any gain to human liberty or happiness. America's great war resulted in the destruction of the "sum of all villainies;" but it carried desolation to every city and village, almost every home in the land.

Let us narrow our view, in order to bring home the subject closer to our hearts. So selfish, alas! is individual man that if the whole world were a wilderness except his own little homestead, he, it is feared, would think but little of the wide-spread misery, and if the whole world were an Eden except that little spot, his own infinitesimal calamity would to him almost overshadow the universal joy.

How frequently purely personal, social, and family misfortunes seem to be the very essence of all evil and misery. These bitter waters from a full cup are always being wrung out. Never a moment but some home is invaded, some heart is breaking. The loss of a lovely and only child is more than sufficient to fill a parent's heart with bitterest grief, and the loss of a parent often seems to be the ruin of a whole family. And then how many a meek, Christian woman is cursed her whole life long, with a brutal, drunken husband, and how many a pious, praying father has had to mourn over the profligacy and impenitence of a son that he has loved "not too wisely, only too well."

Even the Bible is full of "terrible things." There are persons who evidently regard the Bible as stored with precious promises and mighty encouragements, rich consolations and merciful hopes, pressing invitations and heavenly counsels, and with nothing else. Most true is it, that there are no such promises and consolations, no such hopes, counsels, and invitations as are to be found in the Bible; but there are warnings, threatenings, and even curses too. Strangely enough some seem to forget that the promise of a Saviour and the expulsion of our first parents from the garden of Eden went together; that the rescue of Lot and the burning of the cities of the plain went together; that the salvation of Noah and his family and the destruction of the whole world besides went together; that the deliverance of the Israelites and the overthrow of the Egyptians went together; and that the death of Christ as a sacrifice for sin and the destruction of Jerusalem, and even the damnation of millions, may almost be said to have gone together.

And the Gospel itself has its aspect of terror, its element of wrath. Men may flee for refuge to lay hold of the hope set before

them, but it is from "wrath to come" that they flee, and of which they are in danger of being momentarily overtaken. It is men's unspeakable privilege to know God and to obey His Son Jesus Christ, but failing to obtain that knowledge and to render that obedience, they are to be punished with everlasting destruction from the presence of God, and from the glory of His power. The sanctions of the Gospel are the most glorious, they are the most tremendous also.

The most "terrible things" perhaps are not yet revealed. The worst crimes possibly are not yet discovered, the vilest criminals are not yet manifest unto the world. The guiltiest secrets have yet to be told, the deepest disguises to be torn away, the ghastliest horrors yet to be witnessed. If there is to be a resurrection of forgotten names and buried reputations, the names of the wicked are yet to rot, and the man guilty of false pretences is yet to be crowned with infamy. The Day of Judgment as a Day of Revelation, how solemn, how penetrating, how heart-searching the thought!

But "terrible things" are *righteous* things. God's throne is established in righteousness. If men may abundantly utter the memory of God's great goodness, they may *sing* of His righteousness. "Just and true are Thy ways, O Thou King of saints," is one of the songs of heaven and eternity. If God's throne were stained by crime, like every other throne it must crumble and perish. Jehovah cannot be "tempted with evil." His unanswerable challenge to all the sons of men is, "Are not My ways equal?" "Shall not the Judge of all the earth do right?"

If the everlasting punishment of the wicked were not consistent with perfect righteousness, which only can reconcile men's minds and hearts to what all must feel to be a tremendous fact, we might be sure that it is not a doctrine of Revelation. For strip the doctrine, as we may, of all aggravating and mischievous additions, and relieve it, as it may be relieved, by the consideration of other facts, the thought of eternal suffering awakens feelings of the deepest and most solemn character. But men do not perish as the result of a Divine decree. Hell was not prepared for men, but for the devil and his angels. If man be not saved, he has only himself to blame. And none yet were ever lost who had the faintest *honest* desire to be saved; we say honest, because if a man says, If there be a God I should like to believe in Him; or a Saviour, I should like to accept Him as my own; or a hell, I should like to escape it; or a heaven, I should like to win it; and goes sinning as before, he has no honest desire to be saved.

But though God's dealings with his creatures are strictly just, we are far from supposing that in this life sin is always followed by its appropriate punishment, or that virtue is invariably crowned with glory and honour. Character cannot be infallibly determined by the afflictions which fall to the lot of some men, or to the almost entire exemption of others. Hasty, prejudiced, human judgments, are almost always partial and unjust. Job was more righteous than *his friends*. The men on whom the tower of Siloam fell were not *sinner*s above all others. It is not right to say because one man is *reduced to poverty* that he has incurred God's displeasure, or that

another man rolling in wealth is a special favourite of heaven. The faithfulness or unfaithfulness, piety or impiety, of parents cannot be always determined by the wisdom and grace, or the folly and sin, of their children. A slave ship may outride the storm in which the cruiser fitted on purpose to put down the dire evil of slavery may founder. A philanthropist may inhale the poison while visiting the fever-stricken neighbourhood on an errand of mercy, while the murderer lurking there day after day may escape with his life. True believers may be even racked with doubts in their last moments, whilst notorious sinners may have no bands in their death. The innocent suffer *with* and *for* the guilty, the child for his parent, the friend for his friend.

And yet it is marvellous to observe how the greatest sufferers are often the most distinguished for their faith, and patience, and sweet humility of character. If we attempt to penetrate the mysteries of Divine Providence with our feeble understanding, the only result will be confusion and perplexity; if we let our feelings guide us, comparing our heritage with others, it is easy to be led astray, and to be tempted to arraign God's fairness at the bar of our puny reason; but let conscience speak, and its verdict will always be, "Wherefore should a living man complain, a man for the punishment of his sins?"

But most mysterious of all is the fact, that *terrible things may come in answer to prayer, or come notwithstanding our prayers.** How many evils and dangers we should escape if we only prayed more, some perhaps we might if we prayed less. There is a close and blessed connection between prayer and pardon, prayer and peace, prayer and purity, prayer and comfort, prayer and salvation; there is a close connection also, and not less blessed, between prayer and trouble, prayer and failure, prayer and defeat. That mighty spirit of prayer which was the precursor of the great revival in America some years ago, by which the national conscience was purified and quickened, indirectly led to that war which became in its progress a war waged for humanity, freedom, and religion. When God girds his sword upon his thigh, and it is for *that* we pray, he is taught "terrible things," and we also, though that is more than we asked

* The following very vivid illustration is taken from the Rev. E. P. Hood's sermon on this text in "Dark Sayings on a Harp":—

Last Sabbath, a member of our church, a sailor's wife, moved to and fro through a lonely house, lonely to her heart, notwithstanding the presence and the cries of her little ones. The wind raved and roared among the streets, and the spires and turrets of the churches and buildings—if so fierce on the land, how much more terrible on the coast, or on the sea! And her husband was returning home. The anxious heart sent itself up in many prayers for the beloved companion of her life, the young father of her children, the husband of her young days. How often did she say, in the deep tearful dread of her soul, "Spare that ship, and oh, spare him!" How often that night did she wake to listen to the raving of the storm, and through the Monday how words and prayers mingled with her household thoughts and duties. On Monday night still the prayer went up, and murmured amidst the broken fragments of sleep; even then the dark messenger was on his way, and when she woke on Tuesday morning it was but to learn that all was over—that death, and life, and time, had wreaked their worst upon her. On that last Sabbath, while she prayed, the Hungarian went down with all her crew; even while she prayed for her husband, she was a widow, and "the terrible things" were the only answer she received to the bitter and the tearful prayer.

for or expected. If men pray for God to rend the heavens, and to come down, that the mountains may flow down at his presence, he does "*terrible things*" that they looked not for. The "stormy wind" fulfils his word as do also the gentlest zephyrs. Do not let us fall into the common mistake of supposing that progress in the Divine life can be made without pain and conflict and trial. The poet, with much wisdom, sings for our instruction.

"I asked the Lord that I might grow
In faith, and love, and every grace,
Might more of his salvation know,
And seek, more earnestly, His face.

"'Twas He who taught me thus to pray,
And He I trust has answered prayer;
*But it has been in such a way
As almost drove me to despair.*"

Not the less blessed, however, is it to pray, even if it be answered thus, because it comes from the God of salvation. The teaching is not that God is the God of salvation notwithstanding the answer of these "terrible things," but because of these "terrible things." If He did not answer in that way sometimes, He would not be the God of salvation. It is hard to believe in the mercifulness of all God's dealings, and to be perfectly calm under His chastisements; but it is most blessed to do the one and to believe the other. Our weak faith needs strengthening by the example of Christ, an unfailing source of inspiration and encouragement. It was because of His Divine fulness of mercy that He did not let the cup pass out of the hands of His Divine Son, when He offered up prayers "with strong crying and tears." A believer in the furnace, or passing through deep waters, or assailed by fierce temptation, cries to God for deliverance, appeals to His power, to His wisdom, to His pity; but the only answer is the heat of the furnace increased tenfold, the waters rolling and swelling with alarming fury, and the rage of the enemy waxing fiercer and fiercer, and that is permitted not because God loves His child less, but because he loves Him more, not because He is unmindful of his cries, but because His purpose is to answer them more deeply, more fully, by perfecting His child's character, and by destroying in him the springs and sources of evil. All things are shaken, that the things which cannot be shaken may remain. Earthly comforts and refuges are lessened or destroyed, that the soul's only divine and true comfort may be more prized and loved. It is a good thing to be cast wholly upon God, to have no other trust, no other hope, no other strength. And though it may be terrible to witness literally, or figuratively, the fig tree without blossoms, and the vines without fruit; the labour of the olive to fail, and the fields to yield no meat; the flock cut off from the fold, and no herd in the stalls; yet, if we have the prophet's confidence we shall even then rejoice, as we have never rejoiced before, in the Lord, and joy, as we have never before joyed, in the God of our salvation.

EVERLASTING PUNISHMENT—NEW TESTAMENT
TEACHING.*

AFTER a little general conversation, Mr. Cadby embraced the opportunity of consulting him about a question of Greek interpretation which he felt himself incompetent to settle, and for his own view of which Ralph had insisted with the most inflexible dogmatism.

"Yes," replied the minister, "I believe that the Greek word *aionios*, rendered in the English Testament 'everlasting' and 'eternal' is very properly so rendered. Its meaning implies unending duration."

"But the word is often applied to objects which exist only for a limited space of time," said Ralph. "Is it not so?"

"It sometimes is so applied," returned the minister; "and one can easily see how it came to be so. The 'everlasting hills,' for instance, we say in English as well as in Greek. The Greek word *aionios*, however, properly signifies *everlasting*, and this in its strictest sense. The other uses of it are merely in the way of popular latitude."

"What is the etymology of the word?" asked Mr. Cadby. "Perhaps that may throw some light upon its meaning; at least etymology frequently does."

"*Aion*, the noun, comes from two words, of which the one signifies *always*, and the other *being*, or *existing*; so that etymologically the word means '*always existing*.'"

"So far that is very satisfactory," replied Mr. Cadby.

"I have been led to believe that the word *aionios* does not truly involve the idea of a proper eternity," said Ralph, respectfully.

"Then I am afraid you have been misled," replied the minister.

"The word in Hebrew for eternity, properly so called, is *olam*; and this word is continually rendered by *aion*, and its adjective, *aionios*, in the Septuagint translation of the Old Testament into Greek. Those two words, *aion* and *aionios*, are, as you are aware, the two words which are principally employed by Christ and His Apostles to describe the duration of future punishment."

"Does this Hebrew word *olam* occur often in the Old Testament?" asked Henry.

"Hundreds of times," replied the minister; "and I feel quite certain that *aion* or its derivatives, is employed to translate it some hundreds of times."

"And the meaning of *olam*, you say, is eternity?" said Mr. Cadby inquiringly.

"As to its proper meaning there is scarcely any room for doubt," replied the minister. "It signifies unlimited duration—that is, *eternity*, properly so called. 'The *eternal* God,' for instance. 'The *everlasting* covenant.' '*Everlasting* joy.' 'I have loved thee with an *everlasting* love.' 'From *everlasting* to everlasting Thou art God.'"

"And does it never occur in a modified sense, as applied to subjects of which a proper eternity cannot be affirmed?" asked Ralph.

"It does," said the minister; "though this is only its secondary use;—a use so much less frequent than the other, that no one could

* This portion of an article, by the Author of "Orfie Sibbald and his Difficulties," which can be easily separated from the context, we think our readers will agree with us has a special value at this time.

think of regarding it as anything more than exceptional. I ought to add, however, that this secondary use of the word is still less frequent in the case of *aionios* in the New Testament, than in that of *olam* in the Old. In fact, so far as genuine exegesis is concerned, there is scarcely room for controversy on this word *aionios*. It properly signifies *everlasting, eternal*, and nothing else."

"And that word *aionios* is the word which, in the New Testament, is employed where the future punishment of the wicked is spoken of?" asked Mr. Cadby.

"Generally, but not quite exclusively," replied the minister.

"But is it not strange," suggested Ralph, "that there should be such a secondary use of the word as you have admitted? How can you tell which of its two meanings is to be assigned to it in any given case?"

"There can no difficulty arise on this point," replied the minister. "What would the post-master of this village do, if a letter should come to the office addressed simply to Mr. Medhurst? I fancy he would send it without scruple to the Earl's factor, as being *par excellence* the Mr. Medhurst of the place; and only after it had been found not to be meant for him, would it be forwarded to Mr. Henry here. So with the interpretation of *aionios*. If the passage in which it occurs admits of its being understood in its proper and general sense of *eternal*, then it is to be so interpreted; but if it does not admit of this, then, but only then, we may fall back upon its secondary meaning. In fact, almost any word may be used in a modified and accommodated sense; but it would be foolish to take the exceptional use of the word as the only proper one, and to force this meaning on it in every passage in which it occurs. If you are warranted to argue that because, in a few instances, the word 'everlasting' is applied to subjects which have a long, but not an unlimited existence, it must be always interpreted in this sense, the Atheist would be equally warranted to appropriate your logic, and to argue that because in a few passages the word *God* is applied to human kings and judges, therefore it is applied only to them, and there is no such thing in the entire Bible as a reference to a Supreme and Infinite Being. And why should you object to the Atheist's so arguing; you argue in this same style yourself."

"Could no other, or at least no less ambiguous, term have been used," asked Ralph, "to express the proper eternity of such punishment; that is, if the inspired writers had really wished to express this idea without any dubiety whatever?"

"I cannot deny," replied the minister, "that other words or phrases might have been employed for this purpose, but I do emphatically deny that any word or set of words could be more appropriately used in order to give expression to this thought. I endorse the decided language of Dr. Doddridge on Rev. xx. 10. 'No phrase can more strongly express a proper eternity than this.'"

"The Bible certainly speaks in many passages of a proper eternity," said Mr. Cadby; "may I ask if in those passages in which the meaning is unmistakable, it makes use of expressions stronger or clearer than those which are applied to the punishment of the wicked?"

"It does not," replied the minister; "and if the terms employed are insufficient to establish the proper *eternity* of future punishment, then it is impossible to establish from Scripture an eternity at all. We have no stronger proofs that God is eternal, than that the punishment of the wicked is to be eternal; no more convincing statements as to the eternity of future rewards than we have as to the eternity of future punishment."

"But I am informed that *aionios* has no necessary reference to duration at all," said Ralph. "It is alleged to be descriptive only of moral and spiritual character; and this statement seems to be supported by the definition of eternal, that is of *aionial* life, given us in John xvii. 3: 'And this is life *aionial*, that they might *know thee* the only true God, and Jesus Christ, whom thou hast sent.' If the life, which is here styled *aionial* life, consists in the knowledge of God and of Christ, then it is a present as well as a future life, and its quality of *aionial* describes its spiritual character, not its everlasting duration."

"I should prefer to say that it is the word 'life,' rather than the word *aionial*, which includes in it this reference to spiritual character," said the minister. "We all know what the common notion of life is, but the true life consists in the spiritual knowledge of the true God through Christ. This life, overlooked as it is by men who glory in their fleshly life, which is only death in sin—this true life is the abiding life, the everlasting life, the life in which all who thus live shall live for ever."

"Then the word *aionial* has reference to eternal duration, even in this passage?" queried Mr. Cadby.

"It clearly has," replied the minister; "indeed strictly speaking, the word has reference only to continued existence,—'*always being*,' as we saw from its etymology. That, sometimes at least, it can have no other meaning whatever, we shall see if we cast a glance, however hurried, at the balanced antithesis in 2 Cor. iv. 18: 'For the things which are seen are temporal; but the things which are not seen are eternal,' or *aionial*. Now, what can *aionial* possibly signify in such a passage as this, except perpetuity or duration? Look at the carefully balanced terms:—things seen, things not seen: the things seen are things which exist but for a season; the things not seen are *aionial*—that is, as the antithesis requires, not for a season—in other words, they are everlasting."

"I should say that this seems to be very satisfactory," said Mr. Cadby; "but can you inform us whether the two words in the passage which we have been reading to-night be related—I mean the two which are rendered respectively *everlasting* and *eternal*, in the verse, 'These shall go away into everlasting punishment, but the righteous into life eternal.'"

"You have been reading in Matthew xxv.," replied the minister. "Well, the two words are more than related; they are identical. It is this very word *aionios* which in the first half of the verse is rendered *everlasting*, and in the latter half *eternal*. I may add that *aion* and *aionios* are employed about sixty times in the New Testament to describe the duration of future blessedness, and twelve times to describe the duration of future punishment. Now, why in

the one set of passages we should interpret the words as expressing a proper eternity, while in the other set of passages we are to interpret the same words as expressing a limited period, I am altogether unable to see."

"And so must every reverent reader of the Bible be," said Mr. Cadby; "for my part, I cannot well understand how men can allow themselves to play fast and loose with inspired words in this fashion."

"There is another passage," continued the minister, "of a similar character, in Dan. xii. 2: 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' By every law of correct interpretation, we must infer that if everlasting means everlasting in the one clause, it means everlasting also in the other."

"Perhaps you will kindly tell us," said Henry, "what were the opinions on this subject which commonly prevailed among the Jews in the days of our Saviour. The knowledge of this may cast some little light upon our Saviour's words, and especially upon his use of terms which were perhaps in common use among his contemporaries."

"From Josephus, from the fourth book of Esdras, from the Testament of the twelve Patriarchs, the Book of Enoch, the Shepherd of Hermas, we learn that the Jews of that age almost universally held the doctrine of eternal punishment. In the light of this fact let us read the clear statements of our Lord. Instead of contradicting the popular opinion, he has corroborated and authenticated it in the most decided way possible."

"But you don't mean to refer to these spurious books—the Book of Enoch, the Shepherd of Hermas, and such like—as authorities on this question, do you?" asked Ralph.

"Oh, no, of course not," the minister hastily explained. "There is no authority on this question but the Bible. I brought forward these writers only as *witnesses* to the fact that a certain opinion prevailed in a certain age."

"Clearly, clearly," said Mr. Cadby; and your witnesses, I doubt not, sufficiently prove the fact. What meaning do you think, sir, would the hearers of our Lord, with their theological prejudices, be likely to attach to this word *eternal*, when they heard him apply it to the punishment of the wicked?"

"I do not see," answered the minister, "that our Lord's hearers could well understand Him to mean anything else than that the punishment was to be truly eternal. Josephus informs us that both the Pharisees and the Essenes taught the proper eternity of future punishment; and, therefore, our blessed Saviour's use of the ordinary language must have made the same impression on the minds of his hearers, that the word *everlasting* makes on a Scottish audience, when it is told in similar terms that the punishment of the wicked is to be everlasting."

"But some of the original terms which the inspired writers employ, when they speak of this subject, are much less decided than the translation of them in the English Bible would seem to indicate," said Ralph. "I am assured that the English Bible gives a much darker tinge to this dogma than the original Greek does."

"It does not, I assure you," answered the minister. A disputatious controversialist can pick out imaginary flaws in the most faultless rendering; but let me tell you that the language of inspiration is as awfully solemn in the original as in its English translation. If you are not familiar with Greek yourself, your safest course will be to cancel the statements of partisans on the one side, by the contradictory statements of partisans on the other, and to stick by the verdict of your English Bible."

"That is our only safe and reverent course," added Mr. Cadby. "For you and me, Ralph, God's utterances on this question are to be found in the English Bible; and, since the Bible is a Divine revelation, its testimony must be absolutely final."

"The English Bible speaks very solemnly of the coming punishment of impenitent sinners," replied the minister; "not only in regard to its hopeless eternity, but also in regard to its unbearable intensity. 'If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night.' What awful words! The wine is the wine of God's wrath; and this terrible wine is contained in the cup of his indignation. And this wrath admits of no mitigation; for the wine is poured out *without mixture*. And then the awful subject is set before us under another set of figures. The wicked are tormented—tormented in fire—in fire and brimstone—their torment smokes—and the smoke of their torment ascends for ever and ever, and this without pause by day or by night! What means all this dreadful accumulation of alarming figures, if it be not to keep us from the error into which many seem to be determined to precipitate themselves?"

"'Wrath' and 'indignation!'" said Mr. Cadby. "The two words seem to be nearly synonymous, but there must be some distinction between them."

"The one means boiling indignation," replied the minister; "the other means abiding wrath: and the two words together combine the ideas of intensity and perpetuity of anger."

"'The smoke of the torment ascendeth for ever and ever,'" said Henry with great feeling. "'Ascendeth,' not shall ascend; the present tense making the perpetuity more emphatic. And the angry One who thus displays His holy anger is omnipotent; for when the Lord Jesus shall come to judge the world, 'He treadeth the winepress of the fierceness and wrath of Almighty God.' 'Fierceness and wrath of Almighty God!'—why, the words fall on one's heart like the strokes of a hammer."

"Let us thank the gracious speaker for these startling words," said the minister; "for they are spoken in perfect mercy. As good Matthew Henry says, 'God threatens, that He may not strike.' Let us flee to the refuge provided for us in the person and work of our adorable Redeemer, and let us abide in Him."

"Our worthy Betty," added Henry, "often quotes a sentence of

her favourite Baxter : 'Let deserved be written on the door of hell ; but on the door of heaven and life, THE FREE GIFT.'"

The minister shortly after took his departure ; and Ralph, unwilling to lose his evening stroll, got down upon the sandy beach. And his friends, the nervously timid Henry especially, were beginning to be a little anxious about him ere he returned.

A VISION OF REDEMPTION.

I HAVE had at times a strange and scarcely definable feeling as if, somehow, after all, my sin needed to be so dealt with, that it might be, as our own law-courts express it, "purged." It is not an intellectual conviction this that I have. I could not put it into the form of a proposition that would bear logically testing. Demand of me a syllogism for the schools, and I can frame none. All that the understanding can urge is against it. I know too much to be able to occupy Balak's ground, and ask, "Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" It is not something offered to God as an atonement that I feel the need of, for if I have grieved His Spirit by my evil, it is my genuine contrition, my most hearty confession, with most earnest and resolute desire now, and henceforth, and evermore, to please Him and be at one with Him, and a satisfaction to Him, and (who knows?) a joy,—*this* is the only thing that can, in any degree or way, make up for the wrong done to His gracious heart.

This, however, contemplates God only as an individual, as if He and I—the Father and the child—were alone in the universe, whereas the relation is complicated (is it not?) by the fact that I am but one of innumerable myriads of intelligent and moral agents, for whom a beautiful order of things needs to be established; and, if established, then upheld, maintained (I will not say recklessly, "through thick and thin," or "happen what may," but still—maintained.) And, alas! I have infringed this lovely order, I have helped the disorder. My sins have all been as so many evil seeds sown broadcast in the field and garden of the Lord. He might truly say, "An enemy hath done this." I have in days gone by encouraged, in some quarters, disaffection and disobedience, and my former wrongnesses are still perhaps working where I little dream of. I cannot reach all who in former days were perhaps emboldened in carelessness, irreligion, and wrong, by me, perhaps led into it at first. I am painfully sure that there are those who are farther off from God than perhaps they would have been but for me. "Who can understand his errors?" Should not all these, and all the world if it were possible, know that I deplore having once been alienated from God? Ought I not in some way to do open penance for my transgressions? Not that God demands it, nor that society demands it, for society is still far too wrong itself to be sensitive and honourable in this matter of sin, especially of sin against God, although it can be exacting enough in the case of sin against itself.

But would there not be a propriety in something of the kind? Is there not something like a fitness, and even an oughtness in it? And yet it cannot be. And the only way in which I can try to make amends is by redoubled diligence in all rightness, and most careful tenderness and delicacy, as well as decision and strength, towards it; alive to all rightness, dead to all wrongness. I know it, and yet the old feeling haunts me, that sin ought to entail suffering; and though something whispers that I have suffered, and do suffer, and cannot but suffer, from all former sin, and even in a future world shall probably suffer, through memory at least, and that I may be content, and ought to be content, with what God, by the constitution of the human mind, and the arrangements of His providence, has imposed; yet still, though I see the force of this, and am sometimes satisfied with it, yet there are times when it fails to quite meet all my sense of "ought." That old law-word, Roman as well as English, "purged, the purgation of an offence," seems founded in the eternal fitness of things.....

Thus I was one day thinking, half reasoning, half musing, and gradually sinking into a sort of reverie, till something very like slumber diffused itself through all my senses; and, whether I actually slept and dreamed, or whether I was in some mid-state between sleeping and waking, I know not, but what followed was wonderfully vivid, and yet without any conscious activity of the mind. I cannot say I was in a trance, for I do not sufficiently know what trance is, but it appeared to be a sort of a vision. At all events I can only speak of it so.

Well, then, as I lay, with a profound and sad sense of sin and its ill desert, and the feeling that in all righteousness I ought to suffer some fair and adequate penalty, an angel stood beside me. I remember that the angel was exceedingly lustrous. The raiment was like that of one of Sir Joshua Reynolds' figures in the west window of New College, Oxford—a white robe between the spectator within the building, and the bright sun without, so that it is surpassing in lustrous whiteness, as it were transparent silver. The angel was very lovely, and regarded me with a tenderness which gave me a new glimpse into the tenderness of the heart of God, and in tones of softest and most musical quality sought to comfort and raise me.

I remember that I argued with the angel against myself, and put aside with a sort of perverse skill all the noble things which the bright visitant sought rather to insinuate into my soul than to declare authoritatively in my ears. For one thing, I remember, he seemed, but without speaking it in so many words, to ask me whether I wished to deprive my Heavenly Father of the pleasure and privilege of frankly and freely forgiving me all my sins and my great debt! Yet my pitiful logic seemed able to parry all that was tenderly urged, so that I remained in the same state of mind. Then, after a while, though there was no rude contradictoriness about me, and it was in sadness and not in obstinacy that I withstood, the angel, by some signal that I did not understand, summoned another of the celestial choir; and without my seeing how, or whence, lo! there suddenly stood beside the sunbright messenger one whose robe was *dusky black, as midnight without stars.* And the countenance was

dark, but very noble, and beautiful withal, as the other's. Then the first said to the summoned one, speaking of me by a new name that I had never heard (and yet I knew full well it was that by which I was known among the celestials, but on awaking I could not recall it, nor can I to this day), "—cannot find rest to his soul unless he suffer something at least of what he thinks he ought to suffer for all his sins. I have failed to quiet his poor, erring, aching heart, do thou, therefore, take him and show him his full desert." And on this the bright one disappeared; did not so much go away, however, as simply cease to be visible; and I was alone with the dark one, whom, by a strange sort of instinct or intuition, I at once knew to be the Angel of Doom.

He looked down upon me with a most benignant regard, most compassionate; then took me by the hand. The touch thrilled through me, and filled me with ice-cold fear. I would have shrunk away, but could not, for I was held in an easily firm grasp, a grasp without effort, but irresistible, and I felt that it would be irresistible had I the strength of a host. The touch, the grasp, somehow filled me with these words, though I am sure there was no spoken sound, "So you cannot rest in the infinite love and compassion and wisdom of God! you dare not freely accept the free pardon which his heart delights in bestowing: you must atone somewhat for your sins! so be it then." And forthwith all the sins of my past life, with all their aggravations on one hand, and at the same time their extenuations on the other, began to start up before my eyes, consolidating into a sort of unity of evil. And still the horror grew in enormity, and I shrank as if I should have actually shrunk away into nothingness but for the firm sustaining grip. "Shall I pause, or must thou see still more?" inquired the angel in tones of blended firmness and pity. "Oh, stay," I sobbed; "stay, spare me, I can bear no more." For, somehow, the love of God was the glorious background of all my evil, and I felt in my heart how infinitely vaster than the sin was the love, so that I was melted by it while overwhelmed by the awfulness of the sin.

Then, as unnoticed as had been the coming of the second angel, there stood by me a third. This was clothed in sunbright scarlet, and the countenance was as beautiful as that of the first, but it was a terrible beauty, as is the beauty of a sword. And I knew the Angel of Justice. The Angel of Doom, with a glance of benignant compassion passed, and I felt the touch of the scarlet-robed one. It was strangely different in its effect. The recent feeling of horror and indignation against myself at the sight of my sin was succeeded by the sense of having now to endure some unknown but just penalty, and I actually, for a moment, felt stronger. With all the sadness there was withal a thrill of satisfaction, and I tried to brace myself up for endurance, saying, "Shall not the Judge of all the earth do right?"

The angel led me along a strange way, asking me as we went, but still without words, what I adjudged myself to deserve. *Thought* is quick, and the question instantly reminded me of the *like* put to Socrates, but, alas, I could not take before God and His angel the lofty ground he could as a citizen before his judges. And

in my deepest soul I said, unhesitatingly, that I deserved to be the scorn of men and angels, to be thrust out of their company, to be spit upon, and trampled under foot, and even after that I deserved to be—what? I could not say. It was all vague. “Put to death,” suggested itself. “Ay,” said I, thinking of Christ, “crucified even.” “Thou sayest,” said the angel, but still without words; and I felt the grip tighten and knew that “the hour was come,” and that now I had to bear. Should I be equal to the unknown strain, or should I utterly succumb and collapse, and sink, and perish? I seemed to pass through immense and crowded ranks of men and women, all of them with their eyes fixed on me. Oh, those terrible eyes! Some of them despised me, others cursed me, these loaded me with reproaches, those spat upon me and buffeted me. For, somehow, my manifold sins were all openly revealed. Everybody saw me as I was. And I know that I deserved their scorn. Yet there was a certain sense of relief in having everything brought out once for all from its secret recesses of memory, so that now there would never more be any mistake; I was seen to be as I was, and truth is best, be it what it may. But the shrinking of heart and the sickening sense of dismay and fear increased as I felt all this was but the mere beginning, and I suddenly became aware that a cross was actually erected for me, and I wondered however I should be able to endure the agony! But still the strong belief that only so could all this sin be anyhow purged away, and that if once purged I should be free to begin life again *de novo*, without any vile temptations and concealment, and never more be taken for other than I really was, and that henceforth past transgressions would never trouble me, nor be liable to be brought to light against me, was a sustaining thought. And yet the agony! how should I endure it? I felt, rather than saw, that the cross was at the end of this long lane of witnesses, and, strangely enough, the witnesses were all of them old sins that had thus taken a concrete form to mock and taunt, and punish me. And as I passed through the terrible throng I was immersed in an abyss of dismal and awful thought, which, till then, I had had no conception of. Still—the cross! the cross! As I neared it, however—strange sight, or strange interior sense, I know not—I became aware that on the cross—my cross—one was already hung; and yet, with a wonderful contradictoriness, it seemed to be—myself! another self—me, and yet not me! I was there, and yet I was here. And the other self (so to speak) if one, was a marvellously superior me—myself wonderfully idealized, transfigured, with a nobleness and a sublimity that seemed the perfect realization of all the best that had, now and then, faintly, and for a moment, intimated itself in me in thought and aspiration and hope. Was it I? But how could that be? I drew nearer. I seemed to be melting into oneness with the already crucified, when he smiled faintly, but most graciously, I might say divinely; and at the very moment when I was just on the point of becoming identified with him, and feeling myself nailed on the tree—for that cross was mine, you know—he said with an air of marvellous satisfaction and triumph, “It is finished!” and with his eye on me, and while the tone of triumph was entering into my soul, and filling it with a

strange peace and glimpses of an eternity of satisfaction, he breathed his last. At the same moment a voice was heard, "Behold the Lamb of God which taketh away the sin of the world;" and then another, like the sound of many waters, musical and majestic, "This is my beloved Son, in whom I am well pleased; welcome my best gift to men." In an instant all that hateful crowd of witnesses vanished; the three angels re-appeared by my side, and each kissed me with more than a mother's love; and then a multitude of the heavenly host, singing, "Glory to God in the highest, and on earth peace and goodwill to men," seemed to be all of them looking at me with wondrous eyes of pleasure and welcome; while, all I wanted was to cast myself down before the Wonderful One, who had, as it were, become me, on purpose that, henceforth, nothing of peace and joy and holiness might be impossible to me. The words, "Unto Him that loved us, and washed us from our sins in his own blood," sprang up within my soul as triumphant music, and then—all after this is blotted from my memory. But it has not been without its help. Somehow, after this all logical reasonings about "Atonement," all verbal definitions of it, all attempts to put the true conception of it into words, seemed poorer and more unsatisfactory than ever; and I henceforth preferred to content myself with the free and happy use of New Testament expressions, feeling them to be, not too deep, nor even deep enough; and I became almost intolerant of all scholastic formulas, and especially of all shallow criticism and attenuation of the meaning of the death of Christ—"the Lamb slain, that taketh away the sin of the world, and who by Himself hath for ever purged our sin."—*Sunday Magazine*.

THE HIDDEN LIFE OF CHRIST.

BY MRS. H. B. STOWE.

Looking at Jesus as a historical personage, and contemplating His life in its mere human and historical aspect, two or three things in it are very peculiar. One is the shortness of it. A young man dying at thirty, then, died in the morning of life. Jesus died at the age when most men begin to live.

The next is that Jesus *wrote* nothing. Not a fragment of his handwriting has ever, that we know of, been claimed by tradition. Not a line—not a note, not a letter, has ever been attributed to Him. Another peculiarity is the shortness of His public life, and the great comparative length of His private and hidden life. For thirty years he was a simple unknown artisan at Nazareth. Three years He was known as a public teacher, and then He died.

How wonderful, then, the undoubted fact, that He *did revolutionise the world's history*! How wonderful, for instance, the fact that every date we put at the top of a letter is a memorial of His birth and of the change it wrought on earth! We write 1870—and how few of us think what it means—1870 years since what? Since the time that the two Judæan peasants found no room for them at the inn, and were forced to lodge in a stable, and Jesus was born.

Since that time the world has been convulsed about Him. Believing or unbelieving it was all one, they could not lay this spirit of unrest. The world fought Him, contradicted Him, watched Him, beset Him, judged Him, condemned Him, crucified Him, and buried Him, and hoped it had done with Him. But no—He rose again. Let sceptics say what they please of that resurrection of Christ's flesh, they cannot deny the patent fact of the resurrection of Christ's *spirit*. They cannot deny that Jesus of Nazareth was a more mighty and powerful agent six months after His death than He was before, and that He worked a gradual but mighty revolution, before which all the dominant religions of the then civilized world fell.

They cannot deny the intense vital interest with which, at the present hour, this man's name is invested. What other biography could have roused the sensation caused by *Renan's Life of Jesus*? Try a life of Socrates, or Pythagoras, or Confucius, and you do not go beyond mere literary circles; but the life of Jesus of Nazareth touches the very nerve of being in thousands. St. Beuve, in one of his critical works, describes the sensation produced in the jaded Athenian circles of Paris by this book. How they rushed to his study—with what excitement they discussed it! What *furore*—what opposing opinions there were! "What think ye of Christ?" became the leading topic through all the circles of literary France.

Many years ago a poor negro slave-woman, who could not read a line, who had struggled and wrestled towards God, darkened and oppressed with the agony of a great seeking, had revealed to her a vision of Jesus. It was to her a strange, new, wonderful, revelation. She saw One standing between God and man, one who *loved*, and who loved her. She felt that He loved her, and that conviction poured such a flood of light and joy through her heart, that as she said, "I felt such a rush of love, I loved everything—I said, Yes, Lord, I ken love even the white folks." "But," she said, "I thought to myself, *if the white folks knows I got Jesus, they'll get Him away somehow*, and so I kep it all to myself, and thought I wouldn't hate nobody."

"But," she continued, "I went to a Methodist class-meetin', and they began to get up and 'late their experiences. Well, the first one that spoke, began to tell about Jesus, and I give a great jump. Why, says I, that one's got Him too—and then another got up, and says I, why, he's got Him too—and finally, says I, why they's all got Him!"

Now this experience of Sojourner Truth is one peculiar to Christ alone. It never belonged to any human being. There have been all over the world, ever since the day He died, thousands who speak and feel and think in this way. They talk of knowing Christ by some sort of spiritual intuition—of seeing Christ, of feeling Christ, of having Christ in them, of being in Christ.

Ten years ago there lived in a lonely cottage in Brunswick an old negro woman named Phebe, whose whole life was devoted to prayer and loving service to others. She said once to a friend, who spoke of her *loneliness*, "Oh, I am never alone—Jesus is with me. I

said this morning, as I was doing my work, I must sweep softly, for He is here—my Lord and King.”

It is this *hidden life of Jesus in human hearts* that makes the imperishable power, the indestructible nature of His religion. And it is a *hidden* power, because His followers are so largely among the ignorant and simple people of the earth. “Not many rich, not many wise, not many mighty are chosen,” said the apostle in the first ages. “God hath chosen the weak things of the world to confound the mighty, and the base things of the world and things that are not to bring to naught things that are.”

But it is by this power that the Church stands, from age to age, through every form of unbelieving. The world knows Him not to-day, as it knew Him not eighteen hundred years ago; the world is loud and strong; the world is cold by scepticism; the world is derisive and unbelieving; but the foundation of the Lord standeth sure, having this seal, “The Lord knoweth them that are His.” Christ chose a peasant’s birth and a peasant’s surroundings. For thirty years He chose to be only a simple mechanic. His apostles He chose among fishermen, and from that time to this His home has been the hidden one, in the hearts of the poor.

There are times now—there have been many times before—when it seemed as if all the world were going into unbelief. There was such a time in this country just after the Revolutionary War, when young farmers read and discussed Tom Paine on the barn-floor and at the work-bench. Since then what new impulses of belief! The Bible, Tract, and Foreign and Domestic Missions Societies arose, and the Bible has been printed and scattered in every language of the earth.

But the secret spring of all this is the *reality of Christ to individual souls*. The thousands to whom He is present in prayer, to whom He is dearer than life, and to whom He is more than father or mother, or wife or child—these are the cords that hold faith in the earth, and will hold it till He comes again.—*The Christian Union*.

CHRISTIAN WORK ON THE BATTLE-FIELD.

It has been said that “the field of battle is a theatre, got up at an immense cost, for the exhibition of crime on a grand scale, where the hell within the human breast blazes out fiercely and without disguise.” Nations have learnt the murderous art almost to perfection, so that war in our times is bloodier and more terribly destructive than ever before. Men might be excused, if, yielding to impetuous and hopeless misery, they fled, horror-stricken and disgusted, from the scene. But it is nobler, diviner far, to sow the seeds of truth and goodness on this barren rock, because there is even the promise and the prospect of a plenteous harvest. There is an inexhaustible fulness in Christianity, and it has only to pour forth its streams on the desert soil, and it shall immediately bud and blossom as the rose. The victories of peace are nobler than those of war, and, strange and blessed fact, some of its noblest victories have been won on the battle-field itself, as the

pages of the volume whose Title we have given below * bear ample testimony. If War produces necessarily scenes of desolation and woe, it is some consolation to know that the beams of the Sun of Righteousness can brighten and beautify even these; if war causes a night of darkness and horror to succeed a day of prosperity and plenty, it is some consolation to know that the Star of Bethlehem shines even more peacefully and calmly than in the brightest day; and if war creates another valley of Death and Destruction, it is some consolation to know that it can be lighted up with the hope of immortal blessedness.

Our present purpose will be secured by a free use of the incidents in "Christian Work on the Battle-field," without making any reference to the "Historical Essay," or even to the "Origin of the Christian Commission." Preachers may gather a rich harvest of illustrative incidents of the most important Gospel truths from the abundant stores here provided. Here is the story of Mr. Atkinson's first experience as a Delegate in the Nashville hospital. The simplicity of the way of Salvation was surely never seen to be more divine, or the consolations of religion more precious.

Entering the first floor of the large ward, I stood irresolute. Surgeons and nurses were moving hither and thither. A half doubt came to me whether I could do this work which the Lord had put upon me. Suddenly, I noticed a man observing me attentively from a distant cot; I turned my eyes away from him, and letting them wander about the room awhile, looked at him again. He was watching me still. Putting up a silent prayer to God, I went to him. His name was John Hays. He had a wife and five children.

"You seem to be very low, John?"

"Yes, sir, I am."

"Are you a Christian?"

"No, sir, I'm not, but my wife is. And I was just asking the Lord this morning, to send me some one to tell me how I could get to be like her. When I saw you standing over there, I thought, 'May be the Lord has heard me. May be this is the man He has sent to help me.'"

The soldier's earnestness, my former indecision, the blessed opening evident, made me strong in faith.

"Yes, John, I am the Lord's messenger; and moreover, I have come to tell you that you are to become a child of Christ."

"Do you think so, sir? Then thank God for it!"

I told him of the only way by which he could come to the cross. He waited as if I were going to say more, but I only asked him if he would accept the offered atonement.

"Why, sir," said he, "I didn't think that was the way, I thought I had to be sorry a long time, and—and—" here he stopped because he hardly knew what more to say.

"Listen," said I—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come."

* Christian Work on the Battle-field; being incidents of the labours of the United States' "Christian Commission," with an Historical Essay on the Influence of Christianity in alleviating the Horrors of War. London: Hodder and Stoughton.

"And will he save me that way for just nothing at all?"

"Yes,—

" 'Nothing in my hands I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, cling to Thee for grace;
Vile, I to the fountain fly,
Wash me, Saviour, or I die.' "

"I never knew it before, sir. I never knew it was so easy. Thank God! Thank God!"

There was a nurse standing near. The soldier turned to her and said—

"Nurse, when this gentleman goes away, I want you to write to my wife and tell her that I have found out how to trust Jesus. Thank God! Thank God!"

He never faltered for a moment during the five days which intervened before his death, in his simple, childlike attachment to Christ.

At last the morning came when his cot was empty. I asked the nurse about him. Arrangements had been made by the dying man for the prompt transmission of his remains to his home. They were already upon the road. Then I discovered that the nurse had neglected the soldier's request to send a letter. The first intimation to the wife, of her husband's decease, would be the arrival of the mournful case which contained the body. It was a sad mistake, but could not be remedied. I wrote her a letter, giving full particulars of her husband's triumphant departure. The answer was one of very precious interest:

"O Sir, I didn't think there were any earthly words which could comfort me as did those in your letter. I am afraid I sinned against God yesterday, as I stood by my husband's grave. I know I had hard, rebellious thoughts. No one knew about them but myself and God. As the minister said 'Earth to earth, ashes to ashes, dust to dust,' I almost thought I could stand it no longer. It was hard to be separated from him thus, and to know so little—nothing about how he died. When I got back to the house, your letter was lying on the table. In it I learned that John had found Jesus—and I cried for joy.

" 'Children,' I said, 'dry up your tears. Your father is not dead. He is alive in Heaven. Thank God!'

"At the grave, the war had seemed to me very cruel and wicked. It is all changed now. I shall meet John again; that is enough. Thank God! who saved my husband."

The list of wonders wrought by prayer is not yet completed. In one sphere it is but little used, though the promise is, that the "prayer of faith shall save the sick."

A poor fellow was brought in whose right arm was almost shot to pieces. I found him a very bright Christian. The surgeon told me he must die: "It is no use to take off his arm. It will not save him." So his father was telegraphed for. He came next morning, and went in to see his boy. He stood up in our daily prayer-meeting at noon, with this request,—

"Brethren, I have great faith in the power of prayer. I have a son in Fourth Street Hospital. The surgeon says he must die. I believe if you will pray God to restore him to health, He will do it. Will you not pray?"

The request struck us as very strange; but prayer was offered as the *old man* had requested.

The next day, I went into the hospital. Surgeon Norton met me.

"Contrary to all my expectations, sir, that young man you are interested in is improving."

He grew better every day. Once afterwards, I found the father sitting by his son's cot. Dr. Norton came along.

"Tell me, doctor," said I, "how do you account for this? You physicians told me he was going to die, how do you explain his condition to-day?"

"Well, sir," replied the surgeon, "I can only say that I consider it a miracle. It is not anything that we did."

"Doctor," said the old man, "I can explain it. God has heard the prayers of His people in behalf of this boy."

The surgeon passed on in silence.

A week or so after that, the soldier went home on a furlough, safe and sound.

Closely related to this incident, is the following. In deep distress no remedy brings such swift and sure relief as prayer. Sad is it if men forget to pray in prosperity, but even then they may cry with confidence unto the Lord in their trouble.

"Chaplain, you will know what I think of the Christian Commission when I tell you my simple story. I love it, and there is a dear old mother out in the west who loves it, and I know she prays night and morning for God to bless it, because it saved her boy's life. After I was wounded, I lay all night on the battle-field. I shall never forget that night. Oh, what a long, terrible night it was! The stars were shining out brightly, but I could not enjoy them. I was dying of thirst. Oh, how I prayed that somebody would come near me,—that God would send me relief! How my mind went home to my dear old mother! O chaplain, I thought it was hard to die when I knew I might live if I could only get somebody to help me. But nobody came near me. I prayed that God would shut out the stars and let the sun come once more, bringing light and morning and relief. After a while I saw a light glimmering on the field. At last I saw the shadow of a man carrying a lantern in his hand. By-and-bye I saw him stoop down, then get up, move along a little and stoop down in another place; and I knew he was lifting wounded men up and giving them something to drink. Then I began to pray with all my might that he would come near me, and give me a mouthful of water. I tried to cry out, but could not; my tongue stuck to the roof of my mouth. The man came nearer and nearer. At one time I thought that he did not see me, and was turning off another way. Oh, how my heart was sickening! but he came nearer, and I threw my arm about so that he heard and came to me. In a moment more he was kneeling by my side and pouring *what, I thought, was heaven, down my throat!* It was cool lemonade. The very moment my tongue was loosed, I exclaimed, 'God bless you! God bless you! who are you, sir?' He lifted my head, and on the lapel of his coat, flashing in the light of the lantern, I saw the badge of the Christian Commission; and I could not help it, but cried out, 'Hurrah, boys! the Christian Commission has come! we are all right now!' 'Thank God! thank God!' the men answered back. Ah, chaplain, the Christian Commission saved my life that time, and it has saved many and many a life."

The preciousness of particular passages of Scriptures in certain circumstances receives many illustrations. It is only one here and another there that has anything like a loving and full appreciation of a hundred texts that might be named. We have heard of a poor Christian woman who could do nothing in a class-meeting on the evening of the day when she had been turned out of her home, *because having no where to lay her head, she was then for the first time in that respect like her Master.* How beautiful and touching the following:

A soldier from the Anderson troop (15th Penna. Cav.) was brought late one afternoon to the General Hospital outside of this place. It was his first experience of this kind; more desolate by far to him than any picture of ours can make it. He was taken, weak and desponding, from among comrades who enlisted with him in Philadelphia, into the company of strangers. As the nurse, who has lifted him from the ambulance and has laid him on his cot, is helping him to undress, the cavalryman asks, with a hesitating voice—

"Nurse, do you ever read in the wards?"

The nurse replied in the affirmative.

"Well, nurse, I wish you would read a bit for me this evening."

"What shall I read?"

The soldier asks him to take a Bible from his knapsack: "Find that chapter about 'coming to the waters.'"

The nurse was a Christian, and turned readily to the 55th chapter of Isaiah, reading through the first verse: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

"That's it," says the sick man; "that's it—'come to the waters.'"

As the nurse was continuing to read through the chapter, the cavalryman stopped him, and said—

"Read that verse again, nurse:—'Ho, every one that thirsteth.'"

He read it again, and then again at the man's earnest request.

"Now, that 'll do, nurse; do you ever pray?"

"Yes, I can pray."

"Will you offer a little prayer for me?"

The nurse knelt by his cot, and offered the request which the soldier dictated. The next morning he asked again for the reading of Scripture; the nurse asked what he should read.

"I want to hear again about that coming to the waters."

He read it to him twice that morning, and twice in the evening, and prayed with him. The next morning he read it again.

"I must pray for myself, nurse," the cavalryman said; and he asked to be placed in the attitude of prayer on his cot; he would not be denied the privilege. They placed him on his knees with his hand on the head of his iron cot. He began praying for himself in the words of the petition of our Lord; and so the messenger found him, and taking him up home, "showed" him "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Even more precious than the holy Book of Truth is the Name, the "Precious Name" of Jesus. The Rev. H. C. Hovey writes:—

A brave cavalry officer was dying of his wounds. He was delirious when I approached him. He thought himself on the field at the head of his gallant men, and fancied that a heavy gun was just in front of them, ready to be fired. His distress was great. At length he thought the gun had been discharged, and his men, badly cut up, were retreating. Here I interposed, saying—

"There is no gun there; you are safe among friends here in Fredericksburg."

"Let me alone," he sternly replied; "I must recover my command and renew the attack."

"No," said I, "let us not talk of battle scenes. You are soon to die. Let us talk of Jesus."

The mention of that name seemed to exert the powerful influence I had often heard ascribed to it. His agitation ceased at once; his delirium passed away; a smile lit up his pallid features. After a moment's silence he said, in a low, sweet voice—

"Jesus! Jesus! it is He who said, 'Come unto Me, all ye that labour

and are heavy laden, and I will give you rest.' I want rest; I am weary; can you sing, 'There is rest for the weary?'"

I complied with his wishes, and with failing, faltering tongue, he tried to join in the song,—

"In the Christian's home of glory
There remains a land of rest."

We sang the hymn entirely through, and when we closed, there was not a dry eye in all that ward. He died soon after this, saying for his last words—

"I have no Father here but my Heavenly Father."

The voice of warning, as well as more pleasant voices, comes to us from the battle-field. Procrastination is the ruin of multitudes. The preacher ought never to forget, any more than his hearers, that he may press home upon the conscience and heart the necessity and importance of immediate decision for Christ, that to-day is the day of salvation.

I found at the same hospital a Massachusetts soldier, once a Sabbath scholar, who was in the last stages of disease. He held in his pale, thin fingers a letter, written apparently by an aged and trembling hand. I read the address "My dear son." It looked worn, as if it had been read many times. Evidently he had just been over it again, and as he lay back on his knapsack pillow there was something inexpressibly solemn and sad in his countenance; added to this, the death shadow was evidently stealing upon him. I passed my hand softly over his forehead, parting back the hair from as noble a brow as I have ever seen. He looked at me, and his eyes filled with tears,—a rare occurrence when life is just ebbing. It was a stranger's hand, but laid on his in kindness; perhaps it reminded him of a mother's gentle stroke.

I said in a low voice, after other conversation;

"You are almost through this world."

"Am I," said he.

"Yes, and I hope you are ready for the next."

"No, I am not,—not ready, not ready!"

"Well, my dear friend, Jesus is all ready, and waiting right here. Come now. Shall I pray?"

"Oh no, no; it is too late, too late! I ought to have come long ago."

And then he told me, as calmly as he could, of the time when he was "almost a Christian," and decided to let it pass till another winter.

"That was the time,—I might have come then; why didn't I? why didn't I? and pulling the blanket over his face, he sobbed aloud.

I tried to show him Jesus, waiting *now* to save him; but he cried out—

"Don't talk to me any more—it's too late; I can't bear it!" and he motioned me away.

The next morning, bed No. 8 was empty, and in the military mail-bag was a letter, full of sorrow, on its way to a Christian home in Massachusetts. The old father was expecting an answer to his last letter. This was it. Oh, how that voice, between those sobs from under that soldier's blanket, falls upon my ears, and rings through my soul to this day!

"Too late,—too late! Why didn't I? Why didn't I?"

As I lifted the blanket from his face, and took for that father the last look at that manly form on the stretcher, laid out for burial, I said to myself—

"I will tell all my young friends, it is not enough to belong to the Sunday School; you must belong to Jesus."

The story of Frankie Bragg, who died in a Paducah hospital, is an illustration of the inexpressible longing there is in all true and noble hearts for human love and affection, strongest perhaps in those hearts that have known the great love of Jesus.

He was a brave and noble boy. There were several kind ladies taking care of the sick. Their presence was like sunshine. Wherever they walked, the eyes of the sufferers followed them. One of the ladies thus speaks of little Frankie Bragg:

"Many will remember him; the boy of fifteen, who fought valiantly at Donelson,—one of the bravest of Birge's Sharpshooters, and whose answer to my questioning in regard to joining the army was so well worthy of record:

"I joined because I was so young and strong, and because life would be worth nothing to me unless I offered it for my country."

"I saw him die. I can never forget the pleading gaze of his violet eyes, the brow, from which ringlets of light brown hair were swept by strange fingers, bathed in the death-dew, the desire for some one to love him in his last hours.

"*'Oh, I am going to die, and there is no one to love me,'* he said. I didn't think I was going to die till now; but it can't last long. If my sisters were only here; but I have no friends near me now, and it is so hard!"

"*'Frankie,'* I said, *'I know it is hard to be away from your relatives, but you are not friendless; I am your friend. Mrs. S. and the kind Doctor are your friends, and we will all take care of you. More than this, God is your friend, and he is nearer to you now than either of us can get. Trust Him, my boy. He will help you.'*

A faint smile passed over the pale sufferer's features.

"*'Oh, do you think He will?'* he asked.

"Then, as he held my hands closer, he turned his face more fully towards me, and said—

"*'My mother taught me to pray when I was a very little boy, and I never forgot it. I have always said my prayers every day, and tried not to be bad. Do you think God heard me always?'*

"*'Yes, most assuredly. Did He not promise in His good book from which your mother taught you, that He would always hear the prayers of His children? Ask, and ye shall receive. Don't you remember this? One of the worst things we can do is to doubt God's truth. He has promised and He will fulfil. Don't you feel so, Frankie?'*

"He hesitated a moment, and then answered slowly—

"*'Yes, I do believe it. I am not afraid to die, but I want somebody to love me.'*

"The old cry for love, the strong yearning for the sympathy of kindred hearts. It would not be put down. *'Frankie, I love you. Poor boy, you shall not be left alone. Is not this some comfort to you?'*

"*'Do you love me? Will you stay with me and not leave me?'*

"*'I will not leave you. Be comforted. I will stay as long as you wish.'*

"I kissed the pale forehead, as if it had been that of my own child. A glad light flashed over his face.

"Oh, kiss me again; that was given like my sister. Mrs. S., won't you kiss me, too? I don't think it will be so hard to die, if you will both love me!"

"It did not last long. With his face nestled against mine, and his large blue eyes fixed in perfect composure upon me to the last moment, he *breathed out his life.*"

The instances of self-sacrifice, entire self-forgetfulness, are so many and so touching, that we hardly know how to make a selection.

But here is one case. Four soldiers were seen bearing back a comrade on a blanket. His story is thus told by one of the Delegates who met him.

The men halted when they saw us, and laid down their burden, asking if we could see whether the colour-sergeant was badly wounded. I knelt down by him and said—

"Sergeant, where did they hit you?"

"Most up the ridge, sir."

"I mean, sergeant, where did the ball strike you?"

"Within twenty yards of the top,—almost up."

"No, no, sergeant; think of yourself for a moment; tell me where you are wounded;" and throwing back the blanket, I found his upper arm and shoulder mashed and mangled with a shell. Turning his eye to look for the first time upon his wound, the sergeant said—

"This is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up when that ugly shell knocked me over. If they had let me alone a little longer,—two minutes longer,—I should have planted the colours on the top. Almost up; almost up!"

We could not get the dying soldier's attention to himself. The fight and the flag held all his thoughts; and while his ear was growing heavy in death, with a flushed face and look of ineffable regret, he was repeating, "Almost up; almost up!" The brigade to which he belonged had carried the ridge, and his own regiment, rallying under the colours which had dropped from his shattered arm, was shouting the victory for which the poor sergeant had given his young life, but of which he was dying without the sight.

Our limits, and not our materials, are exhausted. We have only selected, almost at random, a few incidents out of hundreds, so that our readers may judge of the wealth of this book. We close by reproducing a slight incident of quite another kind to those previously given, which shows that there is an amusing and humorous side to human nature, even in hospital.

Quite a number of us had been busy aiding the surgeons, who had attended to about two hundred cases of amputation during the day. When the men were washed and dressed, at supper they began bragging about our good butter. "Let us see, boys," said I, which of you can make the best wish for the old lady who made the butter."

"An' shure," replied an Irishman, "may ev'ry hair of her hid be a wax candle to loight her into glory,"—a kind of beatified Gorgon, one would say. Then came another Irishman's wish;

"May she be in hivin two weeks before the divil knows she's did."

The third and last was from a son of the Emerald Isle likewise; it was addressed to myself:

"An' troth, sir, I hope God'll take a loikin' to yursilf."

THE SECRET OF HAPPINESS.

THE great burden of human misery in its almost endless variety may be distinctly traced to three sources alone: GUILT ON THE CONSCIENCE; CARE IN THE HEART; WEAKNESS OF ENDEAVOUR. God, God alone, God in the divine and glorious mystery of three persons in the unity of one Godhead; in other words, the God of the Bible, can alone meet all the necessities and woes of His children. Are we miserable on account of sin? Lay them on Jesus, the second Person in the Trinity, who as to His Divine nature, is truly God, and therefore capable of bearing all the weight of human guilt. This it is must be right to do; "for the Lord hath laid

on Him the iniquities of us all." Happiness is an eternal impossibility until this be done.

Are we feeling and even pressed down by the burden of *care*? How loving, how precious the invitation of Scripture which exhorts us to cast all our care upon the eternal Father, who careth for us. How blessed to make all our cares *His*! What would crush poor worms of the earth into the dust He can bear and carry with infinite ease. "He careth for us."

Are we intensely miserable because of the *weakness of our endeavours* after truth and goodness?—then remember that the eternal Spirit, the third Person in the Godhead, *helpeth our infirmities*, maketh intercession for us with groanings which cannot be uttered, and by his own energy and power can raise all that is low within us, strengthen all that is weak, comfort us when we are sad, guide us when we are perplexed, and make us glad and grateful this moment and for ever.

To God, then, to God the Father, God the Son, God the Holy Ghost, be all praise, and to Him, in Persons Three, in essence one and indivisible, *turn*, and happiness, pure, perfect increasing happiness, which we have searched for everywhere besides in vain, will be our eternal portion.—*Recollections of a Sermon.*

GEMS OF CHRISTIAN EXPERIENCE AND ADVICE.

CHRISTIAN FELLOWSHIP.

It is a blessed thing to have fellow travellers to the New Jerusalem. If you cannot *find* any, you must *make* them; for none can travel that road alone. Then labour to help each other on, that you may be altogether Christians.—*Wesley.*

INACTIVITY.

You must not give place, no not for a day, to inactivity. Nothing is more apt to grow upon the soul. The less you speak for God, the less you may. If elder persons do not speak, you are called, like Elihu, to supply this lack of service. Redeem the time! Be fervent in spirit.—*Ibid.*

THE VALUE OF DISCIPLINE.

I hope your stay will be of use to many. But do not hurt yourself, in order to help others. Your being at — during this critical time is a singular providence. Both parties have a regard for you; and will hear you when they will not hear each other. Your visit to W— will, I am persuaded, be of considerable use; the more because you love and recommend discipline. The sooner you come, the more welcome you will be. Wrap yourself up warm, particularly your head and breast.—*Ibid.*

PRESENT SALVATION.

The war will not cease *before* you attain, but *by* your attaining, the promise. And if you look for it by *naked* faith, why may you not receive it *now*? The cheerfulness of faith you should aim at in and above all things.—*Ibid.*

"SPARE THYSELF!"

If I should ever listen to that siren song, "Spare thyself," I believe my Master would spare me no longer, but soon take me away.—*Ibid.*

THE DECENTFUL FUTURE.

I have just received a letter from Mr. — informing me he is resolved to give himself again to the work—after he has settled his worldly busi-

ness, which he thinks will take but sixteen or seventeen months! Would one think he had ever read the Epistle of James?—*Ibid.*

MINISTERS GOD'S GIFT.

You know, we have no preachers to spare, every one is employed; and we can neither make preachers, nor purchase them. God alone can thrust them out into his harvest. What is to be done then? Why, continue instant in prayer, and God will show what you are to do. But he that believeth doth not make haste.—*Ibid.*

THE DAY OF SMALL THINGS.

We have had a society in Bath for thirty years, sometimes larger and sometimes smaller. It was very small this autumn, consisting of eleven or twelve persons.—*Ibid.*

VARIETY OF SEASONS.

It is certainly most profitable for us to have a variety of seasons. We could not bear either to be constantly in storms, or constantly in calms; but we are certain, we cannot judge what proportion of one or the other is best for us. So it is well we are not left to our wisdom, that we do not choose for ourselves. We should make strange work: but we know He that chooses for us orders all things well.—*Ibid.*

HEAVEN.

Some writers make a distinction, which seems not improper. They speak of the essential part of heaven, and the accessory parts. A man without any learning is naturally led into the same distinction. So the poor dying peasant in Frederica: "To be sure, heaven is a fine place, a very fine place; but I do not care for that: I want to see God, and to be with Him." But what is the essential part of heaven? Undoubtedly it is to see God, to know God, to love God.—*Ibid.*

REVIVALS.

The remark of Luther, "That a revival of religion seldom continues above thirty years," has been verified many times in several countries. But it will not always hold. The present revival of religion in England has already continued fifty years. And, blessed be God, it is at least as likely to continue as it was twenty or thirty years ago. Indeed, it is far more likely; as it not only spreads wider, but sinks deeper than ever; more and more persons being able to testify that the blood of Christ cleanses from all sin.—*Ibid.*

THE IMPORTANCE OF DISCIPLINE.

Better forty members should be lost, than our discipline lost. They are no Methodists that will bear no restraints. Explain this at large to the society.—*Ibid.*

CHRISTIAN PERFECTION.

Honest Isaac Brown firmly believes this doctrine, that we are to be saved from sin in this life. But I wish, when opportunity serves; you would encourage him, 1. To preach Christian perfection, constantly, strongly, and explicitly; 2. Explicitly to assert and prove, that it may be received now: and 3. (which indeed is implied therein,) that it is to be received by simple faith.—*Ibid.*

THE INWARD POWER.

I see that nothing but the inward power will do to make us useful. I am persuaded that a few words, coming from one full of the Holy Ghost

will produce greater effects than ever so finished a sermon from one who hath only a form.—*W. Reed.*

CHRIST ALL IN ALL.

But, in one point, my dear brother, I am a little afraid, both the doctor and you differ from me. I study to be little; you study to be great. I creep; you strut along. I found a school; you a college! Nay, and call it after your own name! O, beware! Do not seek to be something! Let me be nothing, and "Christ be all in all." Thus, my dear Franky, I have told you all that was in my heart. And let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother.—*Wesley.*

ABOUNDING IN PRAYER.

In the forenoon while in private devotions the Lord favoured me with the spirit of prayer in an unusual degree. All my powers seemed to take hold of God in such a way that I scarcely knew how to get up from my knees. After about two hours I arose and went down stairs with my soul in such a sweet frame—so taken into God as I cannot describe. I felt my faith had taken such hold of the promises of God, that His fulness was mine and all within me sunk into and rested on God.—*W. Reed.*

FULL SALVATION.

I am glad to find that the hunger and thirst after righteousness which God has given you does not abate. His providence cannot fail. You shall be filled, yea, satisfied therewith. But when you express it, not many will understand you, except Miss B. and our dear Betsy Johnson. However do not fail to encourage all the believers about you, to press on to this mark. Some will gladly receive this word of exhortation; and surely a few witnesses will be raised up.—*Wesley.*

CLASS-MEETINGS.

O what a privilege is meeting in class with the people of God; and how busy the devil is in tempting people to neglect this profitable means of grace; and to hinder those who do attend to it from getting the good which it is the will of God they should get. He tempts them to name a few insignificant things, and not to express the temptations, conflicts, and joys which they experience. O Lord, restore thy people to real child-like simplicity and honesty.—*W. Reed.*

A WORD TO CLASS-LEADERS.

I am glad that you are still labouring for God. The work of a class-leader is a most important one: you will need help from God. Be as much to the point as possible with the members. Should any indulge in the habit of running over just the same tale, endeavour to get them out of it by putting a pointed question or two to such persons. Be as short as possible in speaking to each member, and endeavour to get them into the same habit.—*Ibid.*

FAITH AND POWER.

THE great want of the preaching of the present day is power—that mysterious, penetrating spiritual power which awakens the sleeper, alarms the indifferent, comforts the penitent, and stirs up the Christian to follow after holiness. Correctness, orthodoxy, good taste, piquancy, eloquence—let us have all these, but first and foremost let us have spiritual power. Poorly indeed has the preacher acquitted himself if he has given his hearers an intellectual treat, but nothing more. The so-called intellectual and

fastidious class of hearers are half of them asleep in the midst of ecclesiastical luxuries. On all sides there rises a cry for power in the pulpit—awakening, converting, penetrating, heart-searching, sanctifying, Christ-displaying power. We admire the candour and boldness of the *English Independent* in telling ministers that formerly they, as a body, greatly excelled the clergy of the Church of England in devotion and holiness, but that the standard in the Church has been greatly raised of late years—leaving it an open question whether there has been a corresponding elevation of the standard on the dissenting side. The days of the fox-hunting and three-bottle parson are passed, and a very much higher standard of religious life and duty has been raised in the National Church. There is no longer the guarantee there used to be that the next clergyman you met would be a scholar and a gentleman, but there is a much greater probability that he will be a consecrated minister in the highest meaning of that phrase. There are now not a few of the clergy whose unflagging devotion to their work and continued self-denial are above all praise. A calamity indeed would it be, not to our own Church only, but, we venture to add, to the country at large, if Methodists were to begin to satisfy themselves with saying, "We have Abraham to our father." A noble ancestry we have; but there is a voice which all who respect the name of Wesley, and claim ecclesiastical connection with him, would do well to regard: "If ye were Abraham's children ye would do the works of Abraham." Are we not perpetually telling High Churchmen, in opposition to their theory of apostolical succession, that the true succession is determined not by mere pedigree, but by continuance in the Apostles' doctrine, and faith, and spirit? And who, according to this analogy, are the true followers of Wesley? Are they necessarily those who are always quoting his name? Are they not rather those who are animated by the same spirit, and who habitually subordinate everything to what they believe to be the duty of the hour, and the will and truth of God?

These remarks apply equally to that useful body of men, the local preachers of our Church. In populous cities, where congregations are large enough to support a minister, this agency is less fully employed. But in three-fourths of our circuits, what could Methodism do without her local preachers? Is there a single circuit throughout the agricultural districts of England that would not be instantly paralyzed if it were to lose all its local preachers? What might not be expected throughout those districts during the next year, if every one of this honoured band of ten thousand men were to go to his work full of the power of the Holy Ghost—that power which is obtained in secret, perhaps through night-long importunity like that of the patriarch at Jabbok, and then is manifested openly? The obligation to "be filled with the Spirit" may be as incumbent upon every private member as upon every preacher, but are there no degrees in the obligation to seek for this blessing? Our beloved Church is blessed with many gifts from her Divine Head. She has sons who are rich and powerful, sons who are wise and prudent, sons who are peaceable and honest, sons who are busy and active, sons who are eloquent; she has also daughters whose price is above rubies; but among all her sons, where are the men full of faith and power? They exist; would to God they were multiplied a thousand-fold!—*Methodist Recorder*.

JUBILEE OF THE BIBLE CHRISTIAN MISSIONARY SOCIETY.

In the year 1821 originated with a very few persons, the Society which, under the direction of the Bible Christian Conference, has been successfully carried on for nearly half a century. The sole object of this Society has been the spread of the Gospel in England, and in other countries as opportunities might be presented. "Small and feeble was the day" of those Christian brethren who instituted this movement, and it may be questioned whether any of them anticipated so large an extension of their work as has been realized within the period that has elapsed since that work began.

In the places which have been entered, and in the means which have been provided for the sustentation of this Society, the hand of Divine Providence has been signally manifested. Men suitably qualified, and, in many instances, of marked ability, have risen up within the Connexion to occupy the mission fields, both at home and abroad. The necessary funds have come chiefly from those converts to Christ who are the immediate fruits of the labours of the Connexion, and who, generally speaking, have possessed but very limited resources; and at the present time a large proportion of the income is derived from the ground which the Society itself has broken up and cultivated.

That the blessing of the Most High God has rested upon the institution from its origin till now is happily and abundantly demonstrated. Some of its surviving early friends can well remember the sneers and obloquy lavished upon this cause during its first stages. And many others can testify to the opposition it has met with in more recent years. Difficulties also in considerable numbers and of no small magnitude have stood in the way to retard its progress. Human wisdom and strength alone would have utterly failed to accomplish the object aimed at. But success has been gained,—glorious success! Cases of failure among so many adventures may be reasonably expected, but they are, comparatively, very few; while instances of triumphant success are very numerous. It is clear, therefore, that this work is of God;—that to assist in carrying it on is to be a co-worker with God;—and that every achievement connected with its progress is an additional tribute to the honour and glory of God. The friends of this Missionary Society may, then, take comfort to themselves that the cause they serve is appointed by God, as a part of the instrumentality by which He intends to regenerate the world. All the Missionary institutions that as yet exist for the diffusion of evangelical truth, are lamentably inadequate to meet the requirements of mankind. If multiplied a hundred-fold, and spread over the whole earth, the field of operations would not be overcrowded with labourers. Certainly, then, not one spot on earth should be abandoned, and not one standard should be allowed to droop. Supposing that 20,000 missionaries are employed throughout the world, which is probably too high an estimate, how important is it that every one of them should be sustained in the position he occupies! Of that number of agents one in every 134 would belong to the Bible Christians; and surely the world cannot afford to lose one of them!

Missionary work has been spoken of as the chief enterprise of the church of Christ. According to that view of the matter its claims can scarcely be pleaded with overmuch earnestness. The heartiest sympathy should be awakened, most earnest prayer should be offered, and the most munificent contributions should be made for the furtherance of its designs. Zion, in its Missionary aspect, should never languish. The calls for Gospel ministrations, which come from dark and neglected parts of the earth, *should never* be unheeded. And to bear the burdens of evangelistic

undertakings should unceasingly occasion both solicitude and pleasure to the whole host of Christians.

The deep and firm basis secured to the Bible Christian Missions in America and Australia cannot fail to yield satisfaction to any true friend of the Redeemer. The agencies and appliances obtained for the further extension of this enterprise, abundantly reward the toils and sacrifices of past years, and furnish a guarantee for future usefulness. Life is in its heart, strength and stability possess its members.

A fitting opportunity has now arrived for the parent denomination liberally to endow its first-born child. Its exigencies urgently demand it; and large thank-offerings in its aid could scarcely ever be offered at a more appropriate juncture. At its Jubilee, let the Society be made jubilant! Other Jubilees innumerable have been suitably and enthusiastically celebrated. In the lives of individuals, in the reigns of kings, and in the histories of Christian denominations, Jubilees have been observed. There have been Jewish, Popish, and Protestant Jubilees. And those occasions have repeatedly been embraced for the purpose of clearing off debts and incumbrances. Many thousands of pounds debt on a flourishing Missionary Society were discharged by a Jubilee effort a few years since. And what more laudable action could be performed by us than to remove the liabilities on our own Society by the time of its Jubilee in 1871? Considering the magnitude of the denomination, the debt now existing is not so heavy as it was at a former period. It was then completely liquidated, and doubtless it will be again this time. To do it during the present year would be timely and praiseworthy; and by united endeavour it would be found an easy transaction. Let those who have been benefited through the labours of the denomination contribute as God has prospered them, and let all the friends of our Zion give as their consciences and the Spirit of God within them shall dictate, and who can doubt but the object will be gained?

Will all our brethren strive to present this matter as forcibly as possible at the annual Missionary meetings throughout the year? And will some of them whose sympathies flow in this direction kindly follow those observations with such remarks or suggestions in the Magazine, as may strike them on the subject? Being united in exertion, by the help and blessing of our Divine Lord, we shall surmount every difficulty, and joyfully gain the desire of our hearts. It may also be confidently relied upon that by the present mode of management the Missionary Committee will be enabled to keep the expenditure within the amount of the regular receipts; thereby lessening the debt, and preventing its recurrence in future.

"Sound, sound the Jubilee!"

WILLIAM LUKE, *Secretary.*

Memiors and Obituaries.

BENJAMIN MICHELL.

BENJAMIN MICHELL, the son of John and Jane Michell, was born in the parish of Kea, Cornwall, in the year 1815. The early part of his life was spent in sin; at that time there was little in the neighbourhood to check, but much to foster the native depravity of the human heart. Moral and religious instruction was in those days almost unknown. Temperance Societies and, in his locality, not even Sabbath Schools existed, to bias the minds of the young; the inevitable consequence was that the people grew in ignorance and ungodliness. The parents having eaten sour grapes, the

children's teeth were set on edge; the sires being in moral and spiritual darkness, their sons and daughters were destitute of the light of religious teaching, and the salutary influence of a pious example. If it requires all the light of divine truth, flashed in upon the heart and conscience by the Almighty energy of the Holy Spirit, to discover to man his moral wretchedness and his imminent danger, then how dense must be the spiritual gloom of those children whose moral and religious training has been wholly neglected by their parents. Such were the circumstances which encompassed Benjamin Michell during his minority. Is it any wonder therefore that he grew up in sin? Would it not have been "passing strange" if it were otherwise? The rule is—"Train up a child in the way he should go, and when he is old he will not depart from it." Let no one infer from this that we are advocates for the Educational Regeneration of the human heart, a doctrine which is boldly advanced by some. We believe in nothing of the kind, and yet we have faith in the force of religious instruction and in the blessing of God on the loving and faithful inculcation of His own perfect law, which converteth the soul. There is this distinction to be made between persons whose minds are early imbued with Christian knowledge and divine principles,—and those who grow up in ignorance of religious truth and moral duties;—the one class may be expected to yield to the natural force of the truth applied to the heart by the Holy Spirit, the other largely depends, humanly speaking, on accidental circumstances for their salvation from sin. This principle was illustrated in relation to the subject of this memoir. In the year 1837, when he was about twenty-two years of age, an intimate friend of his, (John Spargo), was killed in the mine. This sad accident made a deep impression on his mind, which, fostered by the Spirit of God, resulted in his conversion. The change which he then experienced was not superficial, requiring perpetual patching;—it was deep, penetrating, and radical, so that it could not be mistaken. His moral loathsomeness was removed, his disposition and habits were effectually altered, his understanding was enlightened, his judgment corrected;—in a word, "he became a new creature in Christ Jesus, old things passed away, and all things became new."

Having obtained a new nature, and being born into a new world, his soul was at once in sympathy with every good thing. He was no sooner converted than Teetotalism was introduced into the neighbourhood by JAMES TEARE, who held a meeting in our Hicks' Mill Chapel, lent for that purpose. Benjamin, knowing the evils of intemperance, strove to be the first to sign the pledge, but the celebrated "Billy" Bray, outdid him, and obtained that honour; he was, however, the second to pledge himself to that good cause, and he remained true to its principles to the end of his life. Not only did he abstain himself from the use of all alcoholic liquors, but endeavoured to persuade others to identify themselves with this great moral and benevolent movement. During the last six months of his earthly sojourn his temperance proclivities developed themselves with uncommon ardour and energy. Often was he found, in concert with the sons of Temperance, presiding at public meetings, and addressing a few plain, but earnest words to his fellow-men on this important subject. If all Christians would imitate him in this particular, we should certainly have a purer church and a better world. We know teetotalism is not religion, but it is a stepping-stone to religion, and a safeguard against irreligion. Religion and a free use of inebriating drinks are not consistent with each other; the cup of salvation and the cup of drunkards are essentially opposite: life and death not more so. The world has just as much faith in tippling Christians as they have in sporting ministers, which is none at all.

In religious exercises our brother greatly delighted. No sooner was Benjamin converted than he erected a family altar on which to offer morning and evening oblations to the God of all grace. This practice he observed with true love and devotion until his Divine Father took him

from earth to heaven. We know of nothing more objectionable than that religion which is forward and fussy abroad, but at home hid in darkness. If religion is worth anything, it is of special value in the family; if wanted anywhere, it is at home. When family worship is generally neglected, the church languishes. If religion is healthy at home it will be flushed with beauty and armed with power, an object of attraction, and a centre of influence for good. Even children do not believe in a religion which is confined to the meeting-house. Such conduct on the part of parents has made many of their children unbelievers. Piety at home is the mainspring, humanly speaking, of religion in the world, being to the race what the heart is to the body, the secret of life, sending her streams of blessing in every direction to the very extremities of society. If we could be certified that on some one day all Christian families had erected a family altar to the true and living God, then we should have the highest moral certainty that we were on the eve of a mighty extension of Christianity in the world. If this be so, how tremendous are the responsibilities of all Christian parents!

Benjamin also took great pleasure in the public worship of God. In his more public exercises he was often very remarkable. When leading a class, or giving an address, his soul would frequently be all on fire with heavenly love, and all present "would be comforted with the comfort wherewith he himself was comforted of God." In prayer he would frequently go far beyond himself, and, Jacob-like, not cease pleading till he had obtained the blessing he desired. He however specially excelled in visiting the afflicted. In this labour of love he was untiring. It is not easy to estimate the value of such a man. As a matter of fact churches that have been blessed with men and women who have made it their business to visit the fatherless and the widow, and to help the helpless, have been crowned with the special favour of God. From years of close observation we are fully satisfied that agents of this class do much in winning souls to Christ. And here we would venture to suggest whether some of our superannuated ministers might not be usefully and profitably employed in this way in large towns. If we had less preaching and more personal visitation, less preaching and more prayer, less preaching and more intimate social intercourse in the more private means of grace, might we not thereby be instrumental in the accomplishment of a larger amount of good than we now realize? If a minister has to preach twice or thrice on the Sabbath day—three, four and five times during the week besides, and has besides the business of the circuit and the care of all the churches resting upon him, how is it possible, in the nature of things, for him to have time for much pastoral visitation? Beyond calling on the aged and afflicted, what can he do? Persons set apart for this special work would certainly bear much fruit to the glory of God.

The moral heroism of Benjamin was marked and distinct. During the period of thirty-three years in the service of his Lord and Master, he had his share of the trials and temptations common to humanity, as well also as those peculiar to the Christian life. At one period in his history, he was much persecuted by one who had been his familiar friend. Suffering, in consequence, in worldly circumstances, it was to him a source of much anxiety; he, however, endured it all with great fortitude and meekness. Just at this time he had what he regarded as a remarkable dream. He thought he fell into the water by the side of a large vessel, and while attempting to get out on the same side as he fell in he was informed by some one that he must go directly under the vessel, and come out on the other side, which he had no sooner done than he awoke. He at once interpreted this as relating to his present circumstances. He considered he must go completely under the weight of this heavy burden, but that God would ultimately deliver him. And so it turned out, for after being sufficiently tried the Lord came to his rescue, and he issued forth from the painful

ordeal a better Christian, and richer in this world's wealth. He often referred to this in his own happy way in relating his experience, with his face beaming with joy, and would crown the reference with a shout of Hallelujah! Glory be to God! In this he had the full sympathy of his Christian associates; they would invariably catch the sacred influence, and make rare melody to the God of his salvation. One incident in his life evinces his noble bearing for his blessed Saviour. In the year 1865 he accompanied one of his sons to America to join another son who was already there. While crossing the Atlantic he found, as many others have, that the passengers, generally, were not the most desirable companions for a Christian man. He had to endure the ribald jest and the singing of immoral songs. On one occasion, while the passengers were thus engaged, he offered to sing a song; his offer was immediately accepted, and he struck off with one of his favourite songs of Zion,

"My Jesus, I love Thee, I know Thou art mine," etc.

This was listened to with profound attention, and being sung as he only could sing it, it had the desired effect of putting an end to all immoral song-singing during the remainder of the voyage. We cannot but regard this circumstance as a bold confession of Christ, as well as a noble example of the power and blessedness of the truth as it is in Jesus. Our brother gave evidence to the world that he was not ashamed of the gospel of the grace of God. Pile on that Christian who is ashamed of Him who is not ashamed to call us brethren.

"Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend:
No; when I blush, be this my shame,
That I no more revere His name.

"Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tears to wipe, no good to crave,
No fears to quell, no soul to save.

"Till then—nor is my boasting vain—
Till then, I'll boast a Saviour slain:
And O, may this my glory be,
That CHRIST is not ashamed of me!"

Some little time before our brother went to America he had a severe illness which both himself and others thought would have terminated in death. When his health was restored he was thoroughly disappointed, for he had felt as if he were on the verge of heaven, at the door of his celestial mansion, waiting to enter in. To come back to earth again, to resume the battles of life, was not his choice; he had a strong "desire to depart, and to be with Christ, which is far better;" he was, nevertheless, quietly resigned to his Master's will. One thing that helped him to this submission was a desire to see all his children reared, which, in the Providence of God, he happily realized; they are, with one exception, "walking in the fear of God, and in the comforts of the Holy Ghost." How gratifying to all pious parents to see their offspring in early life devoting themselves to God. Still more so must it be to their heavenly Father:—"I love them that love me, and those that seek me early shall find me," is his language to the sons of men.

Our brother cherished a strong desire, if pleasing to the Almighty, to "cease at once to work and live," and this desire was granted. On Thursday, July 14th, 1870, while engaged in the mine he was summoned suddenly

"Without a lingering sigh or groan
To his Redeemer's breast."

The Sunday previous to his death he was remarkably happy, and was heard to say—"Sudden death would be sudden glory." Only the night before his departure he was so filled with a sense of the Divine presence and glory that he awoke his bed-fellow three times while praising God. His remains were interred on Saturday, July 17th, 1870, and were followed by a large concourse of people, who thereby paid their last tribute of respect to one whom they regarded as a true disciple of Jesus Christ.

That Benjamin had his faults and failings no one will deny, for they are the common heritage of all Adam's children. It is not our business however to dwell upon these; we will leave that to those who have the time and disposition. Be it our wisdom to mark what in his life and character was admirable, to gather up the good grain which by the blessing of God he bore, to eat it with gladness, and in the strength thereof to follow him so far as he followed Christ.

From the foregoing statements, it will be seen that the following lines are not inapplicable to our departed brother's state both in time and in eternity.

"Death comes to take me where I long to be;
One pang, and bright blooms the immortal flower.
Death comes to lead me from mortality,
To lands which know not one unhappy hour:
I have a hope, a faith—from sorrow here
I am led by death away—why should I start and fear?"

"A change from woe to joy—from earth to heaven:
Death gives me this—it leads me calmly where
The souls that long ago from mine were riven
May meet again! death answers many a prayer.
Bright day, shine on! be glad: days brighter far
Are stretched before mine eyes, than those of mortals are."

Our brother's death was improved by the Pastor of the Circuit, in Hicks' Mill Chapel, on Sunday evening, Sep. 25th, 1870, to a large and attentive congregation. Benjamin is not dead, but sleepeth; he is gone to bed only for a night, when the morning comes he will awake to sleep no more.

"'Tis but a night, a long and moonless night;
We make the grave our bed, and then are gone.
Thus at the shut of eve, the weary bird
Leaves the wide air, and in some lone brake
Cowers down, and closes till the dawn of day,
Then claps his well-fledged wings and soars away."

W. ROWE.

DIED of consumption, at South-hill, in the Callington Circuit, June, 1868, EDMUND KITTO, in his forty-seventh year. He was born at Warleggan, but his parents removed when he was a child to Tywardreath Highway, in the St. Austell Circuit. His pious parents sent him to the Bible Christian Sunday School at Highway; from a scholar he became a teacher, and later he filled the offices of secretary and superintendent in the same school. Interested as he was in teaching others, he remained a stranger to experimental godliness until he reached his

twenty-third year. He then saw and felt that mere morality was not sufficient; but that he must surrender his heart to God. He believed on the Lord Jesus Christ, was made happy in a sin-pardoning God, joined the Bible Christians, and was a consistent member till he exchanged the sorrows of earth for the joys of heaven. The last fifteen years of his life were spent at Southhill, during which time, until laid by through affliction, he worked as engine-man at South Caradon mine. He was superintendent of the Sunday School, and leader of

the Sunday morning class. He was warmly attached to the Connexion, and delighted in the means of grace. He had many cares and anxieties, life was to him a hard struggle, for he had a numerous family, but the Lord graciously sustained and helped him. About eight years before his death he had the misfortune to lose his wife, his own health being at the time so feeble that he soon expected to follow her, but the Lord raised him up again for a time. He was confined to his bed about four months, for a longer time he had been unable to follow his employment. He was generally, towards the close of his pilgrimage, in a peaceable frame of mind. Mrs. Bunt was very kind to him in his affliction, ministering both to his temporal and spiritual necessities. Several of his friends were with him in his last moments, when the divine glory filled the room. He died without a struggle or a groan, "fell asleep on his Redeemer's breast."

W. H. RAPSON.

DIED in the Lord, at Leedstown, in the Breage Circuit, on Friday, February 19th, 1869, THOMAS HARVEY, aged seventy-two years. Our departed brother received his note of admittance in the year 1826, at a place called Praddom, in the parish of Gwinear. He met in class about twelve months before he obtained the forgiveness of sins; but at last the long-looked-for blessing came, when he was filled with joy and peace through believing. Afterwards he could always refer to the time when, and place where, God converted his soul. He entered through the right gate into the narrow way, and steadily travelled on, until the Master said, "It is enough, enter into the joy of thy Lord." Brother Harvey was a holy man, consequently he was useful and happy. He led the largest class at Leedstown for about twenty years, and was very attentive and zealous in promoting the welfare of his little flock, by whom he was much beloved and respected. He gave the fullest proof of his love to God's house, by regular and prompt

attendance, and through life was careful to cultivate a humble and devotional spirit. During the last sixteen months of his mortal existence, he knew something of what "the sufferings of the present life are," and at times his bodily pains must have been very intense, his affliction being cancer in the nose and head; nevertheless it was marvellous to see how patiently and resignedly he bore all, looking to God, and saying, "Not my will, but thine be done." The writer saw him several times during his illness, and the blessed seasons we generally experienced, will never be forgotten. He often said, How precious is the Saviour! His dear wife felt much to see him suffer, and would often weep, but he tried to comfort her by telling her, "The Lord will be your Friend, and I shall soon be among the harpers playing the heavenly music." We may say with confidence that his spirit is now "with Christ, which is far better." His mortal remains, according to his request, were taken to the chapel, and, as the writer was unwell, Mr. Polkinhorne preached on the occasion to a crowded audience from Rev. xiv. 13. The Lord was in the midst. As our dear brother was so well beloved, his funeral was attended by a great many of his friends and relatives. "Mark the perfect man, and behold the upright, for the end of that man is peace."

J. COLES.

DIED at Highcross Street, St. Austell, on Saturday, Sep. 10th, 1870, MR. JOHN ARMSTRONG, aged sixty-seven. Br. Armstrong was born in the parish of Poundstock, in the Week St. Mary Circuit. He removed from his native parish many years ago, and has lived since in this town and neighbourhood. For several years he met in the class of Br. John Trewin, (who came from the same parish, was a leader at Zion Chapel for a number of years, manifested a lively interest in the cause while he lived, and bequeathed £40 to aid its funds, at his death;) and latterly he met in the class of Br. J. Roberts. Ha.

was a thoughtful, watchful, consistent Christian for upwards of forty years, respected in the town, and beloved by the church with whom he had been in fellowship so long. Although he had been ailing some months, his death was somewhat sudden, having been out the Thursday, and on the Saturday following he removed to his long home. His death was improved on Tuesday, Sep. 20th, to a large congregation, from Job xiv. 14. And no doubt is entertained by those who knew him that he has "gained the mark and won the prize."

S. L. THORNE.

DIED at Bideford, on Friday, Sep. 9th, 1870, Miss FANNY HOARE, aged thirty-three years. She was for many years a very consistent member of the Bible Christian Society, and in health, as well as in sickness, she gave satisfactory evidence that she was a child of God. With a glorious hope of immortality and eternal life, she passed away to the spirit-land, to join the great multitude before the throne of God. "Blessed are the dead which die in the Lord."

DIED at Bideford, Sep. 20th, 1870, BETSEY GEORGE, aged sixty-nine years. In the death of our dear sister our Society at Bideford has sustained a great loss; there were many traits in the character of the deceased worthy of our imitation. She was regular in her attendance at the house of God, took pleasure in the private as well as public means, the fellowship of saints being her delight; the sick and the poor shared her visits and her help; her trust in God was unshaken, her faith in Christ unwavering, and her course of piety steady and undeviating. She was beloved and respected by all who knew her. "Precious in the sight of the Lord is the death of his saints." She died—

"As sets the morning star, which goes
Not down behind the darkened west, nor
hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

P. LABDON.

MARY, the beloved wife of JOHN JOLLIFFE, whose maiden name was Blueth, was born in the parish of Tremaine, in the county of Cornwall, England, in the year 1800. Mary was brought to God when very young, and became a member of the Wesleyan Methodist Church; and on the fourth day of April, 1823, she was married to Mr. John Jolliffe, who at that time was a member of the same society, and who still survives her. Some time after their marriage they removed to Jacobstow, and after remaining there some time they removed to Warbstow; but during their stay in the latter place the Wesleys left; they then united with the Wesleyan Association, and continued members until the year 1843, when they emigrated to the state of Wisconsin, in the United States; and not finding the body of Christians with whom they had formerly associated, they at once joined the Bible Christian Society, in the Palmyra Circuit; where she continued until the day of her death, which took place on the 29th day of August, after a few days' illness, somewhat unexpectedly to most of her friends as well as to herself. The writer visited her on the Friday previous to her death, and conversed with her on the subject of death and her Christian experience. She said she had not those ecstatic feelings which some seem to realize; but that her confidence was strong in the Lord. A short time after we left; an unfavourable change occurred, which assumed the appearance of a paralytic stroke, and indicated that her end was near. Br. Samuel Jolliffe, her son, conversed with her during her affliction, and expressed himself as being satisfied with her state. Her husband said to her on one occasion, "Would you like to be up with the shining ones?" She readily answered in the affirmative. On Monday, the day she died, the writer visited her again. She was evidently struggling with death; she had lost the power of speech, yet she appeared to recognize those around her. On asking

her, Is Christ precious? or, Is all well? she tried to say, Yes. On asking her to raise her hand if she was happy, she evidently tried to do it; we then knelt around her bed and commended her soul to God, and prayed that she might have an easy passage through death; shortly afterwards she passed away from the Church below to join the Church above.

Sister Jolliffe was frequently heard to say during her connection with the church on earth, which was over fifty years: "Notwithstanding the numerous defects in my Christian course, my desire always is to do right." When very young she

had a special regard for the truth. The writer not being long acquainted with our departed sister, is not able to say much respecting her. The brethren who have travelled here before could have said more than myself.

Our sister for the last time attended her class-meeting and the public means of grace on the 21st day of August, on the next Monday was taken ill, and on the Monday after she died. May the sorrowing husband and the members of the family, scattered as they are, be divinely supported, is the prayer of the writer.

T. R. HULL.

The Gleaner.

EVANGELISTIC SUCCESS is best achieved by frequent creation of new centres. As populations gather and grow, there should be fresh sanctuaries for them and fresh heralds of the Gospel among them. Without these advances of the boundary the church can neither utilize nor keep the stirring life which its past labour has begotten. Of course, such movements ask for guineas, and hence by many are dreaded as spectres or avoided as bores. "Too costly! cannot be done!" exclaim well satisfied, well provided worshippers. By caution thus cramped into stinginess ever-multiplying masses of our countrymen are left to live in ignorance and die in despair.

The practicability of further aggression upon the nation's darkness is proved by what occurs when quarrel wakes the slumberers. Secession takes place. Then, see, the Church gives double to keep up; the outgoers treble to get a start. That separated fragment, in its new fervour, erects structures and sustains agencies, which it had before been declared impossible for the united whole to do.—Coley.

THE TRUE BOND OF UNITY.—O when will the love of Jesus draw forth more gifts than love of party? Perhaps, had we been true to our many-sided work, and ever kept at full stretch in evangelistic effort, we might have continued one in form and name, as, thank heaven, *we are yet one in doctrine and general vocation*. God loves Methodism much, but he loves souls more. It may be that Providence has permitted our divisions because it can get more good out of us for the world sundered as we are, than we ever should have attempted if left whole as we were.

Earnest work found for everybody keeps unity in a church better than any devices of polity, however wise, can do. Heart-hold is the strongest link, and fellowship in toil rivets it. The salvation of all England seriously meditated and vigorously set upon, would bring evangelical alliance nearer, and make it more real, than any other possible thing.—*Ibid*.

THE ROLL-CALL IN HEAVEN.—An incident is related by a chaplain who was in the army during one of

the hard-fought battles in the American civil war. The hospital tents had been filling up fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many lay sleeping on the battle-field that sleep that knows no waking this side of the grave. The surgeons had been their rounds of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he wished. "Nothing," said he, "they are calling the roll in heaven, and I was answering to my name." He turned his head and was gone.

FISHERS OF MEN.—To fish well, it is necessary to study the peculiarities of fish. It is necessary to know more than the science of ichthyology. What a book can tell a man about fishes is worth knowing, but it is little that a book can do toward making a man a true fisherman. If a man is going to fish for *fish*, he must become their scholar before he becomes their master; he must go to school to the brook to learn its ways. And to fish for men, a man must learn their nature, their prejudices, their tendencies, and their courses. A man, to catch fish, must not only know their habits, but their tastes and their resorts; he must humour them according to their different natures, and adapt his instruments to their peculiarities, providing a spear for some, a hook for others, a net for others, and baits for each one as each one will. To sit on a bank or deck and say to the fishes, "Here I am, authorized to command you to come to me and to bite what I give you," is just as ridiculous as it can be, even though it does resemble some ways of preaching. The Christian's business is not to stand in an appointed place and say to men, "Here am I; come up and take what I give you as you should." The Christian's business is to find out what men are, and to

take them by that which they will bite at.

You must go to the fish. They certainly will not come to you. You must note times and seasons. You must be informed as to their caprices. You must creep sometimes, lie down sometimes, sometimes hide, sit patiently in the leafy covert at other times, and work frequently without filling your basket, and await a better time. You must study the sky, and for their food you must search all manner of insects, and everything that relates to the work in which you are engaged. The one act of catching fish must determine your whole manner.—*H. W. Beecher.*

REPROOF.—No man can tell another man his faults so as to benefit him unless he loves him. When I hate a man, I am unfitted to be a censor or judge. There is always a sharp edge to one's manner when he tells another his faults under such circumstances. This infernal spirit, that takes pleasure in the faults of others, was sharply rebuked by Paul when he uttered the words, "Rejoiceth not in iniquity." There are thousands of men that seem to rejoice in nothing else half so much as iniquity. The moment they hear the servant of the devil asking, "Have you heard the news about A. and B.?" they say, "What is it? Sit down and tell it to me;" and it is so relishable to reveal, and so exquisite to hear, that A. and B. have been doing wrong, and have been found out in that wrong, that they fairly gloat over it! This is the very spirit of the devil himself, and it is the spirit of human society to a great extent. There is a terrible touch and taint of it in almost every heart. It is hateful before God, and should be before men.

THE OLD IS BETTER.—It was sarcastically said of Archbishop Newcombe, that the rules which he laid down for translating the Scriptures were so excellent, that no one could have doubted his fitness for executing the work had he never

published translations. If a translator of the last century could, in all soberness, propose to change "Much learning doth make thee mad," into "Your profound erudition hath disordered your intellects," or render James i. 8, by "A man of this duplicity and irresolution is, throughout the whole of his actions, perpetually the sport of caprice and inconsistency;" if a man of Dr. George Campbell's learning and keen sense could write "voucheth the veracity of God" for "hath set to his seal that God is true;" or if a more recent translator could render James i. 2, by "Keep yourselves perfectly cheerful when you are exposed to a variety of trials;" there is some excuse for the prejudice which refuses to hear of "improved translations," for the steady indifference which says that "the old is better."
—*London Quarterly Review*.

THE MASSACRE AT TIENTSIN.—Fresh details have lately been received respecting the horrible massacre at Tientsin, where the French Consul, several priests, Sisters of Mercy, and unoffending Europeans were butchered by a mob, with circumstances of unutterable atrocity. Such intelligence all points to the Chinese Governor as an accomplice before the fact. He had been warned that violence was meditated; he knew perfectly well the nature of the Sisters' work, as he had visited their Asylum, and furnished them with assistance. He could at once have silenced the current slanders about kidnapping children, which were used to excite the populace to fury, by stating publicly what he knew was the truth. He had a disciplined force sufficient to preserve order; yet he did nothing. He suffered these helpless victims to be butchered at his very doors without making the slightest efforts to protect them..... There is a great deal of good sense in the Bishop of Victoria's despatch to Lord Clarendon, lately made public. The only fault we find with it is in the address. It is not dated from China, but from St. Leonard's-on-

Sea. A defence of missionary enterprise in dangerous parts of China comes with an ill grace from a Bishop whose See is at Hong Kong, but who prefers the safer retirement of an English watering place.
—*Church Herald*.

WAR, WORKING-MEN, AND EDUCATION.—The question of war is pre-eminently a working man's question, and not a question merely for kings and cabinets. It is the working men who are chiefly burdened with taxation, whose blood is chiefly shed, and whose sisters and daughters chiefly are demoralised and ruined by large standing armies. I do not know that British workmen have expressed themselves after the manner of their brethren in France and Germany; if not, it is because of their lamentably defective education. English workmen need to be informed upon these matters; and I believe that if every man and woman in England were thoroughly posted up in all the facts of the case, such a repugnance to war would be aroused throughout the length and breadth of the land as would soon, with irresistible force, demand and obtain much of what the Peace Society has so laboriously striven to bring about. Then as to the influence of school-teachers upon war—the histories in common use in school when I was a boy were nothing but histories of all the wars in which England had been engaged from the time of Alfred downwards. In those books scarcely anything was considered worth mentioning except the naval and military history of the country. William the Conqueror and Henry V. were glorious fellows; and so was Cromwell—but only as a successful soldier. As for philosophers, men of science, and theologians, they were thrown entirely into the shade, and not a single sentence was contained in those books condemnatory of war. Of course, war must have its place in the teaching of history, but since there is so much to be taught, it ought not to occupy so prominent a position. Let men learn as much about Stephenson as

they do about the Duke of Wellington; as much about Sir Isaac Newton as about Marlborough; as if they are to study the life of Cromwell let them be presented with the better side of his character. Sunday-school teachers especially should endeavour to raise up in the mind of the young sentiments thoroughly favourable to the principles of peace. In leading their pupils through the historical books of the Old Testament they will have to take them through many a record of battle and bloodshed; but the opportunity is also presented of setting forth in glorious contrast the teaching, the life and principles of Christ and his kingdom as those alone which ought to regulate the spirit and conduct of his disciples. If, in the teaching of Christ, the teacher has authority to condemn theft, lying, disobedience to parents, he has equal authority in all that Jesus said and did for condemning war, defensive as well as offensive.

ADVICE TO A STUDENT.—“Beware you are not swallowed up in books. An ounce of love is worth a pound of knowledge. What is the *real* value of a thing but the price it will bear in *eternity*? Let no study swallow up, or intrench upon, the hours of private prayer.”

PAPAL INFALLIBILITY.—The great majority of the German Catholic Bishops (most of whom opposed the Infallibility definition) have, as we always expected, given in, and declared the authority of the Council final. There was never any substantial choice between that course and schism. To maintain that the Council was not free, in any sense at all in which that could not also be said of the first four Councils for example, was so monstrously absurd, that a bishop had no choice between leaving the Church and submission to the Council. One or two German Bishops—the Bishop of Rottenburg for instance,—still stand out; but these, we should suppose, are preparing to leave a Church whose authority they have *evidently as much renounced as*

have the Bishops of our own English Church.—*Spectator*.

ATTITUDE DURING WORSHIP.—I believe that posture has something to do with worship. A reverend nature will seek reverend attitudes, and the attitude will react upon the mind, and aid the reverence. But what do we sometimes see? One standing lounging with his hands in his pockets, a most ungainly spectacle; another never opening the lips, but staring over the congregation; another visibly staring at an ardent fellow worshipper near at hand who *will* sing; another listening for mistakes in the choir. Then at prayer, some, *many*, do not kneel, but sit in all description of postures. Some apparently following the devotion, others, caring nothing about it, turn over books, stare about, feel it a delightful relief when the extempore effusion is over. During the preaching some are afflicted with endless fidgets. The Sabbath is no day of rest to them. They are never still, to the annoyance of all around them. Others go to sleep, forgetting that the church is not a registered lodging-house. Others sit with closed eyes, to hear more acutely, *they say*. Others look at everybody but the minister, and after a little while the clock is the centre of attraction. Now all this is most injurious to the rest of the congregation, for they conclude that this apparent inattention is a sign of indifference, and it distracts their minds. If people will not worship themselves they have no right to disturb others. Perhaps it is replied that they are free to do as they like. I answer that that is a very wretched liberty to desire—the liberty to make other people miserable—and no man or woman has that liberty. If we attend any church it is our duty to conform to its customs, or to absent ourselves. The conduct of one person may ruin the spiritual worship of fifty others; while the appearance of earnest devotion and humble listening in one may be an unconscious blessing to many around, awakening in their minds

a sense of the reality of the invisible world, the value of worship, and the nearness of God.—*Rev. W. Braden.*

Connexional Intelligence.

CHAPELS.

WEEK ST. MARY CIRCUIT.—*Rehoboth.* The anniversary of this chapel, in connection with a harvest thanksgiving service, was held on Wednesday, Sep. 7th, 1870. At three o'clock, an interesting and profitable discourse was delivered by Mr. J. H. Michell, of Launceston. After service, about 100 persons took tea, the provisions gratuitously presented by Mr. and Mrs. Chapinan, and Mr. and Mrs. Grigg. Mr. J. Worden took the chair at the public meeting, and addresses were given by Messrs. Bassett, Michell, and Coles. This service was devoted in a great measure to thanksgiving and praise for an abundant harvest. All appeared to enjoy the service. Our friends will now, with what they had in hand from previous anniversaries, (for which the chapel was receiving interest) be able to pay off £50 of the principal, so that they will be in a fair way to reduce the debt a little every year, and we hope will soon be able to render considerable assistance to the Quarter Board.

Providence, Alternun. Two interesting services were held here on Tuesday, Sep. 13th, 1870. The object was a threefold one. 1. Chapel Anniversary; 2. School Anniversary; and 3. Harvest Thanksgiving. Mr. Bassett preached in the afternoon; after which, a public tea was held at a farm house near the chapel belonging to Mr. Jasper, kindly lent for the occasion. Provisions for the tea were kindly given by Mr. and Mrs. Jasper, and Miss Westlake. The public meeting was presided over by Mr. Strout, who, in his opening speech, made some excellent and appropriate remarks. The brethren Stevens, Bassett, and Coles, who spoke afterwards, did their best. Collections and profits of tea £6 6s. 4½d. Our chapel at this place will soon be out of debt.

Siloam, Bennecott. Our friends at this place held their chapel anniversary and harvest thanksgiving services on Wednesday, Sep. 14th, 1870. At three o'clock, p.m., Mr. Bassett preached a sermon on Phil. ii. 7, 8. The tea was held in Mr. Perry's barn. Provisions again all given. We have a fine class

of friends at most places in this circuit for giving teas for chapel anniversaries, etc.—a capital plan to swell the receipts and pay off the debts on our chapels. The parties who gave the trays at this place were Mr. Perry, Mr. and Mrs. Werren and family, and some other members of the society by small subscriptions. The public meeting was addressed by Messrs. Werren, Gubbins, and Coles. The financial result amounted to nearly £5. J. COLES.

MISSIONARY MEETINGS.

JERSEY.—Our Missionary services commenced on Thursday, Sep. 8th, with a temperance meeting in Great Union Road Chapel. The conference deputation, Mr. J. Johns, was present, and was assisted by the Circuit Ministers and Mr. W. Newbury. On the following evening a Missionary prayer-meeting was held in the School-room, Royal Crescent.

On Sunday, the 11th, sermons were preached in our four sanctuaries by Messrs. J. Johns, C. Bridgman, J. Dymond, and J. Ching. A Missionary meeting was held at Great Union Road on Monday, at St. Lawrence Valley on Tuesday, and at Gorey on Wednesday; On Thursday, Mr. Johns delivered his lecture on "Peter Cartwright," in the Royal Crescent Church. At the latter service some good selections of music were very efficiently rendered by the choir, which added considerably to the interest of the meeting. The chair was taken at Great Union Road by Philip Picot, Esq.; at each of the other services one of the Circuit Ministers presided. The addresses delivered gave great satisfaction. Mr. Johns proved to be an able representative of the denomination. His sermons, speeches, and lecture fully sustained, and perhaps surpassed, the reputation which had preceded him. The services were well attended, and proof was given that while the friends in Jersey have made great efforts for our interest here,—perhaps because they have made those efforts,—their devotion to our missionary opera-

tions has not declined. The collections amounted to £37 8s. 8d., being about £2 in advance of the amount received last year. W. E. MOYSES.

GUERNSEY.—The annual Missionary services were held on Sunday, Sep. 18th, and following week. Br. Johns, deputation from England, and Br. Moyses from Jersey. On the Sabbath Br. Moyses preached in the morning, and Br. Johns afternoon and evening. Services good; sermons highly appreciated; attendance, especially in the evening, very gratifying; and the collections in advance of last year's. Missionary meeting on the 19th, J. Roucher, Esq., in the chair. Fine congregation, good speeches, and a liberal collection.

On Tuesday, a public tea at five p.m., number present 55, provisions given. At seven o'clock a lecture was delivered by Br. Johns,—subject, "Queen Mary and her times." Replete with useful information, and listened to with profound attention, by a deeply interested audience. The services were brought to a close on Wednesday evening by a temperance meeting. Total collections £13 7s. 7d., being £1 12s. 0d. in advance of last year. The "Missionaries" returned on Thursday; Br. Johns to England, and Br. Moyses to Jersey, leaving behind them an influence which we trust will not soon be forgotten.

C. B.

BOWDEN, AUSTRALIA.

SIR,—Thinking that a little news from the far-off land of South Australia might be read with interest, I have taken the liberty to forward these few lines to let you know what we are doing.

On Sunday, July 3rd, Miss Thorne preached in the Bible Christian Chapel, Bowden, taking for her text, Acts i. 8; the discourse was listened to with eager attention by those fortunate enough to gain admittance; there must have been five or six hundred packed into the chapel, while scores were unable to get in. This is one of the finest properties in South Australia; we have a chapel and school-room costing about £1300; about one acre of land which fronts three streets, beautified with trees and fenced all around, and the best of all is that we have no debt on the property. On Monday there was a public tea and from two to three hundred sat down to the good things provided, after which *there was a public meeting presided*

over by Mr. John Dun, jun., (Wesleyan.) The chairman in opening the meeting said, when he was a boy he recollected his mother telling him of a good and holy minister named Thorne, and how he wished he could see him. When he heard that Miss Thorne was coming to Adelaide he took the trouble of calling on Mr. Way to ask if she were any relation, and when told it was his grand-daughter he said to himself that if he could not see him he would go and see his grand-daughter. He was not one of those who objected to female preaching.

Mr. Ephraim Gould, being called upon by the chairman, stated that the meeting was for the purpose of giving Miss Thorne a hearty welcome, and though she had not come among the great and noble of the land, he believed she would find herself among warm-hearted Christians. After referring to the great good which the preaching of the Gospel had wrought in the neighbourhood, he, on behalf of the church, heartily welcomed Miss Thorne, and stated that it was surprising how readily he had obtained the necessary supplies for the tea, notwithstanding that the times were bad and many of their members out of work.

The writer, when called upon, said that he was proud to have the privilege of welcoming Miss Thorne to the Bowden society, there being a fitness in her beginning her labours in South Australia there, as she was a relative of their Founder, and that was the first Bible Christian Society formed in the colony, the place where Mr. Way commenced his labours, and where the first chapel was built. Allusion was also made to the progress which the Society had made, and the assistance that had been cheerfully rendered by their Baptist and Independent friends.

Mr. S. Keen said he had attended to learn a little more from their sister, whom he loved and respected in the Gospel. Mr. Dun however had made a mistake, as Miss Thorne was not the grand-daughter of Brother Thorne, but of Brother O'Bryan, the founder of their denomination. They therefore honoured her not as a minister of the Gospel only, but because she was connected, in a straight line, with one whose ministry in the cause of Jesus had a very marked and salutary effect among Bible Christians. He expressed a hope that they would not be influenced by mere curiosity, or the devil might defeat the object which Miss Thorne

had in coming among them, as he could assure them that what she wanted was simply to be made the instrument in God's hand of leading poor men and women, who had not learned the value of salvation, to Christ the Saviour. It was no little thing for her to have left home to travel for years up and down the colonies, and he hoped she would not be disappointed, but sent back rejoicing in being the means of good to many souls. It was his pleasure to be thoroughly acquainted with her parents, and to have noticed her as she grew up constrained to give her head, and heart, and tongue to the Lord. Since then he had read the accounts of her labours, and it had been one steady advancement. He prayed that her efforts might be crowned with abundant success.

Mr. W. Patchell, (Wesleyan minister,) said he came to show that the kindly feeling which was spoken of as existing some years ago, existed still, and also to hear Miss Thorne. He was not one of those who objected to ladies preaching. He believed that if they felt themselves called by the Holy Spirit they should do so, and he listened with pleasure to the excellent sermon delivered on Sunday afternoon. In a few earnest words he urged the necessity of prayer for the Holy Spirit, and for means to carry on God's work.

Miss Thorne, who was next called upon, delivered an earnest and eloquent address, which was listened to with the greatest interest. As her relations had been referred to, she said that the James Thorne whom the chairman had spoken of was not her grandfather, but her much revered and beloved uncle, and though she had no wish to exhibit her pedigree before them, and should not have mentioned anything about it if the chairman had not referred to it, she acknowledged she felt proud of her relation to the founders of the Bible Christians. As a representative of her family she was exceedingly glad at the advancement which had been made in the colony, and assured them that it had been watched with eager eyes at home, and although thousands of miles of sea intervened, their welfare had been, and she believed was, still as dear to their friends as their own churches at home. It therefore gave her great pleasure to see so many persons present at that meeting notwithstanding there was so much commercial depression. *Perhaps if she had visited the colony when matters were more bright, she might not have had such con-*

vincing evidence of the life of these people as she had under their more depressed circumstances. She was therefore pleased to meet the people of Bowden, and hoped that during the few months she remained in the colony their meetings might be very frequent. They all enjoyed social meetings of that sort, though there were some people who thought tea-meetings were childish or something worse. They might be assured she had no such anti-tea-meeting proclivities, but believed such gatherings were the means of bringing the members of churches together in bonds of closer fellowship. Miss Thorne then proceeded to dilate upon the power of God as the safeguard and defence of the church, referring to history to show how his arm had been manifested in the deliverance of nations. She thought that people stood too much in their own strength, but she had no fear if the church looked to God for its succour whatever might befall the nations of the world. Empires and powers might fall and rise, but the truth could never fade, the church itself would be kept by the hand of God, and while other things decayed she should lift her head out of the world's turmoil, even if it should be baptized with blood.

On the motion of Mr. Stoyel, seconded by Mr. James Rimes, and supported by Mr. J. Pickering, (Independent); votes of thanks were awarded to the chairman, Miss Thorne, and to the choir, who had contributed to the pleasantness of the meeting by their services. The collections, about £20, were placed to the circuit fund.

S. COOMBE.

KOORINGA CIRCUIT.

KOORINGA.—The anniversary of the Bible Christian Sabbath School in this place was celebrated on Sunday and Monday, June 5th and 6th. The morning service on the Sabbath was conducted by the pastor, who also examined the senior scholars in the afternoon on the history of the Lord Jesus, and Mr. Lake delivered an address to teachers, children, and parents. In the evening Mr. Lake preached an excellent sermon. The singing of the children reflected great credit on their teacher, Mr. Davey. On Monday, the children had their usual procession and treat, and there was a public tea, followed by a meeting in the evening, which was held under the presidency of Mr. T. Richards, superintendent of the

school. Stirring addresses were delivered by Messrs. Lake, Rock, and others. There is generally a deep interest felt in Sunday school anniversaries in this place. On the present occasion the attendance, the influence, and collections were all good. For some time previous to the anniversary, united and earnest prayer was made for the revival of the work of God, and the Sabbath school was especially prayed for. On the following evening of the public meeting, an answer to prayer was given in a gracious outpouring of the Spirit. Ten of the teachers and senior scholars came to the penitent form, sought and found peace with

God, through our Lord Jesus Christ. Others have been awakened, and the good work has been going on ever since. We have been holding prayer-meetings at mid-day and evenings; and though it has sometimes been wet and dark, these services have been well attended, and good has been done; few adults have been converted, but the good work has been chiefly among the young. Our hope is that through the fostering care of the church and the blessing of God, they may be preserved faithful to the grace given for future usefulness.—*South Australian Bible Christian Magazine.*

Poetry.

THE BIBLE.

This Poem on the Bible is taken from a collection of poems bound up at the end of the eleventh edition of George Herbert's *Temple*, 1678. The title-page is as follows :—"The Synagogue, or the Shadow of the Temple. Sacred Poems and Private Ejaculations, in imitation of Mr. George Herbert. The 7th Edition, 1679."

THE BIBLE.

The Bible? That's the book, the book indeed,
The book of books;
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night;

Or, when he hungry is, for better food
To feed upon,
Than this alone,
If he bring stomach and digestion good:
And if he be amiss,
This the best physic is.

The true Panchreston 'tis for every sore
And sickness, which
The poor and rich
With equal ease may come by. Yea, 'tis more.
An antidote as well
As remedy 'gainst Hell.

'Tis Heaven in perspective; and the bliss
Of glory here,
If anywhere,
By saints on earth anticipated is,
Whilst faith to every word
A being doth afford.

MONTHLY RETROSPECT.

It is the looking-glass of souls, wherein
 All men may see,
 Whether they be
 Still, as by nature th' are, deformed with sin ;
 Or in a better case,
 As new adorned with grace.

'Tis the great magazine of spiritual arms,
 Wherein doth lye
 Th' artillery
 Of heaven, ready charged against all harms
 That might come by the blows
 Of our infernal foes.

God's cabinet of revealed counsel 'tis :
 Where weal and woe
 Are ordered so,
 That every man may know which shall be his ;
 Unless his own mistake
 False application make.

It is the index to eternity :
 He cannot miss
 Of endless bliss,
 That takes this chart to steer his voyage by ;
 Nor can he be mistook
 That speaketh by this book.

A book, to which no book can be compared
 For excellence ;
 Pre-eminence
 Is proper to it, and cannot be shared :
 Divinity alone
 Belongs to it or none.

It is the Book of God. What if I should
 Say, God of books ?
 Let him that looks
 Angry at that expression, as too bold,
 His thoughts in silence smother,
 Till he finds such another.

MONTHLY RETROSPECT.

THE WAR BETWEEN FRANCE AND GERMANY is to be, apparently, fought out to the bitter end. The refusal of the French Provisional Government of Count Bismark's terms of an armistice was clearly unwise, as events almost immediately proved. There are still reports of informal negotiations for peace, and it is to be hoped for the sake of civilization and humanity, to say nothing of religion, that the sword may soon be returned to its scabbard. The cruel necessities of war and the hopeless misery it inflicts upon myriads, only glimpses of which we get in the papers, none can describe. The French nation seems to us well-nigh ruined, for many years at least ; and the prospects for Germany are not very hopeful. If Paris can be taken, as seems probable, it is equally probable that only a mere fragment of the victorious army will return to their homes, and almost a whole generation of the bravest and noblest of Germany's sons will have fallen victims, may we not say almost uselessly, to a cruel, and untimely fate. This much, at least may be learned, that nations, however wealthy and powerful, will not escape the righteous judgments of God, and that infidelity, profligacy, and Sabbath-breaking are the sure precursors of ruin.

THE INHABITANTS OF THE ROMISH STATES have, with singular unanimity, voted in favour of annexation to the Kingdom of Italy. The opposition of the Pope and his Cardinals has been of the feeblest description, a vain protest being the only opposition they have offered, and none of the Catholic Powers have had either the disposition or the power to come to the help of His Holiness. The fiercest dislike to the new order of things, is, however, entertained by Romish ecclesiastics in this country. The *English Independent* says:—"Cardinal Cullen, and Archbishop Manning, have the impious audacity to liken the troubles of the Pope to the sorrows of the Redeemer of the world. 'Our Divine Lord,' cries the Cardinal, 'is insulted in the person of His Vicar.' Victor Emmanuel, says the Archbishop, is Pilate washing his hands while he yields to the cry of the multitude against the Vicar of Christ. They prophesy that the 'outrages' done to the Pope will be avenged by heaven, and already see in the disasters which have befallen Napoleon a punishment for abandoning the Pope to his foes, and the cause of the Church in France by 'committing the education of youth to such infidels as Renan.' Their Eminences must find something to say, and their fulminations against the march of events remind the world only of the fox biting the file. As little will the protest, which we are told is in course of signature by the lay Catholics of England, avail His Holiness. The infallible Pope and his syllabus are tumbled over by the progress which they have been denouncing as wicked and commanding to stop: so that Mr. Cook, the excursionist, telegraphs: 'Rome is delightfully free; trains accelerated; passports and luggage examination abolished.' The Giunta declares that by the plebiscite. 'History registers in indelible characters the grand event which consecrates the second principle—Free Church in Free State;' and, above all, the Bible Society's agent writes word; 'At last the Bible is in Rome, and, four, if not six, of the Society's colporteurs are in the city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls.' The Pope may, as Archbishop Manning says, recover Rome, as forty-five Pontiffs did before him; but not without help, and there is nobody to help now. Let us see whether the priests are a match for the people and the Bible." With Rome as the capital of the new kingdom of Italy, may not the supposition commonly entertained of the fate of the city being clearly predicted in the Word of God be a mistaken one.

THE REVISION OF THE BIBLE is said to be progressing satisfactorily. Very great interest is felt by the translators in their work, and that of persons outside is hardly less. Confidence in the result many persons feel, and more are perhaps hopeful.

THE SCHOOL BOARD FOR LONDON is likely to be a most influential body. Many eminent names have been mentioned as being willing to serve in that capacity. The tremendous efforts which the Church of England, the Roman Catholics, and others are making to supply the deficiency of school accommodation, so that the education of the country may be kept in their hands, render it still more important that what may be designated a NATIONAL SYSTEM OF EDUCATION should have a fair start, in a large city like London under the most favourable auspices. On some of the aspects of the question, the *Daily News* has the following remarks:—"We are on the eve of a great expansion of popular education. This expansion will take three forms. In London, in nearly all the large towns, and in a few of the smaller boroughs, the next few months will see a local School Board elected, which Board will be charged with the complete supply of all the deficiencies in the popular education of the area they represent. Side by side with the action of the Boards, and in the same areas, there will be a

considerable movement for the supply of Denominational schools, and a great effort on the part of all such schools to hold their own against the schools founded by the Board. All over the country outside these School Board districts, the present system will be greatly strengthened, and will for a while hold its ground. The rural clergy are making strenuous and praiseworthy efforts to render School Boards needless; and to do without either compulsion or rates. Lord Derby appears to regard this local difference as advantageous, and we are by no means certain that there is any fatal disadvantage in it. No doubt School Boards will work best in towns, though not entirely for the reasons Lord Derby urges. It is true that there is in towns a large choice of educated men, and it is also true that when all Denominations are represented on a School Board, it is less likely that any injustice will be done to a minority; but it is doubtful whether he is right in supposing that the people of agricultural districts are less tolerant of rates than the people of towns. One reason why School Boards are likely to be wanted in rural districts is that the choice of educated men is so limited, that a Denominational school must be in the hands of the parson and the squire, and the poorer minority who are not of the parson's creed or of the squire's politics will be utterly unable to have any voice or vote whatever in the education for which they will at least have to pay the school fees of their children. Then, too, it is even more needful that there should be rates in rural districts than in towns; for in such districts the educational apathy is such that a large number—we might almost say a large proportion—of the existing schools are actually supported out of the pockets of the clergy. Here is, in fact, the rock ahead of the Denominational system in the rural districts. The zeal which the present general movement may awaken may enable it for a time to keep up with the demand of the public; but it will soon be found that, whereas in a voluntary system the burden falls upon the willing horse, under a rating system all bear it equally. While, therefore, we regard with the completest satisfaction the strenuous efforts now being made by the advocates of voluntary education, and can cordially wish those efforts success, we still believe that the future of national education in this country will necessarily lead us to a single national system of rate-supported schools filled by a general national system of enforced attendance. Only thus shall we ever educate every child in the Kingdom.

MISSION IN CUMBERLAND.

THE Missionary Committee having received an earnest application from numerous friends in Cumberland, who have recently removed from Devon and Cornwall, for a preacher to be sent amongst them, have decided to accede to their request, and to send a suitable person as early as possible. The necessity of extension at home has been long and deeply felt, and it is *thought* that the Denomination has seldom had a more favourable opening, and certainly no time could be more opportune than the Jubilee year of *the Missionary Society*.

THE
BIBLE CHRISTIAN MAGAZINE,

DECEMBER, 1870.

THE WISE MEN SEEKING JESUS.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship Him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the King, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." MATT. ii. 1-11.

SEVERAL remarkable circumstances occurred in connection with the advent of our Saviour. He indeed came into the world in a lowly condition, the subject of poverty, but certain events which transpired showed His greatness—that He was more than what he appeared to be; that His poverty was only on the surface; and that above and beneath all there was a mystery of greatness, of glory, of wondrous condescension, which was the wonder of angels. His poverty was, and so indeed was His being, unlike all others, because voluntary and self-assumed. "Lo, I come." "For ye know the *grace* of our Lord Jesus Christ." The remarkable events referred to are the following;—it was prophesied in ancient times that He should be born in Bethlehem of Judea, and of a virgin. An angel—a messenger of God—announced to the Virgin Mary that she should have a son, whose name was to be Jesus. Though at the time of the annunciation there was no probability of Bethlehem being according to prediction the birth-place of Christ, yet by reason of the decree of the Emperor Augustus, this came to pass. To some shepherds who were watching their flocks on the plains of Bethlehem, an angel announced the birth of the Saviour, and then there appeared a multitude of the heavenly host praising and blessing God. Another remarkable circumstance is that recorded in the verses under consideration.

These men came from the *east*, from the country of Persia. They are called "wise men," or magicians. They belonged to a sect of philosophical priests, who are generally referred to as fire-worshippers, though the fact is, they studied the heavenly bodies and

regarded these as symbols of the Deity.* There is a tradition in the Romish Church that they were three in number, and that they were kings. It is further asserted that they became good Christians, were baptized by *Thomas*, subsequently buried in the Church of St. Sophia at Constantinople, and that their bodies were afterwards removed to Cologne Cathedral, where their supposed skulls are shown as relics adorned with gold and jewels. There is no doubt that these are *not* the skulls of the ancient magicians, but crafty priests thus impose upon the credulity of the superstitious and ignorant. The narrative informs us that they departed into their own country, without waiting to be baptized by *Thomas* or any one else, and when they died it is most probable they were buried in their native land. Certainly the Church of St. Sophia was not built until a much later period, and the city of Constantinople was called *Byzantium* until the year 330 A.D. How these men received any information concerning the King of the Jews, or how they came to know that the star they saw was a sign that he was born, we do not know. The star could not have been one of the planets, or one of the fixed luminaries, for there would have been nothing remarkable about them, but it was, we think, a miraculous star, whose extraordinary appearance was soon observed by the wise men who were accustomed to observe the heavens. Thus *science* guided these men to the Saviour. Science may be abused, but it may and should be made the handmaid of religion.

The conduct of these men is worthy of study, and we may derive much instruction from this interesting event.

I. WE WILL NOTICE THE EXALTED VIEWS THESE WISE MEN HAD OF THE DIGNITY OF JESUS. They inquire for the "*King of the Jews*," and therefore some assert that they were either Jews by birth or Jewish proselytes, but a sufficient disproof of this assertion is, that when they came to Jerusalem they asked not for *their* King, but for the King of the *Jews*, and in so doing showed that they were not Jews but Gentiles. At the time there was a general expectation cherished that some great personage would be born. It is probable that the wise men had also encouraged this idea, and had traced it to its right source, so that when they saw the star they came to the conclusion that the King of the Jews was born.

The star was *divinely* appointed, because of the sincerity of these men, for "in every nation he that feareth God and worketh righteousness, is accepted by Him." He who knows a little and who maketh a good use of it shall be instructed in the way of God more perfectly.

The Jews expected a King, for the sceptre was about to depart from Judah, and did completely depart at the death of Archelaus. Now or never the prophecy concerning the Shiloh must be fulfilled. But they gave a very literal interpretation to some ancient prophecies, and supposed their King would have greater temporal glory than either David or Solomon had, that he should sit on the throne of David, and that under his reign they should realize a prosperity, a *dignity*, and an influence which they had never even known in

* For further information see Kitto's Daily Bible Illustrations, and also a series of men by Robertson, on "The Star in the East."

their palmiest days. They had so set their minds on this that they were totally unprepared for the Messiah when he did come. That he should be poor, without political power, having no intention, because he had no ambition, to be a temporal King, was a stumbling-block to them, and in grasping at the shadow—a temporal sovereignty, they lost the substance—the reign of Christ in their hearts.

But Christ is a King. He was by right the temporal King of the Jews, for his descent was from David, but he had a kingdom which is not of this world. He had dignity, and an empire, and an authority, far above even the Emperor of Rome, and of His kingdom there shall be no end.

He was King of the Jews and of the Gentiles also. He was according to the flesh a Jew, and was sent to the lost sheep of the house of Israel; He loved His own people, and would have saved every one of them, but they would not be blessed by Him. But His king-ship has to do with the Gentiles likewise. The star guiding the wise men to Jesus was a sign that in Christ all the families of the earth should be blessed. Here we have the *Epiphany*, for the Saviour of the world, the King of the Jews, was manifested to the Gentiles. All persons, whether Jew or Gentile, who believe in Him are His subjects. He is the greatest King, for He is “King of kings, and Lord of lords.” He is a good and gracious sovereign; one who always consults the welfare of His subjects, and who is kind and gracious unto them. He is kind and gracious because He loves them, and has shown it by giving His life for them. Some sovereigns are affable and kind, merely from policy, that they may win over those who may be adverse to their rule, only to tyrannize over them when they have them in their power. It is otherwise with Jesus. No King takes such an interest in His subjects as he does, none is so tender-hearted, none like unto Him who pardoneth iniquity, transgression, and sin. We notice:—

II. THE PERSEVERANCE OF THE WISE MEN IN SEEKING CHRIST. After they had travelled a long distance they came to Jerusalem, and supposed that in that city they would gain the necessary information as to where they should find Jesus; and probably thought that He was in the palace of Herod. But their appearance there, and the question they asked caused a strange sensation, for “when Herod the King had heard these things he was troubled, and all Jerusalem with him.” Herod was troubled, because he supposed there was a rival to the throne, and the people were troubled, because they feared the consequences which any change in the government might produce, and also because of the evil disposition of Herod, who was capable of perpetrating any enormities to compass his ends. The King however, gathered together the chief men of the Jews, who constituted the Sanhedrim, that he might have the fullest and most correct information concerning the matter. The answer given is very striking. It was a testimony, from the most learned men, as to the babe of Mary, being the Messiah, for He was born in Bethlehem, yet this same council afterwards condemned to death the Lord of life and glory. The wise men had to depart that *they might search for Him at the town mentioned,*

The seekers of Christ met with difficulties, so it is with many who earnestly desire to see Jesus. Many an inquiring soul has sighed for a long time, "O that I knew where I might find Him," for the obstacles have seemed insurmountable. The *ignorance* of the seeker has often been a hindrance. Many, because of insufficient information, or through the temptations of Satan, whose object is to blind the mind, have groped their way in the dark and have had no peace. They love Christ, yet seem at a distance from Him; they have read He is the Saviour of sinners, yet their guilt remains. *Opposition* arises, and this is another difficulty. Many a young man who wishes to find Christ is laughed at, and is regarded as foolish for thinking of religion at present, and it may be a trial to him, especially if those who ridicule him are his companions. Parents have opposed their children in this matter, and children persecuted their parents, when they have late in life sought salvation in Christ. Also the *indifference of professors* has oftentimes been in the way of the seeker after Christ. Nothing is more discouraging than this. It is sometimes the case when penitents are inquiring after salvation, and seek advice from the members of the church, they receive a discouraging reply, or a short answer. It is manifest that they care nothing about the matter. There is also a difficulty arising from *unbelief*. It seems an easy thing to believe in Jesus, but how many have found it the hardest thing to do. The inward struggles and conflicts are very great, the barriers seem too mighty to be broken down. To those who have believed, and who do now believe, it is wonderful that any should so long continue in doubt and sorrow, yet perhaps they experienced the same difficulty themselves.

But we may be sure that all who know how important it is that they should find Jesus, will persevere in their search for Him, and all who do so shall find Him. "Seek, and ye shall find." The difficulties may, indeed, be great, but they are in no case insurmountable to the persevering, for they *shall* overcome them. There is an omnipotence of faith, of effort, of prayer with the man of grace. God indeed permits obstacles to arise, either in the seeker's own heart or from without, but it is the intention of God that the earnest soul shall succeed. He who implanted the desire will clear the way; He will bring the seeking sinner to the loving Saviour.

How great some of the difficulties which have been overcome by seekers after Jesus! These men undertook what was in that day a long, tedious, difficult, and dangerous journey, and when come to Palestine they did not at once find Christ, yet they did ultimately succeed. Zacchæus could not see Jesus for the multitude, being of small stature, but he climbed a tree, and saw Him from that elevation, which resulted in his salvation. Again at Capernaum, the friends of a man afflicted with the palsy were very anxious that he should see Christ. They therefore carried him to the house where Jesus was teaching, but could not come nigh to Him because of the crowd of people. They were, however, determined to succeed, got upon the roof, took away part of the covering, and let the man down *at the feet* of the merciful Saviour, who said to him, "Thy sins be forgiven thee," and then cured his body. Those persons who went

to the sepulchre very early in the morning, were in great trouble because they found not a *dead* Saviour, but a living Jesus soon appeared who made their hearts glad. Notice,

III. THE GREAT JOY OF THE WISE MEN IN PROSPECT OF FINDING JESUS.

When they came from the palace of Herod the star made its appearance again, and upon seeing it they were glad with no common gladness, for "they rejoiced with exceeding great joy." Now they were sure of finding the King of the Jews, for all the obstacles had vanished, the way was clear and plain. All their troubles were at an end now they were sure of finding the Saviour.

The happiness of those who find Christ is indeed great; it is no common joy they feel, but a "joy unspeakable," "a peace which passeth understanding."

They rejoice in having found a *friend*. This name is expressive of a very tender and sacred thing, but it is often perverted. A true friend is very rare, so much so that one of our poets wrote despondingly—

"Ah what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth or fame,
And leaves the wretch to weep."

But Jesus is not a friend in name merely, but in very deed, he is ever true, for he forsakes not in time of trouble or affliction. He sticketh *closer* than a brother, and a brother is born for adversity. They rejoiced likewise in having found a *Saviour*. The angel said to the shepherds "I bring you good tidings of great joy.....for unto you is born.....a Saviour which is Christ the Lord." He saves from the *guilt* of sin, for in Him is forgiveness; He saves from the *power* of sin, for He removes the inclination to sin; He saves from hell and admits His people to heaven. He is an almighty and all-sufficient Saviour, for He saves to the uttermost. He is just the one poor penitents require. *They have now an object to live for.* We need a model that we may live aright, and we require some one who loves us to lead us in the right way. There is no one like Jesus for this. He is their polar star, the joy of their lives, the being for whom they live, and whom they love and serve.

This joy can only be *realized in Christ*. There is no true peace, no settled enjoyment, no pure happiness, apart from Him. If man could save himself, if the things of this life were eternal, or if men's souls were not immortal, then it might be possible to have satisfaction in worldly things; but as it is, apart from Christ, there is no happiness or rest. The joy of the new-born soul is very *great*, for it is an experience he never had before, and is altogether new to him. How great the joy of the man who has been labouring under the most intense anxiety, to know that the cause of it is removed! How great the relief of him who has been much concerned about his safety, having been in extreme peril, but who is delivered from danger! How great the joy of him who was in the lowest poverty to have come into the possession of a fortune! But greater than all, *the joy of him who has found Christ, and is found in Him! for he*

is delivered from danger, he has his fears removed, and becomes rich toward God. The moment he believes, the transition from fear to hope, from guilt to pardon, from sorrow to joy, is so great, that he rejoices with exceeding great joy. In the next place—

IV. WE MEDITATE ON THE HOMAGE THE WISE MEN RENDERED TO JESUS.

These men were not daunted by the humble abode of Christ. It is most probable that it was not now in the *stable*, for many of the visitors must have left the town when the magicians came, but even at the best the place where the young child, and His mother, and Joseph were staying was far beneath the dignity of the "King of the Jews." Did they manifest no surprise? We cannot tell, but this we know, that they went into the house and worshipped Him.

They were above the prejudice of ignorant and vulgar minds, that riches, and fine clothes, and an elevated position in life, give persons a claim to respect, and that such persons must necessarily be wise and good. Many who have worn the purple and a crown have been bad men, and have committed great crimes. Many fashionably dressed persons have empty heads, and besides are coarse and vulgar. Does not the record of the really great, (concerning whom we learn so much in Paxton Hood's "Peerage of Poverty,") show that many have risen from the humbler walks of life? We do not mean that riches and position have no advantages, but we do mean that persons so circumstanced cannot monopolize either talent or learning, for there have been many uncrowned kings, and there is such a thing as the aristocracy of talent and goodness, and those persons hold in our estimation the highest rank. A man may have a horny hand through honest toil; he may be dressed in fustian, but because he reads, and thinks, and prays, and because God has blessed him with an intellect which he cultivates, he is better than the man dressed in broadcloth who has a soft hand, but whose heart is hard, who is void of sense, and who moreover is a godless man.

The magicians were indeed *wise*. The lowly position of Jesus was no stumblingblock in *their* way as it was to the Jews. They knew it to be possible that He might be the greatest being though in humble guise, they therefore gave to Him the homage due to Him. This may mean nothing more than that they paid Him the respect due from subjects to a sovereign, but we may suppose that they were so taught by the Spirit, as to have a knowledge of the infant being the Son of God and their Saviour. Certainly they would have cared nothing about Jesus if they had only believed Him to have been a petty Jewish prince.

Christ is the proper object of worship. Does He save? Then He must be God, or He could not save, and as He is God, He ought to have Divine honours rendered Him. The Apostle John in his vision would have fallen down at the feet of the angel, but he said, "See thou do it not..... worship God." But concerning the Son God has said, "Let all the angels of God worship Him." That *little babe* was not what He appeared, for He was the Lord of glory, *having the attributes of Deity.* We worship Christ not as man, *but because He is God.* And shall not this great and glorious King

have the homage of our hearts? Shall we not give that which belongs to Him? Shall we not worship Him as our Divine King? Those who do not are irreligious, they rebel against Him, and their punishment will be great. But the saved *do* worship Him, they acknowledge His kingship, His divinity, His supremacy in all things; He reigns in their hearts, and is the supreme object of their affections. The words of Wesley's hymn are not too strong to express the homage they render Him:—

“Our soul and body we resign,
With joy we render Thee
Our all; no longer ours, but Thine
To all eternity.”

V. THE GIFTS THE WISE MEN PRESENTED TO JESUS.

It was, and is still, customary in the East for persons to make presents to any great personage into whose presence they came. This is a custom of great antiquity. The brethren of Joseph carried presents with them to Egypt to present to the great man of the land, their own brother. The presents of the magicians were of the most valuable kind, consisting of gold, and frankincense, and myrrh. The word translated “presented” in our version means in the original a religious act, and is a confirmation of what we have before stated that their worship was more than ordinary homage.

We ought not to suppose that anything is too valuable to be given to Jesus. The best things, the greatest treasure, the most costly of our possessions ought to be given him when required. Many a pious and affectionate mother has given her son to the Lord that he may go to a Mission-field to preach to the heathen. At a certain Missionary meeting, the people were asked what they would give. There was a widow and her son there, he was the eldest of seven. After the service he went forward and said, “I give myself, I will go as a missionary to the heathen,” and the widow's eyes sparkled with a quiet, calm joy. Many a young man of liberal education, of great talents, and with a good prospect in life, has sacrificed his worldly position to become a minister of the Gospel. When we give anything to the Saviour we ought to give Him the best of the kind. But how can we give anything to Christ? What does He require? In answer to the first question we reply that what is done for others in his name and out of love to him, is regarded as something given to him. “Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.” In answer to the second we reply, *He requires the homage of the heart*; for without this nothing is acceptable to Him nor accepted by Him. Gifts to benevolent institutions, to religious societies, for the support of the ministry, are in vain without it. But He also requires something else. Let us not be misunderstood. We do not preach good works as in any sense necessary to salvation, for that is by faith alone, but we are now referring to Christians and what they ought to do. God has ordained that the Redeemer's kingdom shall be extended by human means, and this includes two things:

1st. *Personal effort.* If there was self-sacrificing love to Jesus there would be no lack of local preachers, of Sunday School teachers,

and other workers. 2nd. *Contributions for Christ's cause.* If the hearts of all who profess faith in the Saviour were right there would, under ordinary circumstances, be no lack of money for carrying on the institutions of the church. Money can be found in abundance for alcohol in its various forms, for luxuries, for dress, but comparatively little for the cause of our divine Lord. Many Christian societies are straitened, many benevolent projects frustrated, many who would do good are discouraged, because there is a lack of money. Covetousness is, to a large extent, the sin of the church. Those who have prosperity ought to devote a part of it to the Lord's use. Our Lord might have provided for the wants of Mary and Joseph by miracle, but he did not, and doubtless the valuable gifts of the wise men were very useful, especially as they had soon to go to Egypt in consequence of the wrath of Herod. God *could* carry on His work independent of us, but He *does* not, and since He does not He requires our offerings, our money, our efforts, our talents, our all, as a votive offering unto our blessed Saviour.

We close with two reflections : First, *we have in this account an argument for man's immortality.* * The star is still in existence which lighted the men from the east on their way, it is above the graves of those men. They are dead and are no more seen. Can we suppose that *they* are no more while the *star* is still in existence ? that those minds which studied the heavenly bodies, and connected the strange celestial phenomenon with the birth of the King of the Jews, are blotted out from creation ? It cannot be ; they still live, and when planets shall no more revolve, and stars no longer shine, they shall live on, and never cease to exist.

Second. *We see in the homage these men paid the Saviour a symbol and an earnest of the subjugation of the world to Christ.* He is the Saviour of all, and of the whole earth. All shall be subdued for and unto Him, and all shall acknowledge him Lord to the glory of the Father. The prophecy in the Psalms, which partly referred to Solomon and fully to Christ, was partially fulfilled as a pledge that the whole will ultimately be accomplished. "The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him : all nations shall serve Him." "And He shall live, and to Him shall be given of the gold of Sheba : prayer also shall be made for him continually ; and daily shall He be praised." "And blessed be His glorious name for ever : and let the whole earth be filled with His glory. AMEN, AND AMEN."

Dartmouth.

T. J. P.

* This thought is borrowed from Robertson's sermon on "The Star in the East."

THE RESURRECTION OF THE SON OF THE WIDOW OF NAIN.

LUKE VII. 11—16.

IF interrogated as to how Christ spent His life, one could not give, perhaps, a more suitable and satisfactory reply than in the brief, but expressive words of Peter, "He went about doing good." He had not simply a *passive* but an *active* goodness. He was not a *negative* man who satisfied himself with doing no harm, but a *positive* man who could not content Himself without doing good. He did not belong to that hermitical class of religionists who seclude themselves in convents and monasteries; nor to that moody class who perpetually mope over good books; nor to that icy class who merely indulge in cold contemplations of the world's state; still less did He belong to that most contemptible croaking class who incessantly complain that the church and the world are in so deplorable a condition, but who do nothing towards their improvement—whose sole business in life seems to be to grumble at, and ungenerously criticise, those who are doing their best for man's good and God's glory. No. He came out into the bustle and tumult of life; he witnessed with his own eyes the world's wants and woes, and indefatigably worked to supply its wants and ameliorate its woes.

Christ did good, principally, in two ways; first, by teaching, and secondly, by working miracles. By the former He benefited mainly the mental and moral nature of men, and by the latter their physical nature. In thus doing good to man in his triple nature He is a pattern for all those who are working for the world's weal. Happily there are not a few, though, alas! too few, who are doing this. Some of these, however, though perfectly pure in their intentions, are one-sided in their working; they treat men as though they were purely mental, or purely moral, or purely material. Christ, however, aimed to improve man in his entirety; and it is our wisdom, not to say duty, to copy the example of the *model* philanthropist. Our working is defective in proportion as it contrasts with Christ's, and only approximates perfection in the degree it resembles His. Whether Christ did the most good to His contemporaries by His teachings or by His miracles is a question of no practical moment. To assert what we think would do no good, and to withhold it will be no loss. Sufficient it is to say, that He did great good by both; and He is doing good by both to-day, and will continue to do good by them until the stream of time is lost in the ocean of eternity, or the trump of God awakes the slumbering dead. His works follow Him, as do the works of all good men, and the influence of them will be felt for ever.

These preliminary thoughts have been suggested by the nature of the passage upon which we are about to speak, for it records a beneficent miracle of the benignantly active Christ. In looking at it we will notice—

I. *THE SCENE WHICH CHRIST MET.* It was solemn. "When He came

nigh to the gate of the city, behold, there was a dead man carried out." Death, in whatever place, or time, or form, or creature, gives to one's thoughts a seriousness and solemnity. We can scarcely look upon a tree with leaves fallen, and branches bare, and trunk sapless without a serious complexion being given to our thoughts. But when we see a *dead man*, especially a *dead young man*, as this one was, if we be at all reflective, as all rational creatures ought to be, a multitude of solemn thoughts crowd into the brain. We think of beauty blasted, prospects blighted, aspirations quenched, expectations unrealized, hopes crushed in the bud, friendship terminated, joys fled, hearts saddened, home made desolate, destiny fixed, and the mysterious realities of the spirit-land experienced. These thoughts, and many others, equally solemn, crowd into the reflecting mind at the sight of a dead man. It might be well, perhaps, if we would think more when we witness such a scene; the exercise possibly would be not less *salutary* than solemn.

This scene, too, was a *sorrowful one*. Here was a weeping woman, a weeping widow, a widow weeping over the death of her son, and, more than this, a widow weeping over the death of her *only son*. What a sad scene! who could have looked upon it without his heart being moved with emotions of pity, and his eyes filled with sympathetic tears? Some time before this she had wept her way to the grave of her husband. In the evening of that dark day as she sat by her fire-side, and in pensive thought looked through her irrepressible tears upon the vacant chair of him she loved but had lost, what a feeling of desolation must have come over her! From that vacant chair she felt as though invisible darts were being shot into her bleeding heart. She misses him at the table, and we can imagine her choking grief as, for the first time, she sits down to partake of the bounties of Providence without a husband as usual to ask the benediction of heaven on the meal. Possibly, as was the case with the Psalmist in a season of sore sorrow, her tears were her meat. She finds him sadly wanting at the hour for evening devotion. He used to read from the Divine Book before retiring to rest. But this evening she sees him not, save in deceptive and tantalizing fancy, bending over the Holy Book; she hears him not in soft and subdued tones supplicating the mercy seat; his voice is hushed in the deep silence of death; his visible presence is gone. How dark the day! But it was not *utterly* dark. There was a *little* light left to relieve the gloom. *Every* flower had not been plucked and withered; there was at least *one* left that was vital, fragrant, and beautiful. *Every* stream of comfort had not been dried up; there was at least *one* that rolled its music at her feet. She had a *son* left after this, and he, doubtless, in the absence of her husband, was *some* solace to her spirit. But the day on which Christ met her seems to have been utterly dark—every earthly light was put out; her last flower was plucked and being carried away; her last stream of comfort was dried. The son, the *only* son of the lone woman and widow was dead. She expected to return home husbandless, *sonless*, desolate. She thought she was now *alone* in the world, *without one* in whom she could with her whole heart confide, to

whom she could safely commit the deep secrets of her soul, to whom she could freely tell out the troubles of her life, and to whom she could look for loving and wise counsels in her perplexities. What a sad scene to meet the eye! Perhaps, however, we witness many such in the funeral processions that so frequently pass us. Under the dark robes of those mourners there may be hearts as heavy with grief as this woman's. It would be well if, when we met these processions, we thought that this is possibly the case, and lift our hearts on their behalf to the Great Comforter. He can hear a sigh and interpret every unworded wish, and who knows but our ejaculations may bring comfort to the sad ones? Apparent trifles produce, not unfrequently, very great results.

This scene was also *admonitory*. The dead man carried out was a *young* man. Age had not whitened his locks, or furrowed his brow, or dimmed his eye, or enervated his limbs. Probably he had not seen half man's three score years and ten. The flower had just burst the bud, and was giving forth its beauty and fragrance when the foul breath of death withered it; the sun had scarcely reached the meridian when it suddenly set in premature darkness. As the spectators of the scene thought of this what is the voice they must have heard speaking to them? This, "Be ye also ready." We hear the same voice to-day, as we mentally look at the same sad and solemn scene. To the *young* especially this voice comes, for he who was being borne to the grave was a *young* man. The young are apt to view death as in the dim distance; indeed, to live as though they should *never* die. But they *will*, they *must* die. *When*, we know not. We know this, however, that men die at all ages. As some vessels go down into the dark deep when they have accomplished only half their voyage, and some trees are broken down by rough hands or fierce winds when little more than saplings, so human beings are carried into eternity early as well as late in life. There is a terrible certainty about the *fact* of death, but a dark uncertainty as to the *time* of it. It may happen *any* day or hour, and what may happen *any* day or hour it is wise to be ready for *every* day and hour. Think of this, young reader, for it is important. Do not misunderstand me in requesting you to think of this. I do not wish you to make your life *gloomy*. Far otherwise. I wish you to enjoy life, to be happy, sunny, cheerful, gladsome,—blithesome as the birds that warble in echoing woods at eventide, or the lark that, with dewy wings, soars from her lowly nest and jubilantly sings her morning carol at the gate of heaven. But while I do not wish you to make your life gloomy by perpetual thinking of death, yet I do wish you most earnestly to stand every day *morally prepared* for death, and this wish is quite compatible with the one just expressed. To the Saviour, then, dear reader, at once, *this very hour*. Do not say to-morrow. It is folly, presumption, self-cruelty, aye, and in many cases, self-murder, self-ruin, *self-damnation* to postpone.

"In human heart what bolder thought can rise
Than man's presumption on to-morrow's dawn?
Where is to-morrow? in another world,
To many this is certain; the reverse

Is sure to none; and yet on this *perhaps*,
 This *peradventure*; infamous for lies,
 As on a rock of adamant, men build
 Their mountain hopes, spin out eternal schemes.
 Be wise to-day; 'tis madness to defer;
 Next day the fatal precedent will plead;
 Thus on, till wisdom is pushed out of life.
 Procrastination is the thief of time;
 Year after year it steals, till all are fled,
 And to the mercies of a moment leaves
 The vast concerns of an eternal scene."

Let us now consider—

II. WHAT CHRIST DID ON THIS OCCASION.

And, first, *He manifested sympathy*. "When the Lord saw her He had compassion on her, and said unto her, Weep not." He was no frigid, freezing, unfeeling being. He had, what some people seem to lack—a *heart* in His body; He had a soul in that material structure of His which was susceptible of the deepest sympathy. Scenes of sorrow and suffering stirred the sympathies of His soul as naturally as winds shake the leaves of the forest, or create ripples on the pool or waves on the sea. He no sooner caught sight of this sorrowing woman than His soul's sympathies were aroused. This sympathy He expressed *verbally* in the soothing words, "Weep not;" and *practically* in what followed the deliverance of that authoritative mandate, "Young man, I say unto thee, Arise." Some would have *looked*, but not *felt*; Christ *looked* and *felt*. Some would have *looked* and *felt*, but not have *spoken*; Christ *looked*, and *felt*, and *spoke*. Some would have *looked*, and *felt*, and *spoken*, but not *acted*; Christ *looked*, and *felt*, and *spoke*, and *beneficently acted*. Let us go and do likewise. Let us not coldly contemplate suffering, but kindly feel, soothingly speak, and benignantly act. Our words of kindness will cost us neither pain nor labour, and their cheering echoes will linger long and pleasantly in the sad hearts of those to whom we speak them. Our deeds of benignity will not be lost, like showers in a desert, but will produce the fruits of joy, and gratitude, and love in those who are the objects of them. They will, moreover, have a happy reaction upon ourselves; they will bring to us the purest pleasure, and give to us greater dignity in Christ-likeness. He who sympathises with and blesses others, sympathises with and blesses himself. And let us not forget, for in a world like this it is important to remember, that this sympathetic Christ still lives unchanged as far as His feeling for men is concerned. We cannot see His form, or hear His voice, or mark the movement of His mighty arm; but though His *visibility* is a thing of the *past*, His *sympathy* is a thing of the *present*; it is as strong and deep as ever. Distance has not diminished His love, elevation has not alienated His heart, dignity has not lessened His sympathy. He did not when He ascended drop *that* as Elijah let fall his mantle; He took it all with Him to the throne of His *Father*, and it will remain with Him for ever. Let us not think of *Christ*, then, as living away in some immeasurably remote and unknown region in unfeeling might and majesty, sympathising no more

with us than the rock on the sea-coast with the unfortunate man who is precipitated over its beetling brow into the abyss beneath; but think of Him as—to use the beautiful words of Paul—“touched with the feeling of our infirmities.”

Christ also on this occasion *demonstrated His power*, perhaps we should say, *His divinity*. This was no mock funeral; the youth was *really dead*. The weeping widow and mourning multitude knew this only too well. That he was brought to life is not less certain, for there were *unmistakable* manifestations of resuscitation. Christ did this with perfect ease,—by a *word*. He did it, also, unlike other miracle-workers, upon His own independent authority; there was no invocation of a higher power. The energy with which He did it was not delegated and derived, but absolute and essential. To give life to the dead is manifestly beyond the unaided might of man, it is possible only to divinity. The painter may portray upon the canvas a perfect picture of a human being; there may be such a natural smile upon the pleasant face, such a life-like flush upon the intelligent countenance, such a brightness and expressiveness in the eye, such symmetry, accuracy and naturalness in the whole painting that as you first catch sight of it you almost fancy a living man is looking down upon you. But though he makes this close approach to life in appearance he does not and cannot make the slightest approximation to life in reality. The sculptor, in the exercise of his artistic genius, may chisel from a shapeless block of marble a faultless representation of some world-wide celebrity, but to vitalize the marble-man is as much beyond his genius as it is beyond the power of an idiot. The florist by his ingenuity and diligence may make his flowers more flourishing and beautiful than they otherwise would be; but let one of these unconscious little beauties lose its hue, and fragrance, and vitality, and it is impossible for him to restore them however great his floricultural skill and experience. The medical practitioner may do much to prevent the advancement of disease and to prolong his patient's life, but let the heart cease to beat, the pulse to throb, and the limbs grow cold and motionless, and to set the heart a beating and bring the man to his former state of activity is as much beyond his power as to make a world. Unaided man, then, has not life-giving power. Christ has—He proved it by this miracle, and He thus demonstrated His super-humanity,—His *divinity*. This is comfort to us who are trusting Christ, and encouragement to those who are invited to trust Him. We are not trusting to an imbecile, to one in whom there is no force, but to one who is “able to do exceeding abundantly above all that we can ask or think.”

In addition to manifesting His sympathy, and demonstrating His divinity, *Christ proved a future life*. Apparently this youth had ceased to be. His eyes were closed, his pulse still, his limbs stiff, his tongue silent, and his brain, the seat of thought, had become like a house forsaken by its occupants, and cleared of its furniture. Doubtless his friends said in their sorrow, he is no more. This, however, was not correct. There cannot be a doubt, but the youth, after his revivification, recognised the widow as his mother; with-

out this the miracle was wrought in vain as far as she was concerned. What does this recognition imply? Previous acquaintance. What follows from this? Why, that the youth had not gone out of existence. If he recognised the woman as his mother, and of this there cannot be two opinions—it was the same recognising person *after* as *before* death, and consequently as a thinking, knowing, remembering being he had not been changed. He had simply changed in the *mode* of his existence; he had gone from a visible to an invisible, from a material to a spiritual state. This is how it will be with us all. We shall not cease to exist as soon as we cease to be seen. The flowers are not lost when night conceals them in the ample folds of her sable robes. The sun is not extinguished when he sinks below the horizon. The ship has not gone down into the dark deep when she has sailed beyond the range of our vision. So when we die we are not destroyed. We are simply *concealed* by the darkness of death; or we have simply sailed beyond the range of material sight, or sunk below the horizon of time, and shine in another sphere. Death is not for any of us immediate annihilation, but a removal; not a sudden destruction, but transition. This life is only introductory. The part we play here is only preliminary to one which we shall act elsewhere. The time of our stay here is simply the dawn of our day. Man's threescore years and ten make up the infancy of his existence. The centenarian is only in his boyhood, nay, only in his *babehood*. The grave is not the goal of the human race; all travel far beyond that point. There is something more than stillness and solitude beyond the tomb. Indeed, these are *not* there. There is more life and stir the *other* side than *this*. To use the words of a poet previously quoted,—

"This is the desert, this the solitude;
How populous, how vital is the grave!
This is creation's melancholy vault;
The vale funeral, the sad cypress gloom;
The land of apparitions' empty shades!
All, all on earth is shadow, all beyond
Is substance ———
How solid all where change shall be no more!
This is the bud of being, the dim dawn,
The twilight of our day, the vestibule:
Life's theatre as yet is shut, and death,
Strong death alone can heave the massy bar,
This gross impediment of clay remove,
And make us embryos of existence free."

Christ also *inspired joy* on this occasion. When this woman left her home she expected to return husbandless and sonless. But what must have been her joy when she returned home leaning upon the arm of her risen son, listening in wonder to his strange account of his transient visit to the realm of spirits? You who have lost loved ones can imagine it, in some measure at least. Just fancy what your joy would have been if, when you were following your loved one to the grave, you had met some person who, putting forth his power, had given you back the one for whom you mourned, and *wept*, and refused to be comforted! How your heart would have

leaped within you! What streams of ecstatic tears you would have shed! How your homes, when you returned to them, would have rung with songs of gladness and thanksgiving! With what eager joy you would have told the story to your acquaintances! How busy your pen would have been the next day in writing letters, bedewed with tears of rapture, to your distant friends! This *fancied* joy must have been the *real* joy of the widow. Her cup certainly ran over. Looking through her tears I can imagine her gratefully addressing the Saviour in the words of the Psalmist,—“Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness. O Lord, I will give thanks unto thee for ever.” Christ, then, gave joy. This is what He loves to do. He delights in this more than in making worlds and giving demonstrations of His creative skill and power. He loves to wipe away men’s tears, to bind up their broken hearts, to soothe their sad spirits, to alleviate their distresses. And, loving to do this, He is ever doing it. As countless rays of light are ever emanating from the sun, and innumerable streams are ever running to the sea, so rays are ever proceeding from the Sun of Righteousness for the irradiation of men’s minds, and streams of comfort are ever flowing forth from Him into sorrowful human hearts. Often does He come to us when sorrow keeps us company, and there is sunshine and gladness in His presence. When He comes sorrow blushes, is confused, and quickly departs leaving us with our more congenial company. In His presence here, as well as in heaven, there is *fulness* of joy. We rejoice with joy unspeakable in Him. His company is the best, yea, an *infallible* remedy for a heavy heart. The reason why we have no more sunshine in our souls, no more songs upon our lips, why we are so often moody and melancholy, why we have long, forlorn faces, why our religion seems to be of the colour of the thunder-cloud instead of being beautiful as the rainbow, why we mourn like doves instead of singing like larks, is because we do not keep the company of Jesus Christ more. The disciples were *glad* when they saw the Lord. This is ever the case; a true sight of Him *always* means gladness.

We may observe just one more thing which Christ did, and it is this, *He acted so as to bring glory to God*. “And there came a fear upon all; and they glorified God,” &c. This was the purpose, not only of the present miraculous performance, but of *all* His actions; it was His meat and drink, His highest delight. He *never* sought His own personal glory and aggrandizement; *self* was entirely forgotten in an all-absorbing, all-consuming zeal for the glory of His Father. Like Him, we, too, should aim at glorifying God. We can all do it more or less. We cannot do it by raising the dead like Christ, or battering down false religious systems like Paul; or demolishing ancient superstition and hoary error like Luther; or planting churches like Wesley; or preaching like Chalmers and Whitfield of the past, and Spurgeon, and Punshon, and Beecher of the present; or itinerating Europe as philanthropists like Howard; or composing essays like Foster; or writing theology like Watson; or furnishing the world with commentaries like Henry and Clarke;

or taking the gospel to the heathen like Carey and Williams; or contributing large sums of money for the establishment and support of charitable institutions like Peabody; or, perhaps, by any thing which would strike the world with wonder and admiration; yet *we can glorify Him in some way, and in some measure*—however few and feeble our talents. It is not so much great intellect, or eloquence, or learning, or wealth that we want in order to glorify God, as a *heart* to do so. Only let us have the *heart* to glorify Him and we shall quickly find a *way* to glorify Him. Many persons think that if they only had the ability of certain individuals whom they know they would do wonders for God; but the only way to prove we would glorify Him more if we had greater abilities, is to do our best with those with which, in the exercise of His sovereignty, God has endowed us. He who does his best with *two* talents proves he would do his best with five, and gets as hearty a commendation from the Master as the latter. Even the sufferer can glorify Him, for, as Milton says,—

“They also serve who only stand and wait.”

I will conclude these remarks by wishing that the reader may so live that when he leaves the world he may be able to say like Christ, “I have glorified Thee on the earth; I have finished the work which Thou gavest me to do.”

J. TAYLOR.

FORGETTING THE PAST.

PHIL. III. 13.

Let the bright, certain, infinite future, dwarf for us the narrow and stained past—“forgetting the things that are behind.”

It seems a strange advice, and one which goes dead in the teeth of a great deal that calls itself experimental Christianity. But it is a very wise advice for all that, and reaches, I think, very deep into the secret of the strength of the Christian character.

Paul meant, I suppose, only, “I don’t count, that these past efforts are complete, I don’t build anything upon what I have done already; I recognise the mark of imperfection over it all, I fling it behind me and press onwards.” But I think we may widen the application a little further than that, and include all sorts of backward looking, as being (except under very special conditions and in a very limited degree) a positive weakness and impediment to a man in running the race that lies before him. Why? Well, for one thing, plainly and simply enough, time given to such an occupation, is time withdrawn from the actual work of life. A man cannot run with his eyes looking over his shoulder; he is sure to knock against somebody, and so be delayed and hindered. There may have been floating in the Apostle’s mind, combined with the image of the racer, some of the old story in the Book of Genesis about Lot’s wife. She looked back, and as she stood there gazing behind her, precious time was irrevocably lost, the fugitives swept on in front, and the swift-flying death that struck her with terror, as she saw it pressing close behind, caught her up. She was

whelmed in the fiery destruction that filled the air; and as the shower of ashes at Pompeii moulded themselves over the forms of the poor wretches that were smothered by them, and preserved till to-day the print of the very waves of their hair and the texture of their dress, "salt" was crusted round that living core, and she perished because she wasted in trembling retrospect the flying moments which, rightly used, would have set her in safety. And if you stand there, looking backwards instead of making the best of your way out of evil, the evil will catch *you* up, or, at least, will be so much the nearer you by all the time wasted.

Remembering always tends to become a substitute for doing. The temperament which is perpetually looking back, the praiser of a past period, is in all respects the antithesis of his who takes occasion by the forelock, and is vigorous just because he is full of hope. Politically and socially, the great things are done by the men whose minds are full of "all the wonder that shall be." Their visions impel to labour that their visions may become realities. You get little work out of the people whose fond regrets dwell in the good old times, and whose word of command is "as you were." The same thing is true for the individual life. "The native hue of resolution is sicklied o'er by the pale," pensive light cast upon the past, and he who lives in his former self is a dreamer, not a worker.

But then take the injunction more specifically, and think whether it does not specially hold with reference to our Christian life, and that in all its aspects.

Forget past failures. They are apt to weaken you. We are prone to take them as measures of the future, and say, "Oh, I shall never be any better; I have always broken down just at that point, and it is no use trying to expect I shall ever get beyond it. Experience teaches me my limits."

Yes, experience does teach us our limits. It teaches us, if I might use such a phrase, the limits of our possible "lateral extension:" that there are certain things we never shall be able to do if we try all our lives, and all eternity as well, but it does not say anything about the limits in *our* line of things. It teaches us what is not congruous to our temperament and character, but not what perfection our temperament and character can reach. There is no limit in that respect, and to look back and say, "I take the past, with all my blunders, and weaknesses, and sins, as the measure of my possible future," is to deny the infinite power of God's gospel, the indefinite expansibility of the human soul, and the sure promise of the Divine Spirit. "Forget the things that are behind." The failures do *not* indicate what we shall be. In reference to me it is not true, "that which is to be hath already been," but it is true that I may day by day grow liker my Lord. "The path of the just is as a shining light, that shineth more and more until the noon of the day."

Then I would say again, *be sure to forget past attainments.* They are apt to become food for complacency, for every vain confidence. We are tempted to look back to past religious emotions and experiences as grounds of our hope. We are apt to say, "At such and

such a time I saw clearly God's truth, I felt deeply the love of Christ, I was profoundly conscious of my own sins. Then I was converted, or then I was growing in Christian attainments. I *did* conquer evil. Then my heart was cleaving to the Lord, and filled with His fulness." Yes, and you ate your dinner twenty years ago; will that serve to strengthen you for to-day? And the rain fell on the young spring wheat when you and I were boys; will that do anything towards this year's harvest? These past emotions were good for the time. If you turn them into the occasion for complacent confidence, as to the present and as to the future, they are simply bad. "Forget the things that are behind." And still further remember, too, that these attainments in the past, like the failures in the past, do very often become practically to us the measure of our notion as to what we shall be able to do in the future. You find some certain type of Christian character, or exercise of Christian grace, that is easy and natural to you, and you come to know how to do it. It becomes your special habit, which is all right, but it also tends to become your limit, which is wrong. Habits are like fences, very good to guard the soul from sudden incursions of trespassers, but very bad when the trunk has grown up, and presses against their stubborn rings. And many of us simply keep on doing the narrow round of things that we fancy we can do well, or have always been in the way of doing, like barrel organs, grinding our poor little set of tunes, without any notion of the great sea of music that stretches all round about us, and which is not pegged out upon our cylinders at all.

"Forget, then, the things that are behind,"—your failures, lest they should seem the measure of your future and teach despair, your successes, lest they should be the measures of your future, and so teach you either a vain confidence, or a limitation, of that noble ambition which ought to impel every Christian heart, "to fulfil all the good pleasure of His goodness and the work of faith."

But I venture to say still further, *forget your past circumstances*, whether they be sorrows or joys. The one are not without remedy, the other not perfect. "God is able to give thee much more than these; to bring again blessednesses which surpass all those joys, and compensations which shall make the sorrows seem like a dream. Both are past; why remember them? Why should you carry about parched corn when you dwell among fields white unto harvest? Why carry putrid water in the bottom of a rancid skin, when living in a land of fountains and brooks that run among the hills? Why clasp a handful of poor withered flowers, when the grass is sown with their bright eyes opening to the sunshine? Why live in the Past, which, after all, was not so precious when it was a Present, since we have God and Christ now as then, and in them we may find peace for to-day, and endless hope for every morrow? "Forget the things that are behind."

Well, of course, one need not exaggerate this advice. To cut oneself utterly loose from the past is revolutionary madness in a nation, and it is quite as bad in a man. To teach oneself nothing out of it would be to fall below the level of our dogs; or to prove oneself untameable as flies, that have not, I suppose, any memory to speak of.

But God gives us remembrance in order that we may make great and blessed use of it. It may teach us humility and hopeful thankfulness. Often in our hearts may shine an after-glow of uncoruscating light from a sun that has set, more lustrous, more calm, more mellow than when its hot fervours were falling on our heads—a pensive, clear, and still Indian summer of memory after the sultry autumn has gone. But when we have given memory its rights, and learned its lessons of practical wisdom and of softened hearts, let us take care lest sentimental indulgence in it saps our souls and eats out our energy for the strenuous work of the moment. That “brook by the way” is but to refresh us as we go on to the fight. A few drops caught up in the palm as we run will help us, but if we fall on our knees to slake our thirst, we have to fling down our sword and unbrace our helmet, and we prove ourselves too self-indulgent for the army of God.

Some of you may say, “Ah, easy to say, Forget. How can I forget?” The Apostle tells us; not by resolving to do it. Such efforts simply deepen the impression in our minds of the thought which we want to get out of our minds. The way is, as he says, “Reaching forth unto the things that are before.” That is to say, this wise oblivion is to be won, not so much by forcing ourselves to forget, as by letting ourselves anticipate. If we will occupy mind and heart with that sunlit future, it will dim the past, however bright it may be. The billows are white on the long track astern, but he does not see them who stands at the bow, and marks the foam of the sparkling waves, that leap up to meet the good ship as she comes onward. It is when you turn your *face* to the sun, that a golden path of light stretches across the sea, right before your feet. It is when we look forward and Christward, letting Him fill the future, and the future fill our hearts, and it is only then, that we can forget the things that are behind.—*A. Maclaren.*

HINTS TO A YOUNG MINISTER.

WHEN a young Minister is called to exercise his ministry in a populous city, he had need to be furnished with some experience, to enable him to meet the difficulties, and guard him against the snares to which he will find himself exposed. It will be of advantage (in the prospect of settling in such a situation,) if he has a judicious friend or two, who can be faithful enough to suggest a few cautions, which may be useful in helping him to steer his ministerial course. If he is possessed of a popular gift, he may perhaps have a large congregation. If he is a person of agreeable manners, and a pliant temper, these qualifications may procure him the respect and attention of some people among them, who will be forward to make him welcome at their houses, entertain him at their tables, and enjoy his company as a pleasant man, though not particularly desirous of his official visits, as a minister; it will, therefore, require much prudence in the ordering of his conduct towards this class of his hearers; lest by suffering his time to be engrossed by such engagements, he may have too little for the needful attention to a different class, from whom his chief comfort in the discharge of his duty may be expected to arise, and who may afford the best fruits of his ministry. Among this part of his charge, he will have frequent calls to visit the chambers of affliction; a part *this*, of his *sacred* employment, which it is of high importance considen-

tiously to perform ; and by which he will not fail to endear himself to the pious part of his flock, and have many ardent supplications daily ascending from the hearts of an affectionate people to the Throne of Grace in his behalf, as an earnest of his future success in labouring among them. It will certainly engross a considerable portion of his time, to go through this part of his duty, and will occasionally encroach a little upon the hours that are usually devoted to study ; but it may not be always losing time or spoiling a sermon, to make a digression from the stated course, to visit an afflicted member, at a season apparently not altogether convenient ; for the minister may probably find a better illustration of an important text in the living language of a dying man, than by poring over a whole volume of annotations in the works of the dead ; and have little reason to fear that he will be forsaken, when he comes forward to the discharge of his public duty, for having yielded to such an occasional interruption.

There are in most congregations some persons, who, at the first settling of a minister among them, are very obsequious, take a great deal of pains to have it understood how fond they are of seeing him ; and by a certain kind of forwardness and eager attention, are rather apt to offend their more serious brethren, who are not less sincere in their attachment, but abundantly more consistent in their manner of shewing it ; and consider a devout, uniform, punctual attendance upon his ministry, as one of the best evidences of affection for their pastor, and a peaceable unassuming demeanour towards their fellow members, as the surest means of procuring a return of affectionate Christian regard. Wherever these latter dispositions prevail, in the beginning of a new connexion, they are very favourable symptoms, and lay a more solid foundation for lasting mutual comfort, than a frequent interchange of idle visits, which seldom fail to terminate in disappointment and disgust ; for it generally happens, when more important engagements oblige a minister to grow sparing of those visits, which he has found to be trifling and unprofitable, that he gradually declines in the estimation of those who have been the warmest in their professions of respect ; who will be sure to manifest some tokens of their displeasure, be the first to cast a slight upon him, when they discover that they have not the pre-eminence in his esteem, and it will be nothing marvellous, though (like Diotrepes) they should "prate against him with malicious words ;" and having, through their own want of intellectual furniture, been accustomed to entertain him with details of private circumstances in the history of families, will at least favour him in his turn, with a place in the annals of religious gossiping.

A minister, therefore, who is earnestly seeking the spiritual prosperity of his charge, before he form particular intimacies, will endeavour to know and consider well the character and dispositions of the people with whom he is newly connected ; lest he should by some outward expressions of kindness toward him, be hastily betrayed into too great a familiarity with those whose short-lived capricious friendship, while it lasts, will avail him but little ; and when the vanity, by which it was at first excited, has been for a while gratified, will leave him to the uncomfortable reflection, that he has spent much time among them to no purpose of importance, and to regret that for want of a more general regard to the reasonable expectations of attention by his people at large, his acceptance, usefulness, and comfort, have been no better promoted.—*Old Magazine.*

THE GOSPEL IN A KISS.

"THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." Not thy fellow-religionist only, not thy good Christian neighbour only, not thy kind benevolent neighbour, thy peaceable, moral, well-

behaved neighbour, only. But thy Jewish neighbour, if thou art a Samaritan; thy Samaritan neighbour, if thou art a Jew; thy unneighbourly, unchristian, wicked neighbour;—him thou art to love as thyself.

How can I?

God asks thee not to love the bad with that love of approval, and of pleasure in their society, which thou shouldest have for the good; but with that love of compassion and benevolent sympathy, and that lowly willingness to draw near and *touch* them to do them good, which will be after the likeness of Him who came from the throne of His glory and the habitation of His purity to mingle with the polluted children of men that He might save them. He wept over impenitent Jerusalem; "when we were yet sinners, He died for us"—and "greater love hath no man than this."

We have lately read the following narrative:—*

Mrs. W. had long been known to the police. A woman once of great beauty, she had become an outcast and a common street drunkard. When intoxicated, she was very disorderly and violent; and she possessed such unusual physical strength, that few policemen liked alone to arrest her. Her husband, who had long clung to her, had at length given her up; and her children had been taken away from her. She had been many times sent into confinement. At the time of our narrative she had been a few days at liberty, and was staying in the garret of a miserable house in the worst part of the city ward.

Her forlorn condition touched the heart of one of the female missionaries connected with the district in which she lived, and she resolved to see what she could do for her. As she went, she called upon a friend to consult as to the best way of approaching the woman.

"I'm going to see Mrs. W. this morning," said the missionary to her friend.

"You'd better not. She'll toss you downstairs."

"Don't you think the Lord Jesus would visit her and do her good, if He were here?"

"Very likely; but *you're* not the Lord, and have no right to expect any different treatment from what every one else has had."

"I'm going anyhow," replied the good woman. "I'm not going alone, but Jesus with me. I believe He will fulfil, even to me, the promise to be with us to the end of the world."

So the little woman went. Picking her way to the top of the crazy stairs, she found a dark room under the eaves, unfurnished save with a single broken chair and an old rusty stove. After her eyes became accustomed to the darkness, she saw in a corner, on a heap of straw, what at first seemed but a bundle of rags. It was the woman she sought; who, in a state but little removed from *delirium tremens*, sat on the floor, with her hands about her knees, and her head lowered upon them, moaning as in pain.

With a prayer for aid, the visitor stepped lightly across the floor, and laid her hand gently upon the woman's shoulder. Surprised and startled, she looked up. It was a sad face that the visitor looked down upon. Sin had blotted out every line of its former beauty. Her eyes were blood-shot, and blackened with blows, her lips puffy, and her hair matted with dirt. Without a word the Christian visitor stooped down, and gently *kissed* the upturned forehead.

"What did you do that for?" the woman fiercely demanded.

"Because I love you."

"Love me? *me!* Then you don't know who I am."

"Yes I do, Mrs. W., know who you are; and I've come to see if I can do you good. Jesus loves you, and I love you too." And again she

* In the *Advent Herald*.

stooped down, and as she kissed the bloated, disfigured face, a tear fell upon it.

"O! my God, my God, what did you do that for?" the poor woman moaned out. "That 'minds me of my mother's kiss. I've had blows enough, and kicks and curses enough, but no kiss since my little children were taken from me. O my God! what did you kiss me for? Woman, woman, you'll kill me;" and the poor creature's frame shook with sobs and uncontrollable emotion.

The visitor sat down at her side, and told her of the love of Him who came to seek and save the lost. She led her down from the garret, and took her to her own home. She washed and dressed her; she watched over her when the mad thirst for drink seemed likely to refuse denial; she brought other friends and sympathy around her, and saved her from herself.

Some weeks after these things, the former outcast was heard timidly asking, after listening to the gospel in a mission chapel, if there was mercy for such a sinner. Her friend knelt beside her, and prayed with wrestling love in her behalf. God heard the prayer. And ere very long, the outcast, brought to her right mind, and filled with the peace of God through Christ, was restored to her husband and children.

"Who is that fine-looking person?" asked a gentleman, some time later still, pointing to a woman remarkable for her personal appearance and modest demeanour among the gathered members of a "Woman's Temperance Society," now engaged in "Woman's work for woman's weal."

"That is Mrs. W., whose history you have heard."

In the course of the evening he asked, "Mrs. W., in what way did the gospel find you?" She replied, with trembling lips and eyes bright with tears, "The gospel found me, sir, with a kiss."

Whether the exact method pursued by the Christian visitor in this touching case ought in every case or by every one to be literally copied, or not—and we do not say that it ought or that it can—the *spirit* that prompted that kiss of love is surely worthy of all imitation. *Love to our neighbour* after the pattern of Christ's, love prompted and hallowed by supreme love to God and the Saviour, chastened also by deep humility under the remembrance of sin forgiven, and under the consciousness of our constant liability to sin, and guarded by watchful dependence on the protecting grace of God,—such love may be safely left to manifest itself in its own way; for we need not fear that it will exceed the bounds of true Christian propriety in doing so. If it expresses itself by a kiss, so be it.

We cannot indeed, and we should not try, to banish our natural loathing of the degradation that results from sin; neither can we summon up *at will* the love that will enable us to bear contact with the degraded in our endeavour to rescue them. But may we not dwell in the atmosphere of the holy love of God, till it fill our souls with the likeness of His love to us? May we not think of what we ourselves have been in His holy eyes who seeth the heart and who cannot look upon iniquity, until the pride be humbled that would say, "Stand by thyself, I am holier than thou?" May we not put ourselves mentally also in the place of those sinful ones from whom we shrink, and think of the happiness they were made for and their present and impending misery, until we desire their restoration as our own? May we not think of the dignity and the holiness that may yet be theirs, and to which we may by grace be the instruments of bringing them; and may we not think of the presence of the divine Saviour and His Spirit along with us in our mission, until our natural shrinking be overcome, and love, that in its measure is like the love of Christ, lift us above ourselves and enable us to go and do like the Good Samaritan?

"I say unto you," are the words of the blessed Redeemer, "that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke xv. 7.—*British Messenger*.

MISSIONARY JUBILEE.

MR. EDITOR,—

THE change of the seasons reminds us of the rapid flight of time; and certain periodic changes should be improved by carefully reviewing the past, and adopting measures for the future. The Israelites not only had the weekly Sabbath and the Sabbath of years; but they were instructed after the seventh Sabbath of years to celebrate the fiftieth year as a Jubilee.

The Home Missionary labours of our Denomination commenced in the year 1820, with such good results as led to the formation of the Missionary Society; and now, after fifty years' labour, we would look back over the past, that we may recount our mercies and successes with grateful ascriptions of praise to the Author of "every good and perfect gift."

The commencement of the Missionary Society was on a very limited scale. In 1820, two brethren were sent to Chatham and its vicinity, at the earnest request of some persons who had witnessed the effects of the Bible Christians' ministrations in Devonshire, or had heard of them from others. Numerous difficulties were encountered, and some expense in renting rooms and furnishing them was incurred; but God so blessed the labours of his servants, that in a few weeks many professed conversion, and united with the infant church. Congregations thronged the preaching rooms, and many more invitations being given than the two brethren could supply, two female Missionaries were sent the following June to assist in the good work. Overflowing congregations now attended the preaching, many conversions took place, and before the Conference 1821, about seventy persons were united in church-fellowship. This led to the formation of the Missionary Society at that Conference. Previous to its formation, sums of money were collected, many prayers were offered; and it was rightly thought that by organizing the Society, more money would be collected, more prayer would be offered, more labourers would be employed, and with the Divine blessing more extensive success would be realized. Several other Missions were soon set on foot, many persons were converted, and the good work graciously increased. In 1831, in compliance with the earnest requests of some who had emigrated to North America, two Missionaries were sent thither, which has resulted in the Canadian Conference. In 1850, at the request of friends who had emigrated to Australia, two brethren were sent thither; and in 1866, similar requests came from Queensland, and two brethren were sent thither to labour. Thousands of souls have been converted, a goodly number of Christian sanctuaries have been built, a host of labourers has been raised up, and the prospect of future usefulness is cheering.

The following statistics are extracted from the returns made to the last Conference.

	Stations.	Itinerant Missionaries.	Local Preachers.	Chapels.	Preaching Places.	Total.	In Church Fellowship.	S. School Teachers.	Sunday Scholars.
Missions at Home & Adjacent Islands	41	62	407	171	57	228	5026	1273	9080
Canadian Conference	38	50	214	148	83	231	5474	1103	6898
Australia	26	37	151	121	39	160	2528	1064	6351
Queensland	1	1	3	3	1	4	18	13	85
Total present Missions	106	150	775	443	180	623	13046	3453	22414
Missions self-supporting	9	17	189	73	13	86	6259	699	4370
Total statistical results	115	167	964	516	193	709	19305	4152	26784

There was no statistical record kept for some years of those who died, or emigrated; but I have calculated the probable number to be about

2,500 deaths, and 8,500 emigrations: these numbers added to those now in church-fellowship would make above 30,000, besides many who having been converted through the instrumentality of the Missionaries, from family associations, convenience, and various reasons, have united with other sections of the church. Many have also doubtless been saved through visits paid to them in their affliction, who never appear in our statistics. Taking into account 516 Chapels, 167 Ministers, 964 Local Preachers, and 4152 Sunday School Teachers, as an instrumentality in the important work of Evangelization; and the number of converts already made; the friends of Missions among us may well exclaim, "What hath God wrought!" "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." Amen.

The Receipts of the Society for the first ten years never but once reached £200 in any one year; notwithstanding which, so greatly have its friends increased in the last forty years, that the sum contributed from the commencement has reached the sum of One hundred thousand pounds, including £600 from the Jubilee Fund. And if all faithfully devote themselves to God and His great work, what may not be achieved by the time the second Jubilee is reached!

The Receipts have reached more than £5,000 a year for some years, notwithstanding which, the Society was in debt to the Treasurer, when the accounts were closed last July, the sum of £1,372 14s. 8d. It would be a cause of great jubilation if this debt could be all cleared off by the next Anniversary of the Society. Is it possible to do it? I can see no insuperable obstacle, if all the friends throughout the Denomination, both at home and abroad say, "It shall be done," and heartily take up the matter. There are many in our congregations, deeply interested in the welfare of the Society, who if appealed to, would give their sixpence for the purpose. Probably there are four times as many hearers in our congregations as those who are in church-fellowship; and if they *all* give sixpence each, as a New Year's gift, that would not only discharge the debt, but it would also raise nearly £2,000 towards clearing off the debt remaining on our Jubilee Memorial Chapel in London, which would be an additional cause of rejoicing, as it would enable the London Circuit to become self-supporting at once. If the friends in each place wish to do their part, they are informed that if they will kindly give five times as many sixpences as there are persons in Society, they will have accomplished their part. If any are too poor to give, there are plenty of friends to make up the deficiency. Organised united efforts work wonders.

Should any object on the ground that in some instances want of economy, speculation, inexperience, or unfaithfulness, has occasioned debt, such will do well to remember that it is written, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Painful as such occurrences are, the Almighty deigns to carry on His work notwithstanding.

Should any further object that the increase to the Ministers' stipends and allowances tends to promote or increase debt, will such permit me to remark that the great sacrifices made by ministers and their families in the early part of our history, while it has been the subject of deserved admiration, and reflects no small degree of honour upon them, can hardly be expected of ministers and their families in the present improved circumstances of the Denomination. It is reasonable, that while ministers and their families should share the poverty of their people, they should, to some extent, share in their prosperity. Many friends would grieve to see their ministers and families presenting an appearance that would unfit them to mingle cordially with them. Even now, our Ministers' stipends *are lower than those of most other sections of the church, although they have often to mingle with them.* We need look on all sides, and endeavour "to

keep the unity of the Spirit in the bonds of peace,"—"lest Satan should get an advantage of us: for we are not ignorant of his devices."

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10.

As one of the first Missionaries employed, who has witnessed the great success attending the exertions that have been made, as well as some imperfections among the labourers, I felt impressed to lay before our friends these brief observations on the subject; and shall abundantly rejoice if they should stimulate to a united, well-sustained effort to discharge the debt on the Society, and on the Jubilee Chapel, as a memorial of God's great goodness to us.

If by a general effort the existing debt is discharged; and by united, persevering, and believing prayer, a much larger outpouring of the Holy Spirit is obtained; we may confidently look forward to a much greater extension of the good work. And surely in view of the Saviour's imperative command, "Go ye into all the world and preach the gospel to every creature," and the great success which has already attended our feeble and imperfect labours, we cannot but feel that "necessity is laid upon us" to persevere—that both duty and privilege combine to make us to be "steadfast, unmoveable, always abounding in the work of the Lord, for as much" as we are assured that our labour shall not be "vain in the Lord."

I was not aware that Br. Luke had written on the subject last month; I see no reason, however, why this may not also appear as supplementary thereto.

JAMES THORNE.

Plymouth, October 28th, 1870.

Memoirs and Obituaries.

MR. S. OUGH.*

BY T. W. GARLAND.

"He that hath friends must show himself friendly," is a proverb, universally acknowledged to be most just and desirable. Yet when a man's friends are ever increasing, it is difficult to keep pace with them, except in the thoughts of his heart, and the kindliness of his intentions. This is particularly true in regard to writing memoirs of church friends. Many are embalmed in memoirs, so that their images may remain for long years to come, but others equally good are passed over, not forgotten, but not being remembered promptly, the time is not found. It has been a matter of surprise, that grandmother Hales, of Hartlip, had not a memoir, worthy of one, if any woman was ever worthy in the denomination; yet somehow it was passed over. In like manner, Mr. Moses Skinner, of the Chatham circuit too, in the county of Kent. But if not remembered in the records of earth, they are remembered in the records of heaven. In this number of worthy friends is Mr. S. Ough, of St. Cleer, near Liskeard, Cornwall. He was born A.D. 1790. By trade he was a mason, and in his later years conducted also a drapery and grocery business. He lived and died amongst his own friends and acquaintances. He was in all respects a man of good repute all his days. Divine grace is greatly magnified when a very great sinner is saved; but there is something beautiful notwithstanding in a life,

* When at St. Cleer, amongst old friends after Conference, I was earnestly entreated to write a memoir of Mr. Ough; knowing him so well, and prizing him so much, I have written thus briefly, to keep him in remembrance, please some friends, and do good to others.

industrious, quiet, and uniformly moral. It is noted that a preacher comes better from the latter than the former class. He was a churchman by education, association, and profession, until about his sixtieth year. He held the office of clerk in the parish church, during thirty-three years; and, from his ability for keeping accounts, he was commonly in some other parish office during the greater part of that time. In this we see how true is the saying that "a man's gift maketh way for him." In religion he was sincere in purpose, but with many misgivings. While reading good books, and uniformly attending church, he had an impression that Dissenters knew more about real religion than he himself did; yet from his relation to the church, and lifetime association, he could not easily go elsewhere. He was willing to do all he could to make himself better; he would pray in private, read the Bible, and other good books, hoping that this course might contribute towards his safety. But with all his endeavours, he was no better; he knew nothing about growing in grace, nor the joy of believing in Christ. How many are like him? How long they are feeling their way to the truth as it is in Jesus? A person in the neighbourhood dying, who was said to have been very happy in death, made a very strong impression on his mind. He made inquiries respecting it, so that he might be certified of the fact. Being satisfied on the point he felt yet more concerned that he had no such experience or hope. In process of time our people talked of building a chapel near the church village, and Mr. Ough was engaged as the mason to build it. This brought him more directly in the way of Dissenters, and especially in company with our late Mr. WILLIAM REED, than whom there was no more suitable guide in spiritual things. This new association was a great joy to him. It was what he had a long time needed. From conversation with preachers and people, he now became more alive to his soul's welfare. When the chapel was opened, he was invited to attend; he did so and was pleased with what he heard and saw. How true is this of many. To hear the truth, is often to be disarmed of all prejudice. Thousands more would be disarmed were they only to come in the way of Gospel truth. He was then invited to attend a class-meeting. This, however, was difficult, being contrary to his predilections, and not suitable to his position in the church. But he came, listened, felt, and was soon at home. This after all was the communion of saints, which he had so often and so long declared his belief in, but did not understand. What a blessing class-meetings have been to thousands! What would Methodism have been without them! What should we soon become without them! Bible classes in their places by all means, but never as substitutes for class-meetings. There is no difficulty in predicting what will become of a circuit in time, where there are no class-meetings. I question if we ought to remain in a locality where we cannot carry out our discipline. A very notable thing occurred about this time in the church. The clergyman one Sunday gave out for his text, "I am the Vine, ye are the branches." In the progress of the sermon, speaking of the blessedness of being in the Vine, Mr. Ough became so delighted, that without thinking who were around him, he began to praise the Lord that he was a branch in the True Vine. The clergyman hearing his responses, called to some one to put the clerk out of the church, as he was disturbing the congregation! No one moved. Why put a man out of the church for praising the Lord! He continued to go to the class-meeting on the Sunday morning, and then hastened to church to attend to his duty, not wishing to give up his office, or give offence to any one. The clergyman, however, could not countenance a Dissenter in the desk by his side reading the prayers, and leading the responses in the Church of *England*. He tried to disengage him from the chapel, and bind him to the *church*. This was now impossible. He had received new light, enjoyed

his new companions, and could not turn from them. The clergyman determined on his removal from office as clerk. The good man felt it to be a trial. He prayed, and left it with the clergyman and God. At length he received his discharge. Notwithstanding the peculiarity of it, and what would be thought and said of it by the parishioners, and all whom he had served so many years, he felt as one let out of bondage. So delighted was he with his freedom, that a mile from his residence, at six o'clock in the morning, he was heard at the front of the house, under Mr. M. Daniel's window, shouting "I am free, I am free! I am not only ready to carry the faggot, but to be burned for the glory of God!" What delight is ever found in a sense of sins forgiven! From this time he became a decided Dissenter, still held in esteem by all who knew him. He was soon elected society steward, and was noted for his steady interest in all that pertained to the welfare of society and circuit. It was too late for any public service, as teaching and preaching; these things must ever be the lot of the young, and such as are in the fulness of their strength. With such an understanding and heart, what good might he have done in the church the previous thirty years. Time gone can never be recalled.

Pursuing the even tenor of his way, he lived until he reached his four-score years. He had a good reputation, both in the Church and in the world. No opposition from his family could turn him from his ways of righteousness. The class-meeting, the prayer-meeting, the preaching service, the quarterly meeting, all found Mr. Ough in his place. Being comfortably provided for, he could claim freedom from worldly care beyond some. When he was so feeble that he could not attend class, he would write his experience and send it. If this spirit was universal amongst us, what meetings we should have! He seemed to have read his Bible and Hymn Book so much, that he knew most of both, and could talk and feast on texts of Scripture, and verses of hymns, with great delight. His end was peaceful and happy; he was useful in his life, and so in his death; besides the living conversations with those who visited him, as the lamp of life gradually grew dim. His name must be remembered for good by many who have known him, and remain. What encouragement to those of mature years to seek the Lord. Then if one so industrious and well-conducted needed forgiveness, how can those less so hope for heaven without it? Let the young fear God, and spend a long life in his service. The Judge may say to the man saved at sixty, and living over the next twenty years in the fear of God, "WELL DONE!" That is a great thing; but when one gives his heart to the Lord at twenty, and then all the rest of his life to the Lord's service, how much more reason and richness and force at last in the "WELL DONE." May such good men be multiplied in the denomination.

Br. BROWN writes:—

In addition to the interesting account, prepared by Br. Garland, of Br. Ough, I would observe that I had frequent opportunities of visiting our departed friend, and whenever I did so always found his mind to be pervaded by a devotional spirit. His conversation appeared to be in "heaven, from whence he looked for the Saviour, the Lord Jesus Christ, who would change his vile body, and fashion it like unto his glorious body, according to the working whereby He is able to subdue all things unto himself."

He appeared to have an unshaken confidence in the atonement of Christ, never doubting for a moment, even when most severely tempted by the adversary of souls, his acceptance with God through faith in Christ. He was evidently risen with Jesus, and was enabled from day to day to live a life of faith on God's dear Son.

His great sufferings made him at times almost weary of life, and anxious to be gone. But he would check himself, and in the spirit of entire resignation exclaim, "All the days of my appointed time will I wait, until my change come."

He took great delight in supporting the cause of God, and was one of those who always regarded it not only as a duty, but a privilege, to contribute towards the support of the ministry. He esteemed the ministers of Christ highly in love for their works' sake. Like Israel of old, he had been waiting for a long time the salvation of the Lord. He was blessedly happy before his departure, and on August 9th, 1869, he fell asleep in Jesus, aged eighty years. His remains were interred in the cemetery at St. Cleer, and his death improved in our chapel, by Br. Daniel, to a deeply attentive congregation.

May we all follow him, as he followed Christ. Amen.

FATHER PIMM AND HIS GRANDDAUGHTER.

DEAR BROTHER,—In the year 1838, when I was appointed to the Weare circuit, I found among many other faithful and devoted servants of Christ, a man living at Webbington, usually known as Father Pimm. He had at that time passed considerably beyond the meridian of life, and yet for twenty-five years after this he was spared to be a witness for Jesus, and to evidence unwavering attachment to the cause of truth. As far as I can learn he was about twenty-two years of age when first converted; and as his life was protracted beyond his ninety-second year, it appears for about seventy years he was steadfast and unmoveable in the work and service of God. How pleasing it is amidst the instability of many, to find a few now and then who never seem to grow weary in well doing! At the time that I knew him, there was nothing flighty nor pretentious about him. Possibly years had somewhat sobered him, as they do most others; but I should be inclined to think he was naturally of an even turn of mind. There was nothing fitful in his course; but like the calm and continuous flow of a deep river, so he pursued his way through life. When I left the Weare circuit he stood as an exhorter on the Preachers' Plan. Whether he ever rose above that I do not know, and am not particularly anxious to find out, for I have a deep and settled conviction that that is the proper sphere of some; and that many who now-a-day attempt to preach, would profit their hearers much more than they do, if they would be content not to attempt anything beyond an exhortation. Uncle Philip Pinch, as we used to call an old man in my native circuit, has many times drawn tears from the eyes of the people while delivering an exhortation, perhaps on some providential occurrence, or perhaps from a verse of a hymn. But long as I knew him, and often as I heard him, I do not remember that he ever took a text in the usual acceptation of the term. Another Philip whose name I do not choose to give, occasionally preached a sermon from one to two hours in length, in which he had divisions, and sub-divisions, and sub-sub-divisions, to the number of 40. How he remembered them all is to me a mystery. I think it very unlikely that he ever got any other person to remember them. But, after this digression, let us return to Father Pimm. Dear old man! notwithstanding he has been dead many years, and notwithstanding it is many more years since I saw him, my heart warms with love to him while I write. But how is it that I am writing about him now, when he has been dead so long? Well, I do not know in one sense how it is, and yet in another sense I do. I do not know how it is that no notice of him has appeared before; but when I came to Weston, I found a daughter and two grand-daughters of his attending our chapel here. The latter were members with us; but since that, one of them has left us to join, as we believe, the purer and happier society in heaven. Ann Leach (for that was her name by marriage) was a daughter of Mrs. Hudson, who was a daughter of Father Pimm. She was born at Webbington, in the Weare Circuit, on the

30th day of March, 1845; and was naturally like her grandfather, of a quiet and inoffensive disposition. When about fifteen years of age, she was converted to God; and although there was some little opposition to her attending the chapel, from the parties with whom she lived, she became a member of the Bible Christian Society at Webbington. The pious conversation of her grandfather is thought to have contributed to her conversion at this early age. About four years after this she removed to the neighbourhood of Taunton, where she lived in service in the family of a clergyman, and attended the services of the Church of England. Here she declined in spirituality, so that when, at the end of about four years, she came to Weston, she was in what is properly enough called a backsliding state. While in the neighbourhood of Taunton, she became acquainted with a Mr. Leach, who, some years after, became her husband; and who is now left to mourn his loss. But although she had lost the enjoyment of religion, on coming to Weston she commenced attending our chapel here, and at times felt much under the word. About four years ago Mrs. Terrett, of Bristol, was on a visit to this place, and took part in one of the religious services held in our chapel; and through the blessing of God on her labours, Mrs. Leach, then Miss Hudson, and another young woman, became decided to be on the Lord's side. At that time she was nurse to the children of Sir Alexander and Lady Grant, whom, afterwards, she accompanied into Scotland, and by whom she was evidently much respected. Hearing of her death, the Dowager Lady Grant, the grandmother of the children wrote to know particulars, and gave it as her opinion that our departed sister was too good for the cares and exercises of this life. On her return from Scotland she resumed her membership with us here, and retained it to the day of her death.

She was alarmingly ill for some time after her confinement. During this time I visited her once and again, and found her very composed, and possessed of a comfortable hope in the prospect of the near approach of death. At times she was under the impression that her grandfather was in the room waiting for her, and asked her sister if she could not see him. Getting a little better, she removed for change of air, and came back after a short time, much improved. After this she came to chapel and had the child baptized, and although still weak and delicate, hopes were entertained that her life would be prolonged. The following Sunday she was at the chapel again, and the Wednesday after came into town to post a letter. Next day, however, she was not so well; and the following day the symptoms became alarming, and on the Sunday she breathed her last, in the twenty-sixth year of her age. This last attack was so sudden, and terminated so soon, that I knew nothing of it till after my return from the afternoon service, when I was informed of her death.

During this last attack she expressed her conviction that she should die, and spoke very composedly and confidently in regard to the future, and again signified that her grandfather was in the room waiting for her. And who is to say he was not? Is there anything unreasonable in supposing that he who in life sought to lead her to Jesus, should be now in attendance to conduct her to heaven?

She was interred in the cemetery here at Weston, on Friday, September 30th, and on the following Sunday, an attempt was made to improve her death to a deeply attentive congregation.

M. ROBINS.

DIED, Sep. 21st, 1870, in the township of Scarboro', in the Pickering station, GEORGE PEARSE, aged fifty-three. He was the son of

James and Mary Pearse, and born March 27th, 1817, in the parish of Sheepwash, Devon, England. He attended the Bible Christian minis-

try from a child, and in the early part of his life he became convinced of the necessity of giving his heart to God. At the age of nineteen he joined the Bible Christian society in England. From the time he united with the church until his death, he regularly attended the public means of grace.

In the year 1844 he emigrated to Canada, and again united with the people of his choice. In the public service he generally led in singing the praises of God.

He was very much interested in the prosperity of the cause of God, and did what he believed to be his duty in its support. He was a man of principle; what he said you might depend on; but he did not enjoy converting grace until about ten years ago, when Br. T. Greene held a protracted meeting in his

brother's house; when he prayed, believed, and obtained the witness of the Spirit that he was born of God. He was then enabled to rejoice in a sin-pardoning God. He felt the blood of Jesus was shed for him. His death was sudden; neither the doctor, himself, nor family thought his case was dangerous until within a few minutes before he died. The cause of his death was inflammation in his throat and tongue. He has left a wife and four children to deplore their loss; but we hope their loss is his eternal gain. Oh how needful for us to remember our Lord's exhortation, "Be ye therefore also ready, for in such an hour as ye think not, the Son of Man cometh." God grant that the writer and reader may be ready when the Master shall call.—J. WILLIAMS, in the *Observer*.

Brief Notices of Books.

The Philanthropic Aspect of the Tonic Sol-fa Movement. A Paper read at the Social Science Congress, 1870. By J. S. CURWEN. London: Tonic-Sol-fa Agency. The key-note of this paper is, "the greatness of the power for good which music may wield over the heart of man." Some of the illustrations of the advantages of the Tonic-Sol-fa method over the ordinary musical notation are very striking.

The Religious Difficulty in Ireland. Printed for the National Education League.

It has been justly said that the extension of denominational education in England logically involves the concession of a denominational system in Ireland, the inevitable result of which, so clearly indicated in this pamphlet, cannot but be deplored.

Connexional Intelligence.

AN ADDRESS ON TEMPERANCE.*

I am pleased to see so many gathered together to promote the noble cause of Temperance. Much is being said about it. It is discussed by all classes of the community. It is becoming a subject of world-wide celebrity. Many of the impure and profane regard it as a foolish and fanatically absurd scheme

of philanthropy; but the good and virtuous, in general, regard it as a wise, benevolent, and holy cause; a special child of Providence set for the rising of many. It is evident to every candid person, that the practice of Temperance has produced most beneficial changes in Society. It has remedied many vices, disorders, and miseries; and secured peace, friendship, and happiness to millions. The Divine Insignia is on the Temperance cause,

* A speech delivered at the Falmouth District Meeting in June last, and published by request.

a sufficient proof that it has God for its Author, and the welfare of mankind for its end; and I believe the past noble achievements of this cause are but the earnest of its finally complete triumph.

The time is coming when argument will not be required to prove the necessity and utility of Temperance; but when its principles will everywhere prevail. Surely, then, we have abundant reason to persevere in our noble enterprise, support it ourselves to the best of our ability, and by advocacy and every other lawful means to induce others to support it also.

What are the principles of the great cause which we are gathered together this evening to espouse? They are clearly stated in the Temperance pledge which runs thus:—"I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors as beverages, and I will not give nor offer them to others."

And in the first place observe:—We abstain from all intoxicating liquors as beverages *because they are most destructive to the human system*. These liquors contain the rankest poisons. The basis of the whole of them in their purest state, is a powerful poison called alcohol. And what is alcohol? It is a chemical compound, consisting of 52 parts of carbon, 35 of oxygen, 13 of hydrogen. Alcohol is another word for a burning, fiery, poison; so that those who drink intoxicating liquors drink a great deal of poison. "Ah," says some, "but is there not alcohol in almost everything, in the air we breathe, in the water we drink, and in the bread we eat?" No! we have in these things the elements of alcohol, hydrogen, oxygen, and carbon; but not alcohol itself. These substances are the elements of all food; but here lies the difference. They are not so combined in these articles as to form a poison; but in alcohol they are. For example; in water we have 87 parts of oxygen, and 13 of hydrogen; but these elements are so combined by God as to form a wholesome and refreshing article of diet. In atmospheric air we breathe 78 parts of nitrogen, and 22 of oxygen; but these elements are so combined by God as to form an article which is necessary to the continuation of life. We have then, in air, water, bread, and the general articles of diet, the elements of alcohol; *but not alcohol itself*. Either oxygen,

carbon, or hydrogen, taken singly, would destroy life. Now alcohol is not found in any living substance. It is the product of fermentation of any substances containing sugar. Fermentation generates it, and distillation makes it visible. Alcohol exists in all the various species of intoxicating liquors; though not to the same extent. We are told by our first chemists that in rum, gin, and brandy, from 50 to 53 parts in the 100 are alcohol; that in wines, such as port, sherry, and Madeira, from 20 to 29 parts in the 100 are alcohol; and that in malt liquors, from 5 to 10 and 15 parts in the 100 are alcohol; so that, according to this calculation, those who drink spirits drink one half poison; those who drink wine drink one quarter poison; and those who drink malt liquors drink a great deal of poison. And I would further observe, that those liquors not only contain a great deal of alcohol, but other pernicious ingredients. It is absolutely frightful to contemplate the list of poisons and drugs with which these liquors are adulterated. In rum, gin, brandy, and wine, the vintners and distillers use a great deal of white and red lead, sugar of lead, and arsenic. It is a fact, that nine-tenths of the wines of our country are manufactured, and contain not a particle of the juice of the grape. And as regards malt liquor, it is a very different thing now to what it was thirty or forty years ago. We find the beer duty has suggested to the brewers the possibility of finding expedients by which to procure the intoxicating principle without malt. In many instances opium, henbane, coculus indicus, and Bohemian rosemary, which produce a quick and raving intoxication, supply the place of malt. Aloes, quassia, gentian, sweet-scented flag, wormwood, and bitter oranges, fulfil the duties of hops; and preparations of fish, and oil of vitriol procure transparency. No one in possession of his senses, with those facts before him, can fail to see the pernicious effects which those liquors must necessarily have upon the system when they are taken into it.

Some, Mr. Chairman, have the notion that intoxicating liquors communicate strength. They fancy when they swallow intoxicating liquors that they swallow strength; as though strength were some tangible substance to be swallowed, like roast beef, or plum-pudding. They fancy intoxicating

liquors are meat and drink too. In time of harvest, some farmers' men I find, pretend that they can scarcely grasp a hook, or lift a scythe to gather in the fruits of the earth, without a drop of good beer to strengthen them.*

I find, too, that some doctors are as foolish in relation to this matter. Sometimes, when the doctor is called in to see a sick person, he asks him several questions about his feelings, tells him to hold out his tongue, feels his pulse, and looking as knowing as possible, says: "Dear, dear, you are very poorly; I will give you a little medicine; you must take a little beer, or a glass or two of wine a day for a fortnight, to strengthen you."

I have heard of an old lady who said to a certain person, "Sir, they say that bread is the staff of life, but gin is life itself." The idea that intoxicating liquors communicate strength is too often fostered by foolish doctors and others, who, from their position in society, ought to know better; and thus it is that numbers are led astray. I believe there are many persons, who, were they convinced that intoxicating liquors do not communicate strength, would at once give them up; but until they are convinced of it, they will habitually use them to this end. But we may be assured, that there is nothing further from the truth than that intoxicating liquors communicate strength.

In the first place, *science* is against it. This, I have already shown to a certain extent, from the component parts of those liquors. But, to enlarge. The Rev. B. Parsons, the author of "Anti-Bacchus," says: "In a pint of water there are 16 ounces, in a pint of beer there are 14 ounces, of water, an ounce of alcohol, and part of an ounce of indigestible extract of barley. The water and alcohol go immediately into the veins; and while the alcohol poisons, the water if not needed unnecessarily dilutes the blood,—while there remains less than an ounce of indigestible extract of barley in the stomach to be digested." An ounce of alcohol, and a part of an ounce of indigestible extract of barley, are fine things then to strengthen a man, are they not? Respecting wine, the same authority says: "If you evaporate a glass of wine on a shallow plate, whatever solid matter it contains, will be left dry upon the plate,

and this will amount to about as much as may be placed on the extreme point of a pen-knife blade." A wonderful thing then is a glass of wine a day to strengthen a man, and make him equal to the toils of life. The fact is, there is nothing in those liquors to communicate strength. Science shows that alcohol from its very nature cannot be turned into either blood, flesh, or bones. Alcohol will not even mix with the blood. It is evident that that only will strengthen the system which will decompose in the circulation of the blood, such as the articles of diet to which I have just referred; but alcohol enters the body alcohol, and leaves it the same; as far as we know, "it passes through the body unaltered in chemical constitution, and does not leave any of its substance behind."

In the second place, the *experience* of every day life is against the notion that intoxicating liquors communicate strength. I remember some time ago reading of a gentleman who determining to test the principles of the Temperance cause, divided his workmen into two parties. To one party, he gave as much bread and beef as they could eat, and as much beer as they could drink. To the other he gave as much bread and beef as they could eat, and as much water as they could drink; and he said that they who drank beer at the close of the day always appeared stupid and exhausted; while they who drank pure water always appeared lively and vigorous. I remember another case in point; a short time ago, a gentleman determined if possible to ascend Mont Blanc. He attempted it at first on good food and wine, and signally failed. A little time after he attempted it on good food and water, and succeeded. Some of the greatest navigators tell us, that persons who abstain from all intoxicating liquors in foreign climes live longer in consequence. Captain Ross, the great Arctic navigator, says: respecting the men who sailed with him, "They who abstained in total from spirits, were in better health in consequence." Millions of men of all trades, and employments, throughout the world, tell us, that they can do better without intoxicating liquors than with them.

In the third place, the *testimony* of the greatest physicians is against the notion that intoxicating liquors communicate strength. Sir Astley Cooper, than whom perhaps there is no greater

* Other illustrations shewn space compels us to omit.

British medical authority, remarks: "We have all been mistaken, we have called intoxicating liquors stomachics, and tonics, when we should have called them stimulants." Baron Liebig testifies, that wine and spirits furnish "no element capable of entering into the composition of the blood, muscular fibre, or any other part which is the seat of the vital principle." The late Mr. Abernethy observes: "Wine is neither food, nor drink, but a stimulant." Dr. Carpenter asserts: "All our present physiological knowledge leads to the decided conclusion, that alcohol cannot become food for the renovation of the muscular substance, which process can only be effected by the assimilation of albuminous materials in the food; and the use of alcohol therefore cannot add anything to the muscular vigour." And Kirby O'Sullivan, Esq., says: "It is a mistaken notion that intoxicating liquors communicate strength, and it is disgraceful to see medical men endeavouring to propagate the error. It was thought a few years ago by most intelligent persons, that intoxicating liquors were very nutritious and refreshing articles of diet, but that opinion has been proved to be untrue. It is evident from the best chemical analysis, and from the testimony of 1200 of the most eminent of the medical faculty in our land, that alcohol, which is the basis of all intoxicating liquors, is a poison to our organization." Since such, then, is the fact, I say it is folly to talk as some do of a moderate use of any kind of intoxicating liquor to communicate strength. A man may with equal propriety talk of a moderate use of calomel, or prussic acid, or any other poison, to communicate strength, as talk of a moderate use of intoxicating liquor to this end. I understand a man when he talks of a moderate use of bread, or beef, which will decompose in the circulation of the blood, and become part and parcel of the system, to communicate strength; but when he talks of a moderate use of a thing to communicate strength, which cannot from its very nature become part and parcel of the system, I must confess, I don't understand him. The moderate use of a noxious and destructive article to communicate strength, is a great absurdity. It hurts a person's understanding to hear such logic. The ablest argument of a moderate drinker is a castle in the air. It is unconvincing and worthless. It is a waste of breath. *It is my firm conviction, that if drink-*

ing persons would but study the nature of intoxicating liquors, they would be astonished at their own folly; and would as soon think of arguing that black is white, that bitter is sweet, that two and two make five, or any other odd number, that a lie is the truth, or that evil is good, as think of arguing the use of intoxicating liquors to communicate strength. "Ah!" say some, "but is not alcohol, the basis of intoxicating liquors, beneficial sometimes as medicine?" And so are the rankest poisons beneficial sometimes in extreme cases, but then that does not at all affect the argument. What sane healthy person would think of taking calomel, or arsenic, or prussic acid, to communicate strength? Even as a medicine, alcohol has been overrated, and the most eminent physicians tell us, that in extreme cases where alcohol is used other things can be had, which will answer the purpose far better, so that alcohol can be dispensed with. It is really a pity in this the nineteenth century, that a great many sensible persons in relation to many matters should be so deluded in relation to this. I beseech you who have not studied this matter, to study it a little, and if you do so, I feel assured you will be soon convinced that any kind of intoxicating liquor as an article of diet, is a cheat, and a lie, that it is an invention of wicked or mistaken men set forth as a good creature of God, that it is a wolf in sheep's clothing, that it is an assassin in the garb of a friend, that it is a very demon pretending to be an angel of light. Those liquors, so far from communicating strength, bring on all kinds of diseases, and destroy the vital principle. They produce delirium tremens, by exhausting the nervous system by continual excitement. They produce insanity by changing the physical and chemical properties of the brain. They produce apoplexy by forcing an unusual quantity of blood into the vessels of the head and obstructing the circulation. They produce the various complaints of the liver, by throwing a lot of morbid matter upon it, which ought to be removed by the respiratory organs; and thus over-taxing it. They produce gout and rheumatism, by creating morbid matter in the blood, and preventing its free circulation. They therefore produce diseases of the heart, by irregularly exciting its action, and predisposing its tissues to disease. They produce malignant cholera by corrupting the blood, and predisposing it thereto.

They are chiefly instrumental in producing the greater proportion of the diseases which afflict society. Sir Astley Cooper says: "If the poor could witness the white livers, the dropsies, the shattered nervous constitutions, which I have seen as the consequence of drinking, they would be aware that spirits and poisons are synonymous terms." I observe, then, in the first place, that we abstain from all intoxicating liquors as beverages, because they are most destructive to the human system; and I believe on this point, we cannot too often, nor too strongly insist.

In the second place, we abstain from all intoxicating liquors, *because they are ruinous to morals and religion.* Alcohol weakens the controlling power of man's will, excites his feelings, inflames his passions, leads him into all kinds of crimes, transforms him into the image of the devil, and destroys his soul in everlasting perdition. Mr. Justice Lush says: "Almost every case brought before me is a case of drunkenness." Mr. Justice George says: "Drunkenness is the parent and father of every crime." Mr. Baron Martin says: "Drunkenness is the cause of nine-tenths of the crimes which are committed." It is an awful fact, acknowledged by our judges, and other legal functionaries, that nine-tenths of the fraudulent schemes, profanity, sabbath desecration, cases of cruelty to wives and children, fornications, adulteries, violent assaults, poisonings, stabbings, robberies, suicides, murders, "yea, of the crimes which blacken our calendars, and destroy the happiness of millions, originate in strong drink." Just think for a moment of there being nearly 600,000 criminal offences every year, and nine-tenths of those offences originating in strong drink. What a scourge upon the nation!

Again: From the Lunacy Commissioners' Report, I find there are in the asylums of England nearly 50,000 insane persons; about one to 434 of the estimated population and from 15 to 22 per cent. have been made so, either directly or indirectly, by alcoholic drinking. Just think that nearly 200 out of every 1000 persons who fill our asylums, once possessed of reason, and capable of grasping spiritual and divine truth, and worshipping and enjoying God, made mad through alcoholic drinking. What a sad consideration!

Again: In the United Kingdom there are more than 100,000 prostitutes, and about 10,000 of them die in misery and

shame every 3 or 4 years after entering upon their course of sin, and the greater part of them have been brought to that condition through strong drink. What death and ruin are here caused through the drink.

Again: In the United Kingdom there are 1,300,000 acres of soil devoted to the growth of barley alone to make intoxicating liquors. Last year there were no less than 63 million bushels of grain used in the production of intoxicating liquors, grain enough to feed eight millions of people for a whole year, and we had about a million paupers, and nine-tenths of them were brought to that condition through their intemperance. Just think of 63 million bushels of grain wasted in making intoxicating liquors, and nearly a million people stripped of their domestic and religious privileges, brought to beggary and want, and cast upon public charity, through their intemperance. What poverty and misery are here caused through the drink.

Again: In the United Kingdom there are no less than 150,000 houses open for the retail sale of intoxicating liquors, and more than a million of traffickers with their servants and families fed on the abominable traffic. What a disgrace to a Christian nation!

Again: look at the cost of the liquor traffic to the country. In England and Wales there are nearly 25,000 inquests held every year, and but for the liquor traffic it is estimated they would drop off one half. With what an enormous expense those inquests must be attended to the country.

We have also more than 25,000 police to maintain, at the enormous cost of nearly £1,700,000 sterling, and half of them might be dispensed with, but for the drinking system. Mr. Bovill, a magistrate at Rotherham police court, said, a short time ago, on giving the decision of the bench in a case of drunkenness, "If it were not for the drink, we could dispense with half of the police, and half of the prisons in England," the cost of which to the public is enormous, even teetotalers having to pay their share of the expense. The charge of the country last year for pauperism and crime, amounted to nearly £20,000,000 sterling; and the greater portion of that sum was occasioned through the drink traffic. It is also estimated that the people of England drank last year, at the rate of half a gallon of wine, one gallon of spirits, and thirty gallons of

ale and beer for each person. In the United Kingdom, we spent last year 103 millions in intoxicating liquors; and it is highly probable that double that amount was lost by various accidents, and disasters, so-called, by sea and by land occasioned thereby. The money wasted last year in intoxicating liquors in the United Kingdom, was enough to supply the entire world with missionaries, bibles, and places of worship. What awful prodigality!

Again: Look at the drinking system as it affects the Sabbath. On the Sabbath day more than 100,000 persons are employed in making malt. Not a single bushel of malt can be made without breaking the Sabbath, and on the Sabbath millions frequent the public houses, and one quarter of the nearly two millions a week spent in intoxicating liquors is spent on the Sabbath.

And then, see how the drinking system affects our Sabbath schools. It undermines all that is good and virtuous among our Sabbath scholars. I saw an account the other day that in one prison, out of 280 prisoners, 180 had been Sabbath scholars, and 23 had been Sabbath school teachers. One of our Sabbath school teachers at C—, and who is a thorough going teetotaler, told me a short time since, that he was necessitated on a Saturday night to go into one of the public houses for a few minutes to transact a little business, and he saw in one room 18 persons drinking and carousing; 8 of them were mere lads who had been brought up in the Sabbath schools of the town. What a curse is the drinking system to our Sabbath scholars!

Again: see how the drinking system retards the progress of the education of the country. We live in a very enlightened age, we admit. The march of intellect is very great in our day, and the contrast between the present and the past is, in some respects, very encouraging; but, notwithstanding the march of intelligence and civilization, we cannot but be grieved at the vast amount of gross ignorance in our midst produced through the drinking system. In our country it is estimated that there are not less than a million persons of intemperate habits, and that nearly two million children last year were deprived of the education they ought to have received through the drink. Intemperate parents it is evident cannot in general send their children to school, and educate and train them as they ought to be educated and

trained so as to enable them to make their way respectably through life; consequently many of them are doomed to grow up in ignorance, and by-and-bye they will become great drones in the hive of human industry, a pest to respectable society, and a curse to the world; whereas if the children were properly educated and trained they would grow up to fill important stations in life, sweeten its cup of sorrow, lessen the load of human misery, and thus help to make life that high and holy thing which God designed it, emblem of that higher and unending life beyond the skies.

Again: look at the drinking system as it affects the church. It is estimated that 35,000 persons were expelled from the churches of Great Britain last year through strong drink. What a solemn warning those expulsions are to all professing Christians to be on their guard against the drinking customs of the day.

And then see what a bad influence the drinking customs of our country have upon the heathen. I have seen a statement to the effect that sometimes in China when the Christian missionary stands up to preach the Gospel, a number of Chinese ramble about and pretend to be drunk, and thus cause merriment and laughter; and when they are requested by the missionary to listen to what he has to say, they tell him to go home to England, and convert the English drunkards before he attempts to convert them. And thus it is through the drinking customs of our country the Gospel among the heathen in some places is rendered null and void. It is a fact that Great Britain is the most drunken nation under the sun. There are not less than 600,000 drunkards in Great Britain, and more than 50,000 die every year; and it is to be feared the greater portion of them go down not only to the drunkard's grave, but also to the drunkard's hell. It has been publicly stated that the drinks of our day are damning more souls than all the ministers of Great Britain are instrumental in saving. Surely this statement alone is enough to rouse the honest indignation of every true philanthropist against the drinking system, and induce him with all his powers to crush it. There is no name too bad, by which to denigrate the drinking system. Shakespeare says:—

"O thou invisible spirit of wine,
If thou hast no name to be called by,
Let us call thee—Devil!"

Mr. Wesley says, "The drinking system

is cursed; the blood of souls is on the timbers, and the stones, and the houses, and the lands of those who make their fortunes by it; and their wealth will not go down to the third and the fourth generation." And God himself says by His Spirit, "Woe to him that putteth the bottle to his neighbour's mouth," and again, "No drunkard shall inherit the kingdom of heaven." The drinking system is one of the most cursed systems in existence. The deadly diseases, the squalid poverty, the beastly drunkenness, the gross ignorance, the foul immoralities, the black crimes, and the deep moral and spiritual wretchedness produced through the intoxicating liquors of our day, baffle all human description or calculation. Those liquors are ruinous to all that is good, and virtuous, and holy, and therefore we abstain from them.

And I ask, are we not right in so doing? Most assuredly we are. The Temperance cause is of God, and He is using it to destroy the drinking system. The Temperance cause never injured any man; but it has fed and clothed millions; and made many men honest, thoughtful, studious, led them to take the first step to the Saviour, by whom they have been washed from their sins and beautified with all the graces of the Holy Spirit.

I ask, then, those of you who have not signed the Temperance pledge, to sign it at once. It is the duty of every Christian professor to sign the pledge. I can scarcely see how a Christian professor can be consistent with his profession without doing it. Temperance is a part of the Gospel. Religion is, love to God, and love to man. Religion is something that restrains a man from doing harm to others. The drinking system is poisoning the community, scattering broadcast the seeds of pauperism and crime, driving happiness from millions of homes, and destroying millions of souls in everlasting perdition. If you drink, then, are you not supporting a most iniquitous system, grieving the Spirit, and damaging the cause of true religion?

Again: Religion constrains as well as restrains. It prompts a man to do good to his fellow-man, and support every virtuous and holy institution. Some professors ask, "Does the Bible forbid a professor taking intoxicating liquor, or command him to abstain from strong drink?" We answer the Bible in the strongest possible language, *denounces strong drink, and commands*

the Christian to abstain from the appearance of evil; and to walk not after the flesh but after the spirit. But, if there were not a single command in all the Bible bearing on this point, it would not alter the case. Ought a Christian to wait for a command to induce him to do good? Ought a Christian to wait for a command to induce him to support a cause, which is putting bread in the mouths of the hungry, clothing the naked, lifting myriads up from the dung-hill to respectable society, and leading many to take the first step to the Saviour. Most assuredly not. The tender mother does not want a law to induce her to act a mother's part towards her child. No! No! Her love is greater than law. Just so ought it to be as regards the Christian. His love ought to be greater than law. When I hear of professors raising arguments against the temperance cause, and by their example supporting the drinking system, which is the cause of more moral death and ruin, than any other system, I am quite astonished! One is inclined to think it does not need any religion at all to induce a man to support the temperance cause. A little common sense is quite enough for that.

And not only is it the duty of every Christian professor to support the temperance cause, but it is also the duty of every non-professor to support it. The security and happiness of the people of England are involved in the temperance cause. If intemperance were driven from our land, the public health would be improved, vice would be checked, the industrious would have plenty of work, and would receive greater remuneration for their services, provisions would be cheaper, the people would be happier, the church would flourish, and God would be more fully glorified. I appeal to you, then, who are intelligent, and capable of weighing argument, to join our cause, and give it your cordial and energetic support. I am a believer, Mr. Chairman, in moral suasion with a certain class of society. I believe, as a rule, if we enlighten the minds, and inform the judgments, of the intelligent class of society, we shall exert a far greater influence over them than we shall by any other means; for only that course which is supported by sound argument, will lead them to do that which is right. But there is a class of society with whom moral suasion is of little or no avail. Of what avail is it to those who cannot pass a public-house

without going into it? And there are thousands sunk to this deplorable condition. The drink has created in them a physical disease. They cannot help themselves. They are complete slaves to their unnatural appetites. With those who have already addressed you, I am a firm believer in the Permissive Bill. The people ought to have the power to shut up the public-houses, and the Government will yet give them that power. I have no sympathy with the Licensing System. To license men to sell poison to destroy their fellows is great wickedness against God. I have no sympathy with vested interests. A pirate taken on the high seas has his vessel taken from him. So has the captain of a slaver when his ship is captured. The plea of vested interests in either case would be most absurd. And it is just as absurd in the case of the promoters of the drinking system. No man has a right to work injustice. No Government has a right to work injustice. Any system which is ruinous and destructive to the masses should be swept away. I don't mean that the publicans should have their property taken from them. No! No! but I do mean that they should not be allowed to carry on their demoralizing, soul-destroying, God-dishonouring system any longer. The drinking system is a great curse to the country, and it is high time it was swept away. Then let us, one and all, support the Temperance cause, which is in accordance with every humane law, and with the glorious Gospel of the blessed God. Let us espouse this cause, which has all virtue and goodness on its side. Let us strive to bless others by our example, and resolve to rest not until the woes and crimes which follow in the wake of the drinking system, and curse our common humanity, are swept from our land, and it becomes in the truest sense what the poet has styled it—

“Great, glorious, and free, [sea.”
First flower of the land, and first gem of the
T. H. R.

CHAPELS.

PLEASANT STREAMS, PADSTOW CIRCUIT.—The above place is situate in the parish of St. Issey, where for many a year a Bible Christian Chapel has stood, in which the heralds of the cross have preached the everlasting gospel. For some years the old chapel was in a most dilapidated condition, it was a marvel it did not fall down. Br. Down took active steps to rebuild the house

of God; the site was secured for a term of 100 years; the tenders were accepted and the work nearly completed by the 18th of September, when it was opened for Divine worship. Mr. James Thorne occupied the pulpit, and preached two richly evangelical sermons. The chapel was crowded, and great numbers failed to get in. The following day Br. Thorne again preached at two p.m., his topic was sanctification, a theme with which the preacher evidently felt at home. At three o'clock a bazaar of useful and fancy goods was opened. The ladies had worked well indeed, so that a large assortment of goods were tastefully laid out; the trade was tolerably brisk, and the sum of £20 1s. 1d. was realized. At four o'clock tea commenced, the tables were filled, refilled, and filled again with visitors, until nearly 300 persons partook of the excellent repast. Trays for about 200 were given by Mrs. Nickell, Mrs. Rounsefell, Mrs. Ball, Mrs. Morris, and Miss Spear. The waiters and waitresses were kind and obliging, and all the visitors seemed to enjoy themselves over their tea. Some of our friends gave trays at the foundation stone service, and that accounts for the absence of their names in the above list. As soon as the tables were removed, the meeting commenced in a large loft, the chapel being far too small to hold the assembly. Messrs. J. Thorne, J. Robertson, (Independent), R. Down, and W. Hicks, addressed the meeting. Votes of thanks were given to the three former speakers, but particularly to Mr. Thorne whose presence had contributed so largely to the successful services. The ladies who had given trays, and those also who had worked so heartily for the bazaar, were cordially and unanimously thanked for their important services. Thanks were tendered to Mr. Lobb for placing his commodious buildings at our disposal during the day. The doxology was sung, prayer was offered, and the audience left, we trust pleased and profited with the day's services. The chapel is built with stone—has two circular headed windows each side, and two in the front; the seats are stained and varnished; the aisle is covered with matting; the rostrum with canvas—and a handsome cushion adorns the Bible-board; the chapel is a beautiful little sanctuary, holding 100 persons, when comfortably seated. It has cost £125 5s. 4d. and the sum of £89 16s. 0½d. has been

raised, so there is at present a debt of £55 9s. 3½d. We have to get an iron gate for the yard, blinds for the window, a scraper for the door, and the bill for the candlesticks has not yet been sent in; so we have borrowed £60 on note of hand, at 4 per cent., believing that will meet all extras, and leave a floating surplus in the hands of the energetic treasurer. I may say, the stones for the walls were given, the handsome cushion was given by an aged lady, who soon expects to see the upper and better sanctuary, the matting by a middle aged lady, and the canvas by a young lady; these items are not included in the cost mentioned. The sittings are nearly all let; the congregations are good; the Sunday school is prosperous; and above all expectations are entertained that the society will be speedily increased, through the conversion of sinners to God. May those expectations be abundantly answered!

W. HICKS.

WEEK ST. MARY CIRCUIT.—*Tresparrett*. Our friends at this place have for some years past talked about building a new chapel to supersede the old one, and at last they have commenced operations. On Monday, July 9th, 1870, the foundation stone was laid. In the afternoon, at three o'clock, Mr. T. P. Oliver delivered a very suitable and interesting discourse, attentively listened to by a large congregation. Afterwards we repaired to the site on which the chapel is about to be built. Mr. J. Worden, after a few suitable remarks, laid the stone "in the name of the Father, and of the Son, and of the Holy Ghost." Mr. J. Brown then gave a short address. A very interesting part of the ceremony was, the school children laying their moneys, from 5s. down to a half-penny, on the stone, until £1 9s. 0d., had been thus presented. The public tea commenced about half-past four, to which about 260 persons sat down. Provisions all given. In the evening a public meeting was held in the old chapel under the presidency of Mr. J. Worden, and addresses given by Messrs. Coles, Penwarden, Brown, and Oliver; all the brethren spoke with freedom and power. Mrs. Harris presided at the harmonium and admirably conducted the singing to the great satisfaction of all present. Collections and profits of the tea amounted to something over £20, very well we should say, especially as the rain prevented many from coming. The chapel is expected to be ready for opening in May next.

J. COLES.

CHEPSTOW MISSION. — *Caldicot*. It is yet "the day of small things" in this station, nevertheless, a short report of the above chapel anniversary may appear in the eyes of many well-wishers pleasing, if not gladdening. It was held on the 9th and 10th of October. We were much favoured with the finest autumnal weather. Mr. Ambrose, (Independent) preached two sermons on the Sunday, in a vivid manner. On the Monday, about 130 persons partook of an excellent repast, and the meeting afterwards was of a highly interesting and profitable character. The chapel was crowded. Mr. Ambrose presided; and the large audience was suitably addressed by Mr. R. P. Tabb, of Newport, and the pastor, who were evidently in the spirit of speaking, and their addresses were well received, and delighted the meeting. And God was in the midst, and therefore it was "heaven below." The receipts for last year were £9 14s. 1d; the disbursements, (for interest on £120 and repairs) were £6 3s. 8d. By balance £3 10s. 5d. At the previous anniversary a few of the friends, whose resources are small, gave their names and promises to take cards and give and collect a certain amount each for the chapel, and the following is the result:—

Mr. G. Jones.....	1	0	0
Mr. J. Jones.....	0	15	0
Mr. J. Thomas.....	0	13	6
Mrs. Stevens	0	5	1
Miss B. Prickett	0	5	0
A Friend	0	5	0
Mr. Robins	0	10	0
Mrs. Harris	0	9	6
Mr. G. Hopkins	0	10	6

£4 13 7

And there are three or four more cards to be received, the amount of which will, doubtless, make up the total more than £5, so we shall be in a position to claim £1 from Mr. Croker, Wesleyan, who promised at the previous anniversary, when he was the chairman, "£1 to every £5 that the friends raise by special effort in the year for the chapel." Our receipts this year will be pounds more than those of last year. We got up a new list of names and promises at the meeting for £5 to be paid at the next anniversary. This is the way to lessen the debt on the chapel.

Whitelye friends have also done well for their chapel. They have reduced the debt to £11. And they had a good anniversary on the 4th and 5th of September. Mr. Mundy, of the Dean Forest circuit, preached two powerful

and thrilling sermons on the Sunday. The pastor preached, after the tea, to a large congregation on the Monday evening. The proceeds of the anniversary amount to £4 7s. 9d.

J. BANWELL.

IVES GROVE.—A chapel, or church, was dedicated to the worship of God at Ives Grove, Yorkville Circuit, Wisconsin, on the 11th September. The weather was very fine, crowds attending on the occasion. At the first service it was stated that a debt of 460 dollars remained on the church, but 500 dollars was almost at once obtained. The surplus of 40 dollars reached to between 100 and 200 dollars before all the services were closed, which is to be expended in erecting sheds, and building a fence. Mr. Watts, Congregationalist, preached the first sermon, and Messrs. G. T. Colwell, S. Jolliffe, T. R. Hull, H. Ebbott, and others took part in the services. The church is said to be a beautiful building, 40 feet by 28.

NORTH DOUGLASS church, a frame building, 38 feet by 26, nicely finished, was opened Sep. 25th. Mr. W. Hooper preached morning and afternoon, and Mr. J. W. Butcher in the evening. This church was also opened not only free, but with a surplus in the hands of the Trustees of 76 dollars.

POWER'S CHURCH, Fenelon Falls, a good frame building, 36 feet by 24, was opened Oct. 2nd. The congregations are reported as large, and the

influence good. Almost the entire cost has been met, and the small balance deficient is to be soon paid. Br. Cantlon was the preacher on the occasion, and special services held since promise to result in good.

JUBILEE MEMORIAL CHAPEL.

Already acknowledged	£2025	1	2½
Through Mr. Labdon.			
Misses Lythaby ...	...	2	0 0
Miss Holmes ...	...	0	2 6
Mr. P. Labdon ...	...	0	5 0
Through Mr. J. Hopper.			
Miss Endacott ...	...	0	12 0
Through F. W. Bourne.			
A Friend ...	...	5	0 0
Two Friends ...	...	0	5 0
Mrs. Calloway, collector ...	...	1	2 0
Mr. do. do. ...	...	0	19 6
Through W. B. Reed.			
Dr. Bright ...	...	0	5 0

Profits of Opening Tea ... 12 17 1

REVIVALS.

CANADA.—At Northeys, township of Smith, Br. Glover says the Lord is reviving His work. Many are inquiring 'What must I do to be saved,' and the work is still progressing.

Br. Collins, in writing of a protracted meeting at Salem, says that the second week there were several converts, one woman, who went home rejoicing, coming seven miles to the meeting.

MONTHLY RETROSPECT.

FRANCE AND GERMANY.—Lord Granville's well meant endeavours to induce the contending nations to agree to an armistice have, unhappily, amidst the universal regret of the civilized world, wholly failed. How the blame of this failure is to be apportioned cannot be easily determined. The situation is very critical and perplexing, but if there had been an honest desire for peace, we cannot help thinking a way would have been found to overcome the difficulties that exist. The principal difficulty related to the provisioning of Paris. If food had been freely introduced, so as to render it unnecessary for the city to draw upon its stores in the meantime, and the negotiations had failed, the advantage would be all on the side of France, as the gigantic efforts and sacrifices of Germany would have to be continued weeks longer in consequence; while, on the other hand, if food had not been thus introduced, the date of the fall of the city would be accelerated. And thus in the absence of any point of agreement, the negotiations proved abortive. Other causes may have contributed to this result. Germany may desire further to humiliate France, and the numerous factions into which she is divided, of which the "Government of the National Defence" and its supporters is only one, each eager for power, may tend to prolong the struggle.

Of the capitulation of Metz, and Marshal Bazaine's grand army, the most important event of the war, perhaps, the capitulation of Sedan not

excepted, we cannot speak here. The French Government fiercely accuse Bazaine of treachery, and many circumstances, however unjustly, seem to favour such a supposition. The probable explanation is, that political considerations at first paralysed the military exertions that might have been attempted; but that, as time passed on, and the Germans tightened their hold, Bazaine found it impossible to extricate himself. Whether by a supreme effort he might have escaped after all is now one of those speculations that are of no value.

The victorious Germans will, we presume, soon dictate their own terms inside the walls of Paris. Happy if their rulers know that in moderation, and even in charity, to a prostrate enemy, their true glory and strength will consist.

England has been among the foremost in ministering to the relief of the sick and wounded and the other sufferers in the war, to the crippling, it is said, of the resources of some of our benevolent institutions; this ought not to be, because there is wealth enough for every charitable and holy purpose.

THE POPE AND ITALY.—Victor Emmanuel seems in no hurry to take possession of the prize which Italy has so long coveted in vain. His hope of being able to come to an amicable understanding with the Pope must prove fallacious, and in the end he may alienate his new subjects without propitiating his ancient foe. None know better than the Pope and his advisers that, notwithstanding the honeyed words of Italian statesmen and the outward respect that all parties seem anxious to pay His Holiness, the power of the Papacy is gone, the shadow of its former greatness is alone left as the inheritance of future Popes.

Other paragraphs crowded out.

Poetry.

THE TWO LANDS.

A land where sweetest roses fade, And smiling youth grows quickly old; A land where sunshine turns to shade, And beauty takes a different mould; A land of change, a land of care, Whose fleeting joys are little worth; A land whose smile becomes a tear— That land is earth.	A land of love where nought can sever, And beauty beams with lustre fair; A land where youth is young for ever, For time exerts no influence there. A land where streams of pleasure flow And golden harps are given; A land where we our God shall know— That land is heaven.
--	---

LATE, LATE, SO LATE!

Late, late, so late! and dark the night, and chill!
Late, late, so late! but we can enter still.

"Too late, too late! ye cannot enter now."

No light had we: for that we do repent,
And, learning this, the Bridegroom will relent.

"Too late, too late! ye cannot enter now."

No light, so late! and dark and chill the night!
O let us in, that we may find the light!

"Too late, too late! ye cannot enter now."

Have we not heard the Bridegroom is so sweet?
O let us in, though late, to kiss His feet.

"No, no; too late! ye cannot enter now."

—Tennyson.

CONTENTS.

DIVINITY.

An Unchanging Saviour	457
A Vision of Redemption	496
Christ made Sin for Men	443
Christ's Life, and its Influence upon Men	197
Divine Comfort at the Loss of Christian Friends	389
Everlasting Punishment—New Testament Teaching.....	491
Faith the Condition of Spiritual Power.....	245
Forgetting the Past	548
God's Terrible Things	485
God's Wisdom Displayed and Prophecy Verified in the Time of the Redeemer's Coming	5
No Condemnation in Christ.....	53
Phases of Immortality.....	341
Risen with Christ	398
Salvation in a Look	164
Subduing Evil Spirits	109
The Believer's Safety	248
The Blind Man's Sermon	129
The Good Spirit	318
The Grace that Bringeth Salvation	437
The Hidden Life of Christ	500
The Lamb of God.....	149
The Position of Jesus Christ in History	24
The Preacher's Preparation, Character, and Work	101
The Resurrection of the Son of the Widow of Nain	541
The Secret of Happiness	509
The Strait Gate and the Narrow Way	151
The Trinity	206
The Victories of Faith	405
The Vision of Elijah	163
The Wise Men Seeking Jesus	533
True Happiness the Result of Christianity	298
Wrong and Right Glorifying	293

ESSAYS AND MISCELLANEOUS PAPERS.

A Merciful Night	456
A Sceptic Silenced.....	467
Ancient Interpretations of the Scripture on which Papal Infallibility is Based	125
Choice Readings from New Books	24, 74, 124
Christian Work on the Battle-field	502
Diary of a Methodist Family in the Last Century	20, 114, 251, 349
Education and Drink	141
Errors and Contradictions of the Popes	124
Faith and Power	512
<i>Fit Punishment of Hypocrisy</i>	468

From England to South Australia	214
Gems of Christian Experience and Advice.....	510
God's Judgments on Persecutors...	466
"Half-Hours with Thomas De Quincey"	68, 157, 303, 357
Hints to a Young Minister	551
"I Had a Praying Mother"	250
Is it Worth While to be Connexional	122
Jubilee of the Missionary Society	514
Ministerial Qualifications	450
Missionary Jubilee.....	555
Monthly Retrospect 50, 97, 148, 193, 243, 290, 388, 436, 481, 530, 571	
Mystery, Reason, and Faith	455
National Sufferings and National Morality	484
Notes on Union	114
On the Sea	165
Origin of the Methodist New Connexion.....	78
Papal Infallibility.....	126
Popery	405
Prayer Answered in Conversion ...	455
Progress of the Church in Madagascar.....	77
Romanism: its Root of Bitterness	74
Self-imposed Taxation.....	221, 313
Showers of Blood	128
The Car Festival of Serampore ...	469
The Church Government of the Methodist New Connexion ...	309
The Curse of Drunkenness	458
The Family, the Church, and the School in Relation to the Young	62
The Gospel in a Kiss	552
The Methodist Hymn Book and its Associations	28
The Methodist New Connexion—its Chapels.....	217
The Miseries of War	462
The Scripture Patch-Work Quilt	363
The Wants of London	404
Trusting Man and Christ	468
Union of the Methodist New Connexion and the Bible Christians	47
Week of Prayer	452
"Why Must the Rain Come To-day?"	354
William Reed; or, Eminent Piety Necessary to Eminent Usefulness	119

MEMOIRS AND OBITUARIES.

Armstrong, Mr. John	520
Attrill, Andrew	472
Baker, Mrs. Grace	256
Ball, Edmund	266
Ball, Elizabeth	266
Bate, Mary	34
Bayton, Mrs. Ann.....	321
Budd, William Tucker	370

Butt Mrs.	182	A Great Scholar	476
Butler, Mr. John	474	A Memorable Answer to Prayer ...	373
Clarke, Anna'... ..	87	An oft forgotten Truth	36
Conibear, Ann	268	Apparently useless Knowledge ...	135
Daniel, Mr. William	83	Archbishop Manning's Moan ...	90
Elford, Rebecca	262	Attitude during Worship	525
Friday, Mr. F.	183	Australian Tudhku	269
George, Betsey	521	Chance	477
Gibbs, Mr. William	171	Child Piety	373
Goodman, Grace	132	Church Extension Necessary ...	477
Hanns, Mrs. Agnes	183	Danger of Neglect	475
Harvey, Thomas	520	Drunkenness in a Poor Man's	
Harley, Mary	260	House	185
Hoare, Miss Fanny	521	Elements of Ministerial Success ...	89
Hobbs, Mrs Mary Hill... ..	89	Eternal Punishment not necessarily	
Hodge, John	131	Unjust	235
Hopper, Mrs. Jane	266	Evangelistic Success	522
Inder, Mrs.	181	Fashions.—A Word in Season ...	476
Jenkyn, Richard	474	Fishers of Men	523
Jolliffe, Mary... ..	521	Have a Great Purpose	89
Keighton, Mrs.	183	John Wesley and Extempore Prayer	330
King, Amy	135	—— his travelling companion	269
Kitto, Edmund	519	—— John King	269
Lawrence, Mr. Enos	181	—— Nelson's hard bed	268
Lemington, John	182	—— Religious Quixotism ...	330
Major, Mr. Joseph	181	—— The Inquiring Lady ...	269
Mason, Samuel, Sen.	366	John Wesley's Conversion	268
Micell, Benjamin	515	Indirect Answers to Prayer ...	372
Mounce, Thomas	324	Industry	476
Mountjoy, Mrs.	181	Infidelity at the Altar	372
Mountjoy, William	268	Lying	477
Moxley, James	227	Names of the Day of Rest ...	234
Murley, William	371	"Not in Word, but in Power" ...	35
Ough, Mr. S.	557	Our English Bible	184
Pearse, George	561	Papal Infallibility	525
Pellymounter, William... ..	35	Power of Music on Serpents ...	135
Philpot, Henry	370	Punishment not Regenerative ...	236
Pimm, Father, and His Grand-		Reproof	523
daughter	560	"Run for it!"	36
Prior, Jacob Hunt... ..	34	Samuel Wesley and his Comical	
Rowe, Mrs. Mary	474	Clerk	329
Searle, John	182	—— the Miser	330
Sellens, William	259	Slowness of Progress	235
Short, James	134	Social effects of the Reformation ..	477
Smith, Mr. John	371	Society inflicts eternal Punishment	235
Snelling, S.	368	Spiritual Consciousness	373
Spear, Edward	88	Spiritual Consumption	372
Squire, Mr. Henry	177	Susanna Wesley and Amusements	330
Taylor, James	326	The Character of Christ	373
Thomaine, Mr. John	134	The Church Expects Every One to	
Tonkin, Joanna	267	do His Duty	89
Tregaskis, Mrs.	88	The Discovery of the Burning	
Weeks, John	370	Houses at Madrid	185
West, William	370	The Fulness of Christ	373
Whilmott, John	183	The God-Man	476
Whitehouse, Mrs.	180	The Letter H... ..	477
Wickham, Mrs.	30	The Lightning Tree of Madagascar	136
Woodgate, Mrs. Sarah	327	The Massacre at Tientsin	524
Wreford, Fanny	182	The Mysteries of Providence ...	184
		The Old is Better	523
		The Pope's Infallibility and the	
		Council	184
		The Roll Call in Heaven	522
		The Salvation of Our Country ...	135
THE GLEANER.			
Advice to a Student	525		
A' Fact for Church Reformers ...	89		

The True Bond of Unity	522	The Story of our Colonies	270
The True Doctrine of Unity	36	The Student's Hand Book of Theology	186
Theory and Practice	477	The Women of the Gospels	478
War, Working Men, and Education	524	The Philanthropic Aspect of the Tonic Sol-fa Movement	562
Watchfulness	476	What is a Christian	237
Why a Universal Amnesty Cannot be Proclaimed	236		

BRIEF NOTICES OF BOOKS.

A Biblical Calendar	237
A Defence and a Plea	137
A Handy Book for Assurance Agents	138
Alice; or, the Early Crown... ..	478
Anecdotes of the Wesleys	37
Biblical Notes and Queries	38
Chequer Alley	137
Christ and His Work	137
Christian Theology	38
Commentary for Sabbath School Teachers	38
Commentary on the New Testament	38, 91
Faith's First Conflict	478
Fiji and the Fijians	477
Holiness through Faith... ..	188
How to Succeed in Business	479
Laurie's Technical Readers	237
Life of the Rev. D. J. Draper	187
Life of William Carvosso	238
Living to Purpose... ..	478
Merry and Wise	136
Methodism in Dorset	237
Mottoes and Aphorisms from Shakspeare... ..	186
Our Mothers	237
Records of Events in Primitive Methodism	37
Sermons Preached in Manchester	91
Serving the Lord	136
Sydney Stuart	90
The Angel Guest	478
The Bible Student... ..	136
The Christian... ..	237
The Church Seasons Illustrated	136
The Creation	137
The Expediency of Relieving the Bishops from Attendance in Parliament... ..	237
The Evangelical Repository... ..	479
The Father of Railways	270
The Giant Killer	479
The Hero of the Peninsula	137
The Methodist Quarterly	479
The Mother's Friend	90, 136
The New and Comprehensive Scripture Catechism	188
The Plymouth Brethren	237
The Religious Difficulty in Ireland	562
The Royal Guide to the London Charities	137
The Rules of Rhyme	237
<i>The Soul's Inquiries Answered</i>	479

CONNEXIONAL INTELLIGENCE.

Address to the Canadian Conference	414
Address to the Churches	410
An Address on Temperance... ..	562
A Visit to Dean Forest... ..	238
Bowden, Anstralia... ..	527
Brighton... ..	281
Bristol Mission'	138
Canada	188
CHAPELS:—	
Bethel, St. Austell Circuit	40
Bethesda, Carclaze	39, 375
Bradford	139
Broadwood Kelly	374
Bush, Kilkhampton Circuit	93
Caldicot, Chepstow Mission	570
Canworthywater	277
Clement's End Green	277
Crookham	40
Eastcott	93
East Cowes... ..	94
Ebenezer, London	42
Faversham... ..	375
Guestling	277
Gunnislake... ..	277
Gunville	94
Haytown	140
Icklesham	277
Ives Grove, Canada	571
Jubilee Memorial Chapel	43, 95, 140, 192, 270, 433, 571.
Lindford	239, 374
Meeth, Hatherleigh Circuit	374
Newport, Mon	93
North Douro, Canada	571
Penzance	139
Peters' Marland, Shebbear Circuit	435
Pleasant Streams, Padstow Circuit	569
Port Gate	38
Powel's Church, Fenelon Falls... ..	571
Prawle, Kingsbridge Mission	243
Providence, Alternun	526
Providence, St. Austell Circuit... ..	40
Redruth	91
Rehoboth, Week St. Mary Circuit	526
Rodmersham	375
Shirley, Southampton Circuit	42
Siloam, Bennecott	526
Sutcombe, Shebbear Circuit	92
Tresparratt, Week St. Mary Circuit	570
Chatham Circuit	192
Cron dall Mission	40
Dean Forest Circuit	270
District Meeting Report of Chapels, etc., Falmouth District	480

DISTRICT MEETINGS:—

Bodmin	377	Kilkhampton Circuit... ..	94
Chatham	381	Northlew	192
Exeter	378	Peterboro'	278
Falmouth	376	St. Austell Circuit	40
London	381	Southampton	138
Newport	380	SUNDAY SCHOOLS:—	
Portsmouth	383	Draycott	139
Shebbear	377	Ruardean	282
Jubilee Report	331	The Anniversary of the Mission- ary Society	431
Kooringa Circuit	528	The Charge of the Ex-President... ..	424
Launceston Circuit	38	The Fifty-second Conference	406
MISSIONARY MEETINGS:—		The Recognition Service	418
Aberavon Circuit	189	Tiverton	281
Bristol... ..	278		
Crondall Mission	40	POETRY.	
Falmouth District	40	Lines Addressed to Mr. F. Martin	282
Forest of Dean	41	The Bible	529
Guernsey	527	The Horrid Din of War	481
Hicks Mill Circuit	41	The Two Lands	572
Jersey	526	Late, Late, so Late!	572
Launceston Circuit	39		
Northlew Circuit	41	MISSIONARY CHRONICLE.	
St. Just Circuit	279	Address to the English Conference	385
St. Mawes	41	Arrival of Missionaries in Australia	196
Tenterden and Ashford Circuit... ..	94	Canada	44, 96
Yarmouth, I.O.W.	191	Departure of a Missionary	484
Week St. Mary Circuit	42	First Impressions of Victoria	95, 142
Mission in Cumberland... ..	532	From the Foreign Secretary's Port- folio	44
Miss Thorne in Adelaide	434	Prince Edward Island	283
Newport Circuit, I.O.W.	94	Queensland	47, 143, 289
REVIVALS:—		South Australia	45, 283
Bowmanville Circuit... ..	278	The Canadian Conference	384
Clinton	278	Victoria	46, 288
Cobourg	278		
Colborne	278		
Hicks Mill Circuit	41		

1

1

—



